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A. L. P. ALBERT, D. D., Editor.

24 Poydras Street, New Orleans, La., as
Second Class Matter.

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copal Church may be taken at one-third, and the
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Editorial Notes.

Take my life, and let it be
a consecrated life to thee;
Take my moments and my days,
Let them flow in endless praise.
—Lionel C. Quinn

Let the colored people of this
State see to it that their votes are
recorded against the infamous
gambling monopoly. Stand up for
common decency, morality and
right, and God and good men will
sustain you.

Delenda est Carthago. Carthage
must be destroyed. Old Cato never
made this declaration with greater
earnestness than the anti-lottery
folks, of both races in this State,
make it in reference to the Louisi-
ana State Lottery curse. It must
be destroyed.

AFTER failing to have the ques-
tion settled in white primaries, the
lottery legion is now planning to
buy sufficient Negro votes to secure
a renewal of its charter. We warn
and plead with our people, as we
would against death, to spurn the
insulting, soul-degrading bribery.

KEEP a sharp eye on the "lottery
senators" and other colored mem-
bers of the Legislature who sold
themselves to the lottery so that
they could not crush out the Jim
Crow law. They are planning
to sell the race to the lottery again,
next April. Every one of them
should, and we hope will be, scor-
nfully repudiated and not given
another chance to again disgrace
and bring ruin upon their race and
State. Fight them to the finish.

THE Rev. W. H. Brooks, of
Wheeling, W. Va., extends us the
following flattering invitation to
visit the next session of his con-
ference: "You must visit the Wash-
ington Conference in March, and
give us the opportunity as well as
the pleasure of giving one of our
best men in the church, the grand-
est welcome, warmest reception,
and longest list of cash subscribers
he has ever had under the sun." We'll
be there if life lasts, and
Providence favors.

THE City Item and the lottery
press generally are tremendously
stirred up because the preachers
are doing all they can against the
lottery. They protest against
preachers thus "meddling in poli-
tics." Are not preachers citizens?
Are they to allow the State to be
sold, bag and baggage, to a gang
of gamblers, and the devil, for the
next quarter of a century, and not
raise their voices against it? If
that is what they expect, they are
sadly mistaken. The good people
of this State of both races, will be
found side by side, fighting the
hydra-headed infamy.

Pastoral Address of the Second
Ecumenical Methodist Con-
ference.

Washington, October 20, 1891.

We call the following from the
address:

To the Ministers and Members of all
the Methodist Churches through-
out the World, Greeting.

We, the members of the Second
Ecumenical Methodist Conference
assembled in Washington, greet
our brethren in every land to
which our common faith has spread.
Grace unto you and peace from
God our father, and from the Lord
Jesus Christ.

We glorify God for the prosper-
ity which he has given to our
churches. By his blessing they
have grown until they number
some twenty five millions of adher-
ents. This is full of encourage-
ment. We rejoice to recognize the
substantial unity which exists
among the various Methodist
Churches. Its firm basis is a com-
mon creed. And there are other
grounds of unity. We are proud
of the same spiritual ancestry;
we sing the same holy hymns; our
modes of worship are similar; and
what is most important of all the
type of religious experience is
fundamentally the same through-
out the Methodist world. Our
ecclesiastical principles are not so
various as the forms in which they
are accidentally embodied. We
need to combine our energies, for
the work that we have to do is
vast and urgent.

Of a few of the great evils which
admit, in some degree, of public
treatment, we cannot be silent.
Intemperance, the fruitful mother
of a brood of evils, is largely
created by legalized temptations.
Snares are planted in almost every
street for the unwary and un-
steady. Is it too much to ask that
our people will combine to use all
legal instruments to abate this
wanton solicitation of men to vice
and crime? Let us discourage in
every way betting and gambling,
which spring from the love of ex-
citement and the lust of gain, two
of the besetting evils of the modern
world. And let us abstain from all
reckless speculation in business
which cannot be distinguished
from gambling. Excessive and
unfair competition, which is secret-
ing so much bitterness in the
breasts of men, and depositing so
many of the materials of convul-
sion in society, should be steadily
avoided and discountenanced. And
shall not we do all we can in quiet
times to mold political opinion, and
to establish courts of arbitration,
so that the complicated crime of
aggressive war may be averted?

It is necessary to employ with
the utmost economy all our re-
sources. One secret of the strength
of Methodism has been the free
play which it allows to the gifts
and energies of its laity. The pas-
toral work of our class-leaders has
been of the highest value. Local
preachers, both in England and
America, were of great service in
the early history of our churches.
It is to be hoped that the multipli-
cation of ministers may not tempt
us to think that lay preaching is
unnecessary. We thank God for
all young men and women in our
mish a bands who are carrying
the Gospel to remote villages and
into the alleys and courts of our
crowded cities.

Among the wasted treasures of
the Church are the delicate sensi-
bilities, the tact, the tenderness,
and the persuasive power of holy
women. We are all agreed that
the needs of the world require, and
that the conditions of the age
allow, that such women should
take a more prominent place in the
work of the Church. The social
means of grace, in which Method-

ism is so rich, are a congenial
sphere for their best talents. In
the benevolent work which is
springing up on every hand, and is
one of the most hopeful features
of the time, their gifts are indis-
pensable and invaluable. We dis-
tinctly approve of associations in
which, unfettered by any vow,
devoted women may be organized
for ministry to human need and
sorrow. But we hope that with
their enlarging opportunities wo-
men may not be tempted to under-
value the sphere in which they are
not only supreme, but alone, as the
sun in his path through the heavens
—the sphere of the mother in the
home.

The children of our Church have
occupied the attention of the Con-
ference. In the formation and
wonderful progress of the great
societies on the American conti-
nent, such as the Epworth League,
we greatly rejoice. We should be
glad if similar societies, adapted to
other conditions, could be estab-
lished in other parts of the Meth-
odist world.

The education of our young
people is of great concern to us.
We shall never cease to oppose
every system of national education
which unduly favors any particular
Church. In these days, when out
of science is pervertedly forged a
weapon to attack our faith, one of
the foremost duties of every
Church is to guard her sons against
the danger, and enable them to do
something to vindicate for true
science its high place as a hand-
maid of pure religion. To this end
we rejoice in the establishment of
higher schools, and in every step
which tends to give us our right
place in the university systems of
the various lands in which our
people dwell.

Among the foremost objects of
our interest are the Foreign Mis-
sions of our Church. The motto
of our founder, "The world is my
parish," has never ceased to echo
in the hearts of his spiritual chil-
dren.

Against the trade in spirits and
the trade in opium, which are
doing so much to defeat and dis-
credit our Missions in Africa and
China, we shall never cease to
raise our voice.

While loving all them that love
God, and desiring closer co-opera-
tion with them in his service, we
renew our protest against every
ecclesiastical system which invades
the rights of conscience, which
claims to be the only channel of
the infinite grace of our Lord Jesus
Christ, and which sets up the
human priest as an indispensable
mediator between the soul and
God.

Let us beware of taking a nar-
row view of our mission and our
resources. Let us carry on our
work with equal earnestness in se-
questered villages and in crowded
cities. Let us appeal alike to the
rich and to the poor; to the cul-
tured and to the illiterate. Let us
consecrate our wealth by building
churches, which shall be constant
witnesses in our busy streets to
the repose and dignity of our re-
ligion, and let us preach in the
open air. Let us use every means,
the pulpit and the press, the school
and the university, science and
art, social influence and the ballot-
box. Let the clear intellect and
the loving heart and the strong
will have their rightful place. Let
order be harmonized with the free
play of individuality, and let us
impose no limits on reverent in-
quiry.

The increase of our people in
number and wealth and power has
laid us under a great responsibility.
It seems probable that before long
Methodists will constitute nearly
a fourth of the people who use the
English tongue. Let us rise to the

height of our calling. We ought
to go wherever our race goes, to
multiply our churches, to increase
our communications, and so be-
come a bond of union among the
wide-spread peoples of English
blood.

Before another Ecumenical Con-
ference we shall have passed into
another century. Ten critical years
of the swiftly moving modern
world will have rolled away. Op-
portunities will have offered them-
selves which will never come again.
We pray that our Churches may
clearly see and rightly interpret
the signs of the times, and discern-
ing the will of God may yield
themselves entirely to it.

We especially commend to your
faithful and earnest observance the
week of special prayer which will
shortly be held throughout the
Methodist world.

"Now the God of peace, that
brought again from the dead our
Lord Jesus Christ, that great Shep-
herd of the sheep, through the
blood of the everlasting covenant,
make you perfect in every good
work to do his will, working in
you that which is well pleasing in
his sight, through Jesus Christ, to
whom be glory for ever and ever.
Amen."

Signed by all the presiding
officers.

Experiences in the South.

REV. C. H. PAYNE, LL.D.

We call the following from Dr.
Payne's recent experiences in the
South published in the *Christian
Advocate*:

"After an evening at the North
Carolina Conference we start for
East Tennessee Conference, at
Morristown, Tenn. Dr. Albert is
bound for the same place, and we
journey together. It is a matter
for rejoicing that the Pullman Pal-
ace Car Company, as we under-
stand, have given orders to their
agents and employees that no per-
son shall be discriminated against
on account of his color. Dr. Al-
bert rides then in comfort and
peace with his white brethren in
an elegant sleeper. Twice also be-
fore this we had been able to se-
cure meals together at a respect-
able eating-house in Greensboro
without any questioning or disre-
spectful treatment. We were be-
ginning to think the world was
really improving, and the millen-
nium was not an "iridescent
dream." The next morning, how-
ever dissipated the fond illusion.

The train stopped early for
breakfast at Asheville, N. C. There
was no buffet car attached, and
no means of securing breakfast ex-
cept at the regular eating place
near the depot. Dr. Albert and
myself started for the breakfast
room, but were told at the door
we must register at the counter.
I took the pen and was about to
enter my name, when the proprie-
tor or clerk behind the counter,
observing Dr. Albert behind me,
said: "Is that a colored man?"
I replied, "That is the editor of the
SOUTHWESTERN, sir." "Is he a
colored man?" was repeated, to
which I answered in substance:
"I do not know as to the exact
quality of his blood, sir; he is a
respectable man of ability and
character." Well, he can't eat
here if he is a colored man," was
sharply replied; and as promptly
I responded, "We are officers in
the same church, sir, and traveling
together on official business. If
you cannot furnish him breakfast,
you cannot me." My abolition
blood was getting a little warm,
and I added: "Whose country is
this down here, God's or the dev-
il's?" He seemed a little puzzled
at the question, as did the by-
standers, of whom there were sev-
eral. Perhaps they were not ac-

customed to have their unjust and
unrighteous practices called in
question. I then asked: "Is there
any lunch room or any place where
a respectable man can get any-
thing to eat about this depot?"
"There is a lunch-room at the other
end of the building," he replied,
and to the other end we hastened,
only to meet with similar defeat.
It was an uninviting place, and
one might suppose that even a
well-behaved dog could be fed
there. There was a lunch counter
and several tables stood about the
room.

"Can you furnish us anything to
eat?" I asked. The keeper took
a good look at us both and replied:
"You can't eat sitting down."
"Very well," I replied, "we will
eat standing then; give us some-
thing to eat, if it is only a cracker."
Yet he concluded not to allow his
immaculate place to be contami-
nated by permitting any such out-
side barbarians to eat in it, and so
we were left with our hungry
stomachs unsatisfied. Thinking
that a mild remark might be ap-
propriate at this juncture, I meek-
ly suggested that it would seem
that another war was necessary
down here to settle some questions
that evidently needed adjustment,
and with this pleasant farewell
word we left the inhospitable hos-
telry with no very pleasant emo-
tions. What was to be done next?

The train would soon start, and
the situation was not encouraging.
Inquiry of a friendly colored boy
led us to a dilapidated shanty,
where we obtained a few musty
crackers which served as a substi-
tute for the breakfast that we didn't
get. As fortune would have it,
the fast had to be protracted until
about 2 o'clock that afternoon,
when a good dinner at the hospita-
ble home of an Ohio brother, now
living at Morristown, Tenn., satis-
fied hunger, but could not efface
the memory of an act which ought
to make every American citizen
blush with shame. Why write
these things? Why not pass by in
silence all such evidences of the
caste spirit? Because meekly to
submit to such outrages and silent-
ly allow them to pass is to perpe-
tuate them and help to lay a
heavier burden on the oppressed.
It is not, as we are often falsely
told, a merely social question
which must be left to adjust itself.
It is a question of public accom-
modation, and of civil rights as well
as of justice and humanity. After
the above experience Bishop Good-
sell and the writer met Dr. Albert,
with several other brethren on
their way to the Tennessee Confer-
ence, but as our complexions were
not of exactly the same hue we
were obliged to ride in different
cars; the rules of the road, snu-
tailed by the laws of several
States, excluding the white man
from the colored man's car as well
as the colored man from the
that provided for his white
brother. Whatever plausible
arguments may be adduced for
practices such as are here nar-
rated, and whoever may seek to
defend them, it is certain that they
are as unlike the teachings of
Christ as heathenism is unlike
Christianity. When will Christ's
Church honestly undertake to fol-
low its Master, and give the world
an example of applied Christian
ity?

Now that the Ecumenical Con-
ference is over, with its inspiring
exhibition of brethren, with varied
hues, sitting and counseling to-
gether, and mutually honoring one
another, and now that the honest,
earnest desire for a closer fra-
ternity and a wiser co-operation,
if not indeed for organic union,
has found full and fitting expres-
sion, will not our brethren of the
South undertake in good earnest

to put an end to these practices
which, all must admit, are thor-
oughly unchristian? Let us all
unite to secure a type of Christian
civilization, South and North, that
shall be an honor and not a dis-
grace to our common country and
to our cherished church.

For the SOUTHWESTERN.

Religious 'Pont's.—Lay.

REV. L. M. HAGOOD, M. D.

Fail to take Bible or hymn book
to church to use.

Look toward the door in church
if any one comes in.

Talk about people's clothes in
church.

Sit around the church stoves
during preaching.

Come to church after preaching
begins and walk up front.

Let strangers stand or go home,
rather than give up your seat.

Go out of church during preach-
ing.

Talk to person next you in
church during the sermon.

Take some one's baby in church
to play with.

Let your baby play on or run
over church floor during the ser-
mon.

Let some one take your baby
and make it cry in church.

Fail to sing or pray during ser-
vice.

Have pastor announce all meet-
ings, society or lodge nights.

Take back what you gave for
church snapper, if not sold.

Give pastor and class leader
"thankings" if they failed to visit
you when you was sick with head-
ache or cold.

Always refuse if asked to help
in church.

Always intimate that more
money was raised at the entertain-
ment when you were not head of
it, than was reported.

Give as little money to the
church as possible, but fuss when
they pay it, unless like you say.

Always pray the same old
prayer and tell same "old chest-
nut" in class meeting.

Always pray—"our church is dy-
ing," religion's getting colder,
"bless the absent part of our con-
gregation."

Pray for the Pastor-Lord. Make
him "wise," "prudent," "zealous,"
"cleave and a man of God."

Use vain repetitions when you
pray.

Pray long and loud, confessing
everybody sinners but yourself.

Sing with your eyes shut, so no
one can stop you.

When pastors expell members,
tell them it is wrong, and you'll
stand by them and have him
moved.

Refuse to pay the pastor any-
thing, and then when he can't pay
his debts expose him.

Talk to sinners about church af-
fairs that are disagreeable.

Let your children give or attend
dancing parties.

Offer the pastor beer or wine if
he visits your home.

Take your "children to the cir-
cus to see the animals God made."

Vote for the lottery or play
policy.

Let your children bring beer for
white or colored people.

Let "improper persons" join
your church and then talk about
them.

Let persons joining your church
feel that you don't want them.

Get your letter, because confer-
ence didn't send your preacher.

Dip snuff in church and out
of it.

Stay away from church when it
is "too hot," "too cold," "too dark"
or you "don't feel like going."

Put on your cloak or coat, or
hunt for your hat while the doxo-

logy is being sung.

Letters from the Districts.

Corinth (Miss.) District Conference.

H. A. JOHNSON.

The second session of the Corinth District, Upper Mississippi Conference, convened in Liberty M. E. Church, Eupora, Miss., Nov. 19-22, with Rev. R. Sewell, Presiding Elder in the chair.

H. A. Johnson was elected secretary; H. York and W. E. Logan assistants; J. M. Walton, statistical secretary, with H. B. Gladney assistant.

We had a pleasant and profitable session, well attended. All the pastors were present, with only two exceptions.

The Presiding Elder made his report, which showed a decided advance spiritually and temporally.

Pastors reported their charges and circuits to be alive and at work, many churches and parsonages being built, and Zion's forces strengthened.

Local preachers, exhorters, Sunday school superintendents, class leaders and stewards, made good reports.

The district was never in a more prosperous condition, which speaks volumes for our young Presiding Elder.

Revs. F. H. Bunton and J. L. Wilson, of the Aberdeen district, favored the conference with a visit, and both made able addresses on the subject of education.

There were many grand sermons preached during the session, by the Revs. James Price, F. H. Bunton, J. Burton, and others.

Sunday was a glorious day of Christian devotion. Elder Sewell preached at 11 a. m. to a crowded house, after which he administered the Lord's Supper; 66 communed. At 3 p. m. W. H. Golden preached, and G. Orange at 7:30 p. m.

The entire services of the day were attended by an outpouring of the Holy Ghost, and many hearts were made to rejoice.

Befitting resolutions were adopted in commendation of the addresses and sermons of visiting brethren, of the kind people of Eupora for their generous entertainment, to the Elder and secretaries for their faithful services.

Many good words and resolutions were adopted for the grand old SOUTHWESTERN. It was resolved to double our cash subscription to it.

The next session of the district conference will be held at New Albany, Miss.

Program Greenville (Miss.) District Conference.

Thursday, 9:30 a. m., the conference will be organized, and held in the morning daily.

Sermon by S. P. Corprew. What should be the character of a Christian minister? L. W. Mosely and E. D. Cameron.

Sermon by P. W. Johnson. Sermon by J. S. Smith.

Are the Ten Commandments literally binding? W. H. Gallion and N. H. Williams.

Sermon by D. W. Johnson. Sermon by J. M. Nichols.

What kind of wine should be used in communion services? Presiding Elder J. W. Davis and P. S. Bowie.

Anniversary of the Freedmen's Aid and Southern Education Society.

Sunday.—General love feast; sermons by J. W. Davis, G. H. Harvey and J. B. Starkey.

The local preachers and exhorters are permitted to select their own subjects.

Committee: J. W. Davis, P. E.; N. H. Williams, secretary; L. W. Mosely.

H. B. Gladney, Corinth, Miss.

The first Sunday School Institute of the Corinth district, Upper Mississippi Conference, convened in Eupora, Miss., Nov. 18.

Rev. R. Sewell, president; O. Gillespie, first vice president; Miss Sarah Buchanan, second vice president.

Several interesting topics were discussed.

The anniversary of the educational work was conducted by Revs. I. M. Lampkin and J. H. Everett.

Collection, \$116 for Freedmen's Aid Society.

Rev. F. Parker, Presiding Elder of the Huntsville District, Texas, has issued an address to the pastors and members of his district, in which he urges them to proceed at once to raise the several benevolent collections.

He says: "The last Thursday in November, National Thanksgiving Day, has been set aside by our conference to take a liberal collection for the American University, located at Washington, D. C. Keep the matter before your people. Let each pastor send in ten cash subscribers to the SOUTHWESTERN this quarter; Dr. Albert will appreciate your efforts. The second annual session of the Sunday School Institute will convene at Willis, Texas, during the month of August; and our district camp meeting on our district camp ground, Wiley University, at Marshall, is the best school of its kind in the great State of Texas. Why not crowd in your sons and daughters, that they may be educated for future usefulness?"

The address concludes with the benevolent collection apportionments.

A humorous fact about Hood's Sarsaparilla—it expels bad humor and creates good humor. Be sure to get Hood's.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

Three Years' Work.

W. R. Butler, Baton Rouge, La.

I was appointed to this charge by Bishop Fitzgerald, three years ago. I found the church spiritually and financially alive. I took up where Rev. Thomas G. Montgomery left off. I found a debt of \$450 due the Church Extension; also \$100 due Rev. P. Laundry for work done on church, and other minor debts amounting in all to \$675. All of which was paid within six months. During my first year a large number of souls were added to the church. Benevolent collection \$127. Raised for all purposes \$2,000. After being reappointed by Bishop Vincent, I returned to my work, and with the co-operation of the official board, succeeded in painting the church and paid for it; and now we have one of the finest churches in the conference. Raised for all purposes \$1,990. Benevolent collections \$132. Bishop Newman reappointed me, and I came from conference and had a great revival among the scholars of the Sunday school, of which a large number were converted and are now good members of the church. Brethren, it does not pay us to neglect the Sunday school. I have raised nearly all of my benevolent money and shall come to conference with a good report. We have had one of the greatest revivals ever known in the history of this church. Over 80 souls have been converted therein, and the good work still goes on. Praise the Lord. Sister Mary Karnik spent three weeks in the revival. She is a splendid worker for the Lord. With this I closed my three years' work. Grand total raised \$5200, and out of this amount \$391 for benevolent purposes. This, I think, is very small from a church like Wesley Chapel. All we need at this place is a parsonage, and perhaps we will have that next year. We have had many of our prominent ministers to visit us this year, which was a benediction to my people. Among those who came were Rev.

A. E. P. Albert, D.D., editor the SOUTHWESTERN, Rev. W. L. Davidson, D.D., Sunday School Agent; Rev. E. Lyon, Sunday School Agent; Revs. S. Priestly and P. Laundry, Presiding Elders; and our beloved Presiding Elder of the Baton Rouge district, Rev. J. F. Marshall. I cannot close my letter without saying a word on THE COLORED BISHOP QUESTION.

I for one do not agree with Dr. Potts, who thinks we ought to wait another generation to find the proper man. We have the men now, and why should we wait? I hope the church will not shut her eyes upon these men. Where is Dr. —, of the Louisiana Conference, Scott of the Texas, Bowen of the Washington, Revels of the Mississippi, Hays of Tennessee, Hagood and Hammond of the Lexington, and a score of others too numerous to mention? Are none of these fit subjects for the episcopacy among us? If we have not the men yet, what comment are we to make upon the work of the Freedmen's Aid and Southern Education Society, which has accomplished so much among us during the last quarter of a century? We have the man; let the church call him to the episcopacy.

J. I. Garrett, Benton circuit. Converts and accessions 75. Died 3. Building and improvement \$250. Benevolences \$20.

James T. Lewis, Pine and Beach Grove. We have paid Presiding Elder \$20; Sunday School Agent \$3; pastor \$150. Raised for benevolences \$1250. Built one parsonage worth \$60. Converts 8. Trustees have \$650 in hand.

W. H. F. Smith, Philadelphia, Miss. Our fourth quarterly conference was held Dec. 15, by Presiding Elder J. M. Shumpert. He also dedicated our new church. Eight were received into full membership. Paid Elder \$9.85; pastor \$38.

L. C. McLendon, Elijah circuit, Miss. This has been one of the most successful years on this circuit. Our church has been built and a parsonage will be completed by conference. An Epworth League has been organized. \$328.80 have been raised for all purposes during last quarter.

S. Tillman, Olivier, La., had a grand financial rally Dec. 20. It was a splendid success.

A. W. Randolph is commencing his third year by getting a church lot paid for at South Pittsburg, Tenn., (a part of his circuit). There are prospects of a good revival. Several coming forward for prayers at the quarterly conference.

Ayer's Cherry Pectoral for coughs and colds. Ask your druggist for Ayer's Almanac.

Letters from the Laity.

Bro. Amos Thomas at Baton Rouge, says that when he began taking our paper 8 years ago, he could not read it, but his children could for him. Now he reads and writes very well and enjoys it beyond measure. He says he is praying for God to hasten the time when the SOUTHWESTERN shall be in every home. We can say amen to that.

Fannie D. Austin, Lexington, Miss. I was never in school in my life, but when I noticed in your valuable paper of so many institutions of learning for our people, I think of how grateful our young race should be. But of them all, I like Rust the best. My sister loves the Central, with Dr. Braden and Miss Mamie. She had the blessed privilege of attending school there. I often tell her and my children they have so much to be thankful for. I am proud of their chances.

A. G. Petty, Huntsville, Ala. Our school, Central Alabama Academy, observed Thanksgiving Day. Prof. McKinney conducted the services.

E. L. Anderson, Coffadellah, Miss. Our pastor, Rev. W. H. Smith, is doing grand work here. He is loved by all. We hope the con-



Well Preserved!

To be so when well matured—that's the desideratum. To carry the physical strength of our prime into the intellectual strength of our later and wiser years.

Much of the world's best work has been done by aged workers. The warning message—"set thine house in order; for thou shalt die," has been as unwelcome to thousands of busy men and women as it was to King Hezekiah in the days of old.

Dr. Starkey & Palen's COMPOUND OXYGEN has for many busy workers moved "the dead line of 50," ten or twenty years further on—held off old age and invalidity until the wisdom and experience of a lifetime could add the capstone to a lifetime's work. No drug will do this. The fountain of youth, if found at all, is everywhere about us. The air we breathe—kind nature's kindly breath—when enriched with more oxygen, and magnetized, ministers marvelously to the peculiar needs of waning physical powers—arrests the progress of decay—gives strength and comfort to the period of old age.

We have proved this a thousand times over during the past twenty-two years. Shall we prove it to you?

A book of 200 pages gives names and addresses by the score, with fullest details. Do you need health and strength? The book is yours for the asking. Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia. 120 Sutter St., San Francisco, Cal. 66 Church St., Toronto, Canada.

ference will send him back for another year. Our fourth quarterly conference was held Dec. 15, in Hopewell M. E. Church. We had a grand time. The Presiding Elder preached a soul-reviving sermon at night. Received in full connection 7. Collection for elder \$15.45. I love the dear old SOUTHWESTERN and expect to take it for another year.

Mary Daniels, DeSard, La. Our fourth quarterly conference convened Nov. 10, Rev. S. Priestley, Presiding Elder, in the chair. Reports showed improvements all along the line. Revs. J. W. Lewis and G. W. Washington accompanied Rev. S. Priestley on the charge and preached soul-stirring sermons. Collection this quarter \$135.85. The pastor built a new church and added 77 souls to the church this year. The people all pray for his return.

Y. B. Lane, Memphis, Tenn. Centenary Church, Rev. C. L. Seward, is pushing forward the interest of our church. He has organized the young people's earnest working club, led by Bro. Peter Boyd, and the missionary praying band, led by sister Mary Beasley. Our first quarterly meeting was held Dec. 12, 13. Reports showed the work to be moving along nicely. The only trouble we have now is the congregation is too large for the church. Last year we built a parsonage. This year we'll commence the work of a new church, as our pastor is a noted church builder. Last Sunday was general class day rally. The pastor had prepared a nice new banner for the leading class. J. E. Land's class took the banner for this month and it caused quite a stir in the classes. Collection \$28.50. We have a catalogue from Dr. Kynett, and have chosen therefrom the plan for our new church. Give us that church here and we'll be second to none in the city.

S. H. Cannon, Enola, Miss. Rev. S. J. Wood, our pastor, is the right man in the right place. This is a new work; seven months old. We have 9 members. Mr. B. D. Saunders gave us a piece of land upon which to build a church. We have raised this quarter for building \$29. Benevolent collection \$6.35. Paid pastor \$14.15; Presiding Elder \$14.10. We hope to have our preacher returned to us next year.

How I Made My Start.

You must have lots of boy readers who would like to hear of my experience and how I started in business. I am 14 years old, and my father is dead and my mother is an invalid, so I had to leave school and earn some money. I saw in your paper the experience of William Evans, and how he made money plating knives, forks and spoons, and I thought I would try the plating business, so I went to F. E. Delno & Co., Columbus, Ohio, and got a \$5 Lightning Plater. It came by express and is a beautiful machine. In one week I did \$13 worth of work, and last week I was sick and only made \$11. The price received for plating is nearly all profit and the work is very nice. Every person has gold, silver or nickel plating to do, and I hope to start a little store soon. If any of your boy readers will benefit by my experience in starting in business, I shall be very glad.

JAMES ANDERSON.

YADIM feeding a tonic, or children that want building BROWN'S IRON BITTERS. It is pleasant to take, cures Malaria, Indigestion, and Biliousness. All Dealers keep it.

Our Symposium.

It was Richard Moulton who said: "I take my stand on the broad, moral ground that every human being, from the highest to the lowest, has two sides to his life—his work and his leisure. To be without work in life is selfishness and sloth. To be without leisure is slavery."

Such help as we can give each other in this world is a debt to each other, and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the with-holder of kindness, but the committer of injury.—Ruskin.

Truly "every heart has its own burdens." With some it is an actual, visible burden; with others it is cold and raggedness; with others it is hunger, grief, or illness; and happy are they who know how to cast their burdens on the Lord and trust him.—Religious Telescope.

To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the prosecution.—Johnson.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.

Words once spoken can never die; they will turn up in the day of judgment, like things of life, and will either acquit or condemn.—Everett.

There is in Minnesota a Civil Rights Committee composed of American citizens of African descent, whose purpose it is to do everything in their power to break down all laws which discriminate against the colored people. We wish such an organization could be extended all over the country and embrace white people as well as colored, and we would have this purpose made prominent above all things in the platforms of the Republican party in all the Southern States.—N. Y. Independent.

We urge and implore all those who "minister about holy things" to seek a renewed consecration, to take a better and broader view of the whole matter that engages their time and effort; and hereafter to proclaim the gospel with more courage, freedom, and joy than they have ever shown heretofore.—Nashville Christian Advocate.

Geo. M. Walter, Messenger of the Adams Express Company, Baltimore, Md., says: "Having used Dr. Bull's Cough Syrup for the past ten years in my family, I wish to say that I consider it the best Cough Syrup that I ever used. It has cured my children of croup several times, and saved me many a doctor's bill."

Adam might have been the "goodliest man of men since born," but it doesn't appear that he ever did anything especially good for his large family. What a lasting blessing he might have left behind if he could have made Salvation Oil and kill pain.

I was so much troubled with catarrh it seriously affected my voice. One bottle of Ely's Cream Balm did the work. My voice is fully restored.—B. F. Liepauer, A. M., pastor of the Olivet Baptist Church, Philadelphia, Pa.

THE SOWER HAS NO SECOND CHANCE. GOOD SEEDS INTO THE SOIL OF YOUR HEART.

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Have made and kept Ferry's Seed business the largest in the world—Merit Tests.

Ferry's Seed Annual for 1892 tells the whole Seed story—Sent free for the asking. Don't sow seeds till you get it.

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Plaz. of Episcopal Visitation, Spring Conferences, 1892.

(CHRONOLOGICAL.)

Conference in the United States.	Place.	Time.	Bishop.
Mississippi, Meridian, Miss.	Jan. 6	Malhallen	
Ind. Miss. Conf., Oklahoma, O. T.	11	Newman	
South Carolina, Orangeburg, S. C.	13	Priest	
Georgia, Atlanta, Ga.	14	Everett	
St. John's River, Jacksonville, Fla.	19	Nide	
Louisiana, New Orleans, La.	21	Malhallen	
Alabama, Andalusia, Ala.	22	Merrill	
Florida, Fernandina, Fla.	23	Nide	
Cent. Alabama, Huntsville, Ala.	27	Merrill	
Savannah, Newnan, Ga.	27	Nide	
Arkansas, Little Rock, Ark.	27	Malhallen	
Upper Miss., Columbus, Miss.	Feb. 3	Merrill	
Little Rock, Van Buren, Ark.	3	Malhallen	
Baltimore, Baltimore, Md.	3	Foster	
Kansas, Kansas City, Kan.	6	Warren	
Virginia, Falls Church, Va.	2	Walley	
Missouri, Chillicothe, Mo.	2	Newman	
South Kansas, Ottawa, Kan.	6	Warren	
Washington, Lynchburg, Va.	8	Hurst	
Philadelphia, Philadelphia, Pa.	9	Walley	
Central Missouri, St. Louis, Mo.	9	Newman	
Wilmington, Wilmington, Del.	16	Andrews	
Southwest Kansas, Winfield, Kan.	16	Warren	
New Jersey, New Brunswick, N. J.	16	Vincent	
St. Louis, St. Louis, Mo.	16	Newman	
Central Pennsylvania, York, Pa.	9	Andrews	
Northwest Kansas, Concordia, Kan.	21	Warren	
Lexington, Lexington, Ind.	23	Walley	
Delaware, Salisbury, Md.	23	Walley	
Wyoming, Wilkes Barre, Pa.	23	Goodell	
Newark, Newark, N. J.	30	Bowman	
New York, New York, N. Y.	30	Goodell	
New England, Boston, Mass.	30	Foss	
Maine, Augusta, Me.	13	Goodell	
East Germany, Brooklyn, N. Y.	13	Fitzgerald	
North in New York, Troy, N. Y.	13	Bowman	
Troy, Plattsburgh, N. Y.	13	Foster	
Vermont, Montpelier, Vt.	13	Foss	
New Hampshire, Haverhill, Mass.	13	Hurst	
East Maine, Bangor, Me.	20	Goodell	

FOREIGN CONFERENCES.

North India, Calcutta, India	Jan. 6	Thomson
Mexico, Puebla, Mexico	14	Thomson
Bengal, Calcutta, India	14	Thomson
Africa, Cape Town, South Africa	20	Taylor
West China, Chungking, China	20	Taylor
Malaysia, Singapore, Straits	21	Thomson
Cent. China, Nanking, China	21	Thomson
North China, Peking, China	27	Thomson
Korea, Seoul, Korea	27	Thomson
Switzerland, Lausanne, Switzerland	23	Joyce
Germany, Frankfurt, Germany	30	Joyce
Japan, Tokyo, Japan	30	Joyce
Denmark, Copenhagen, Denmark	14	Joyce
Norway, Drammen, Norway	28	Joyce
Sweden, Goteborg, Sweden	28	Joyce
Poland, Lodz, Poland	28	Joyce
Italy, Palermo, Italy	Oct. 6	Joyce

By order and in behalf of the Board of Bishops, EDWARD G. ANDREWS, Secretary.

CINCINNATI, O., November 3, 1891.

City M. E. Church Directory.

RESIDENT BISHOP —W. F. Malhallen, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE , Office 139 Poydras street.
ST. CHURCH —Rev. R. L. Crawford, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.
BOYNTON CHURCH —Rev. J. P. Lafferty, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.
CAMP PARAPET CHURCH —Rev. Simon Evans, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath-school at 1 p. m.; class meeting every Wednesday evening.
CUSHMAN CHAPEL , on Carrollton avenue. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath-school at 1 p. m.
FIRST STREET CHURCH —Pastor of First and Dryades sts.; Rev. T. G. Montgomery, pastor. Sabbath: 8 a. m. prayer meeting, 11 a. m. and 7 p. m. public worship; communion monthly, on the first Sunday; Sunday-school at 9:30 a. m.; prayer meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.
HAYEN CHAPEL —Jefferson street, corner of Plum street. Rev. W. S. Harris, pastor. Services at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching Thursday evening at 7 p. m.
LAHARPE STREET CHURCH —Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school at 9:30 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.
MT. ZION CHURCH —Rev. Theo. McCarty, pastor. Regular services at 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.
MALDEN CHAPEL —Washington street; Rev. W. J. M. Price, pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Wednesday at 7 p. m.; preaching Thursday at 7 p. m.
NASHUA CHAPEL —Union street, corner of Claiborne; Sunday-school at 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.
PLEASANT PLAIN CHURCH —Perdido street between Johnson and Priour; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.
ST. MATTHEW M. E. CHURCH —Varnet street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.
SIMPSON CHAPEL —Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.
SIXTH STREET CHURCH —Between Laurel and Annunciation; Rev. Samuel Davago, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.
THOMSON CHAPEL M. E. CHURCH —Foot of St. Rampart, Rev. Wm. F. Forest, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meetings 5:30 p. m.
UNION CHAPEL M. E. CHURCH —Rev. J. W. Hudson, pastor. Preaching at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; prayer meeting Friday nights. Sacrament second Sunday night in each month.
WELLEY CHAPEL —Liberty street, between Perdido and Poydras; Rev. P. T. Chiles, pastor. Sunday services: 8 a. m.; prayer meeting; preaching at 11 a. m. and 7:30 p. m.; class meeting Wednesday evening; preaching Thursday evening.
WILLIAM'S CHAPEL —On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.
FIRST GERMAN M. E. CHURCH —Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evenings at 7:30.
SECOND GERMAN M. E. CHURCH —Eight street. Rev. Charles Senkler, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evenings at 7:30.
THIRD GERMAN CHURCH —North Rampart street. Services every Sunday.

Do You Suffer with Piles?

You can cure yourself in a few days with our new and simple method of treatment.

Medicine used locally and gives immediate relief. Sent by mail for \$1. Special treatment and extra large package of Ointment. Send stamp for booklet, enter at "Show us your Piles," free to all, containing valuable information and more published. 624 N. 13th St., St. Paul, Minn.

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BEECHAM'S PILLS will in future for the United States be covered with a **Quickly Soluble, Pleasant Coating**, completely disguising the taste of the Pill without in any way impairing its efficacy.

Price 25 cents a Box.

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DONALD KENNEDY Of Roxbury, Mass., Says:

Strange cases cured by my Medical Discovery. Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all this.

VIRGINIA CITY, NEVADA, Sept. 10th 1891. Donald Kennedy—Dear Sir: I will state my case to you. About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did my duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye. But once, and thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

Established over 50 years.

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The best Organ made.

Especially suited for voice.

You should own one.

Of finest workmanship.

Rich, deep, pure tone.

Generously equipped.

And lasts a lifetime.

No Organ so popular.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

A CARD.

The undersigned desires to inform his friends and the public in general that having located an office at No. 67 Carondelet St., near Perdido, for their convenience, and is now prepared to supply families, dealers, churches and schools, with the best of Pittsburgh, Cannel and Anthracite Coal, in any quantity, and at the lowest market rates. Special rates for churches. Particular attention given to all orders. Orders by mail attended to. Call on or address.

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Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1891.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

General Committee of Church Extension.

Twenty-Sixth Annual Meeting at Columbus, Ohio.

Quite a large company of the officers and managers of the Board of Church Extension and of other members of the General Committee left Philadelphia and Baltimore on Wednesday, Nov. 4th, to attend the annual meeting in Columbus, Ohio. Rev. Alpha J. Kynett, LL. D., Corresponding Secretary, was the genial head of this official party. The Pennsylvania Railroad provided superb accommodations on its New York & St. Louis Express—a train which combines every modern convenience of travel and vindicates the claim of that greatest American highway to possess facilities of transportation equal to any in the world.

This General Committee of Church Extension consists of about fifty members. Sixteen are Bishops of the church; fourteen others are persons elected by the General Conference to represent districts which cover the whole territory of the Methodist Episcopal Church in the United States; and yet four others elected by the Board of Church Extension whose headquarters are in Philadelphia. The Corresponding Secretary, the Assistant Corresponding Secretary, the Treasurer and the Recording Secretary are also members.

The General Committee have supervision of the Board of Church Extension and supplement its work. Carefully prepared and elaborate reports or the entire business management are submitted, are considered, plans are adopted to facilitate the collection and distribution and to increase the zeal of pastors and people. Local anniversaries are also held at the place of the annual meeting, greatly to the delight of resident congregations and to the stimulant of financial relations. In importance, this cause ranks next to the general missionary cause; it is itself the most efficient home mission society in the denomination, perhaps in any denomination.

The treasurer's report for the year ending Nov. 1st, shows receipts for the general fund aggregating \$232,632.33. The "Loan Fund" is additional, and amounts to \$122,260.67; making a grand total for the past year of \$355,523.00. This may convey some conception of the vast work so quietly and efficiently accomplished in aid of new church buildings in the older conferences, on the frontiers and in the South. Dr. Kynett originated the plan of church extension, first in his own Conference in Iowa and afterwards in the General Conference, and has been the guiding genius of its management and success for a quarter of a century. In that time there has been 7,937 aided, and the entire receipts on the general fund and the loan fund, including loans returned, swell to the magnificent sum of \$4,329,798.43. The loan fund itself has a cash capital and property amounting to \$752,418.08, which will doubtless soon be raised to a round million.

During the first two years of organized Church Extension of the M. E. Church 92,502.75 were contributed, an average of \$46,296.88 per annum. In the next four years, 1867 to 1871, the receipts for the general fund and for the loan fund

were \$392,255.41, an average of \$98,063.85 per annum, an increase of 112 per cent. For the four years ending with 1875, the receipts were \$509,240.34, an average annual increase of 29 per cent. In the successive quadrenniums since the receipts have been respectively, \$487,478.19, \$816,013.91, \$882,743.53, and \$1,145,354.08, a steady increase from the beginning. The session of the General Committee just concluded will doubtless prove to be most prolific in plans for the future. Thursday, the first day, was largely occupied in the reading of reports, appointments of committees and other matters of organization. Local anniversaries were held in the evening at Wesley Chapel, Broad street and Third Avenue, these being the largest Methodist Churches in Columbus. These anniversaries were well attended, addresses being made by Bishops and other distinguished speakers. At Third Avenue two persons contributed \$250 each towards the fund for the erection of churches on the frontier.

On Friday several exceptional cases were considered of churches making application for aid which cost more than \$10,000, it being contrary to the rules of the Board to appropriate money to such. The Bishops made a communication that it was not desirable on account of the near approach of the General Conference to elect any additional corresponding secretary. A committee was appointed to issue an address to all our churches in the interest of church extension. Various suggestions were made, such as that church extension is a benevolence, as much so as the Freedmen's Aid or the missionary society, although only dealing with the erection of churches; that it should be a part of our work in foreign conferences and in mission conferences as well as in the home territory; that an increase of interest was necessary in the older conferences, the recent gain being almost entirely in the new conferences. Bishop Hurst desired that the General Conference should more fully identify the Board of Church Extension with the General Committee. Bishop Walden believed that the District Conference could be made a success if it considered connectional causes like this rather than quarterly conference work. Bishop Foster thought the principal work of church extension is to find out the amount of money required for it and to distribute it; in which connection he paid a high compliment to Dr. Kynett, corresponding secretary—a compliment repeated by many others during the discussion.

On Friday evening a luncheon and reception were given to the Bishops and other officers by the Methodist Social Union of Columbus. Bishop Foster spoke after the banquet on reminiscences of Ohio Methodism. Rev. H. O. Sexton, presiding elder, delivered an eloquent address of welcome, in which he said that we have in Columbus, eleven churches, with 5,200 members, not counting the six colored congregations. There has been a great boom in church building during the last eight years and the Methodist Social Union, which has been organized in that time, is contributing about \$4,500 per annum for local church extension. Bishop Foss made a response. Dr. Kynett said that the great need of church extension was friends among the Bishops, Presiding Elders, Pastors and laymen. Dr. Harrower, of New York, spoke on younger Methodism, saying that the Epworth League is the missing link, and though organized a few years ago has now over 300,000 members, and is in immediate touch with the young life of the church and with the nation. Bishop Newman made an address on the recent Ecumenical Conference.

Saturday's sessions were occupied mainly in considering what amounts should be expended in the annual conferences. During this discussion much information was

elicited on condition of Methodism in various parts of the country, especially in the South. A difference of opinion prevailed as to the propriety of spending money for small churches in very small communities where other Christian denominations were well established.

On the Sabbath, the pulpits of the various M. E. Churches were occupied by Bishops and prominent ministers and the cause of church extension was very successfully represented. At Wesley Chapel, where the committee meets, \$1,550 were contributed to the general fund; at Broad street, \$500; at Third Avenue, \$200; at Neil Avenue, \$125; and at other churches liberal amounts, making a total of \$2,577 received in Columbus during the day. Dr. Spencer visited Gallipolis, about sixty miles distant, where \$360 were also given. The total in these two cities was nearly \$3,000—more than \$600 over the amount contributed last year by the entire Ohio Conference.

Monday, Nov. 9th, was the last day. A resolution was adopted requesting the representatives of General Conference districts to present written reports of the work in their different fields. Another resolution was adopted regulating applications in exceptional cases. Dr. Spencer urged that in each General Conference district there should be a church extension convention every year. J. W. Boughton, Esq., proposed to give \$1000 towards a new fund for securing sites for churches in advance of the population. A resolution was also adopted requesting the General Conference to forbid omnibusing the Church extension collection with any other, and appealing to pastors everywhere to put an end to that unworthy combine. The question of insuring our church property more perfectly was also considered.

Complimentary resolutions to the churches and people who have generously entertained the committee, especially to Rev. Henry W. Bonnett, pastor, the trustees of Wesley Chapel, to Railroad Companies were adopted and the Committee adjourned sine die.

A Word to Epworth Leaguers.

The work of the central office of the Epworth League is conducted with scrupulous economy. But it cannot be done for nothing. Since January 1, 1891, 2,594 chapters have been enrolled, and more than 20,000 letters have been sent out. Your Board of Control has held one largely attended and important meeting, and your Executive Committee has held its stated quarterly meetings. No salaries are paid, but clerk-hire, stationery and traveling expenses are to be met. This work has been done for the good of the organization, and constitutes a financial obligation upon the chapters. We do not wish to make an assessment, but we would urge you as you love and believe in the Epworth League to stand by your brethren in the support and extension of its beneficent undertakings. Will you not give at least as much as five cents a member—more if possible? Please remit at once to J. M. Freeman, 150 Fifth Avenue, New York.

Yours for the League:

J. N. Fitzgerald, Jesse Hurlbut, Robert R. Doherty, James M. Freeman, Willis W. Cooper, L. E. Prentiss, O. L. Doty, Arthur Edwards, W. I. Haven,

Executive Committee.

How's This!

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure. F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. WEST & TRAU, Wholesale Druggists, Toledo, O. WALKING, KIMBALL & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

Every patriotic and God fearing man should register and help wipe out the lottery gambling and niquity from the fair name of Louisiana.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Patrons will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: My parents were Charles and Nancy Slater. I had a brother, Peter, and an uncle, Moses. I went by the name of Slater till sold to Beale in the city of Richmond, Va., just before the war. Mother was dark, but father was bright complexion. Brother was dark and had an afflicted eye. Uncle was dark and had a cork leg. Wm. Slater who owned us lived on Main street and kept a grocery. I was separated from them during the war. Any information of them will be highly appreciated. Address Pleasant Beale, Paragould, Ark.

Mr. Editor: Please make enquiry through your paper for one Joe Rankin. The last we heard from him, he was in Shelbyville, Tenn. He is my uncle, and I would like to hear from him. Any information will be thankfully received. Address John D. Majors, Golindo, Texas.

Mr. Editor: I desire to find my people. My father's name was Daniel Thrut. He belonged to Peter Beard. My mother's name was Cealy Thrut. She died before I left Petersburg, Va., about 1861. My sisters were named Phillis, Rebecca and Pheby Thrut. My brother was named Esick Thrut. I had an aunt named Patsy Night. My name was Cyntharilla Thrut. Any one knowing them, please address Cyntharilla Thrut, care of J. Jones, P. O., Sloane Street Church, Houston, Texas.

"A God-send is Ely's Cream Balm. I had catarrh for three years. Two or three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me." Mrs. M. A. Jackson, Portsmouth, N. H.

Books and Current Literature.

Over 700,000 women in this country alone now buy and read each month *The Ladies Home Journal*, and a study of the January number, just at hand, shows at once why the *Journal* is so popular. It is in complete touch with a woman's best needs, and covers everything in her life. "Wine on Fashionable Tables," whether its use is increasing or decreasing, is discussed by such royal entertainers and diners-out as Chauncey M. Depew, Ex-President Hayes, Madame Romero, Mrs. Ex-Secretary Whitney, George W. Childs and others. Mrs. Henry Ward Beecher reaches the call of Plymouth Church to her husband and their removal to Brooklyn in her series of papers on "Mr. Beecher as I Knew Him," while the daughter of Charles Dickens completes her first story. Dr. Talmage's page is excellent this month. The *Journal* is only one dollar per year, and is, needless to say, fully worth it. Published by the Curtis Publishing Company of Philadelphia.

No young American artist has come more rapidly to the front in beautiful effects and character sketching than Mr. B. W. Clinedinst. Among the best things in the Christmas number of "Frank Leslie's Weekly" were the pictures by him. A great many people have asked about the graphological chart to which the subscribers to the monthly edition are entitled. All that one would have to do in order to have his character read would be simply to copy these lines, if nothing else, and send \$1 to the Arkell Weekly Weekly Company, N. Y., and he would receive the monthly edition of Frank Leslie's Weekly, the graphological chart, and an order on Peter Henderson for \$1.25 worth of rose or chrysanthemum plants or flower seeds. This offer is good until June 1st, 1892.

The January number of Lippincott's Magazine is marked by several new features. Col. McClure gathers many amusing reminiscences and instructive reflections in his paper on The Editor-in-Chief. In The Interpreter, Julian Hawthorne discusses the art of recitation, which he respects far more highly than the Delsarte method for its reinforcement, and pays hearty tribute to the accomplishments, the native ability, and the admirable taste of Mr. Sidney Woollett.

The stories in the January New England Magazine are of a quaint

unusual character, very refreshing in these days of clatrap sensationalism. Edith Mary Norris, A Salem Witch, is a bright, little story with a strain of pathos in it, and something of Hawthorne's power. Walter Blackburn Harte writes of sons and daughters in literature.

The story of Aaron Burr's Conspiracy and Trial will be retold in a graphic and impartial narrative by Walter S. Drysdale, in Harper's Magazine for January. The article will be accompanied by a portrait of Burr.

"The Columbus of To-Day" is what John Bright called Cyrus W. Field in the House of Commons. This American had told the world that the Atlantic could be wired, and he had just done it. Mr. Field will describe the enormous difficulties of laying the cable, in *The Youth's Companion*.

The Methodist Year-Book for 1892, by Rev. A. B. Sanford, is a *valde memento*, that is simply indispensable. It is full of the most valuable information, especially on Methodism, in every department of its work. Price, 10 cents. New York, Hunt & Eaton. Cincinnati, Cranston & Stowe, or at this office.

Children grow weak from growing too fast, or become emaciated from neglect of some latent disease. They will not perish if you use Dukelhart's Emulsion of Cod Liver Oil and Malt, etc. It will save and insure long life.

RALLY brethren, rally to the SOUTHWESTERN. One good rally all around, and our 10,000 circulation will be reached.

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A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the receipt free of charge.

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If you are not enjoying perfect health, strength and vigor, we will lend you for 60 days one of Gray's Galvanic Body Batteries, price \$10, you to pay for it if cured. It is for men only, and is the latest and most complete of all the appliances in use. It can be made strong or weak; turned on or off at will. Acts like Magic in cases of Weakness, Premature Old Age, etc. Can send you one at our risk? Electric Treatment Co., 250 Broadway New York City.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chinn; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent; Office, 139 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

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AGENTS WANTED IN EVERY township to sell our new Life of Stanley, entitled "Heroes of the Dark Continent." Splendid illustrations. LIBERAL PREMIUM LIST FOR THE AGENT. 600 pp., 10 colored plates, 400 illustrations. Sells at sight. Write to HUNT & EATON 150 Fifth Avenue, New York.

New Books

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The Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JAN. 7, 1891.

THE present is the week of prayer. Let every church and everybody observe it.

THE Grip is raging all over the country, and has carried away thousands of people in various parts of this country.

DURING his pastorate of the last three years at Baton Rouge, La., Rev. W. R. Butler has added 153 members to that church.

SPENCER C Moore, of Trenton, Miss., writes forcibly and logically in favor of the election of a colored bishop.

THE *Methodist Advocate*, Chattanooga, Tenn., takes the right and sensible view of the colored bishop question. Read it in another column.

THE United States continues to make preparations for war with Chili, and the war cloud continues to gather. The hope is, however, that an equitable adjustment of the difficulties may be reached and war averted.

MISS Julia Jones, Amsworth, Miss., expresses great indignation against the "Jim Crow" car law. We hope she will interest the friends in her section of country to raise a few dollars to help us test the infamous law.

PUSH the SOUTHWESTERN, brethren. The General Conference, the State and National elections, and many other interesting questions, will combine to make it of special interest to all our people. Subscribe at once. \$1.50 cash pays for twelve months.

JAMES Madison, Esq., of Rockdale, Tex., sends us an account of a terrible tragedy on Christmas day, which resulted in the killing of a man there. The man killed had separated the wife, of the man that killed him, from him. How terrible the results of sin!

THE present canvass for delegates to the General Conference in the Several Annual Conferences has demonstrated some terrible facts. The most horrid one, however, is the fact that we have some desperately wicked men among us that would inwardly rejoice at any misfortune that might overtake a brother—even death itself, if that brother stood in the way of his ambition, and if his misfortune or removal could be made to work favorably to his advancement. This sounds most horribly, and it is doubtless true in only a very few instances; but it is a fact, nevertheless, which shows that some terribly wicked goats in sheep's clothing have managed to enter into our ministry.

THE fate of the Brussels treaty for the suppression of the African slave trade now rests solely with the United States. Eighteen powers were represented in the conference which framed the treaty, and it is not binding until ratified by all of them. Up to last week all had signed but France and the United States. Last Saturday the French Senate approved, and as the Chamber of Deputies had taken similar action two days before, this completed the action of that country, and left our country alone in its tardiness. The time for approval expires February 21, 1892, so that but little time is left for the Senate of the United States to act. Its failure would be a lasting disgrace to the country.—*Pittsburg Christian Advocate*. It is hoped that the Senate will lose no time, but attend to this matter at once.

More Bishops Needed.

To thoroughly superintend the work of our great world-wide Methodism, the next General Conference should elect at least five more bishops, in addition to those already on the bench. To elect none, or to elect any less than this number is to fail to provide what is really a necessity. The church needs them, and it would be the supremest folly to fail to elect them because of any adverse criticism. In addition to the present episcopal residences, we ought to have a bishop at Charleston, S. C., one at Portland, Oregon, one at Los Angeles, Cal., one at Detroit, Mich., and one in Europe.

We have along the Atlantic Coast from North Carolina to Florida, exclusive of Georgia, not less than 60,000 members. In South Carolina alone we have 42,786 members. The nearest episcopal residences to them are Washington and Chattanooga. By all means we should elect a bishop and appoint his residence in Charleston or somewhere else in South Carolina. Then away up on the Pacific Coast at Portland, Oregon, and away down South on the same coast at Los Angeles, Cal., we ought to have another one. These two extreme points, and the centre, San Francisco, occupied by our bishops, would give us impregnable and commanding positions along the whole Pacific Coast. Then we ought to have one at Detroit, Mich. It is one of the most beautiful cities in the United States, and it is the centre of some of our very best types of Methodism. Our people in Michigan and in that section ought to have an episcopal residence located in their midst. Then we would have our great Northern boundary well lined with general superintendents, viz: At Minneapolis, Chicago, Detroit, Buffalo and Boston. Our great central territory provided for at Omaha, Topeka, St. Louis, Cincinnati; and the Atlantic seaboard at Boston, Philadelphia, Washington and Charleston would amply supply those sections. In the South, we would move the episcopal residence from Chattanooga to Atlanta, the great Gate City of the Empire State of the South, which, with the present episcopal residence in New Orleans and Fort Worth, Texas, would afford the most excellent distribution of our general commanding officers, necessary and indispensable to our ever multiplying columns, in this country. Then to complete the supervision give us an episcopal residence in Europe, and do away with the missionary episcopacy to Africa and India, which was instituted to meet conditions growing out of American slavery, and let those be like the other episcopal residences for any general superintendent.

Let the church consider these words; and with an eye single to the glory of God, and the spread of his kingdom among men, elect the men needed for this work. Let them be superior, godly men, whose hearts beat in perfect sympathy with every department of our work, in every section of the church, and among all races, that desire to shelter under our banner.

The "Jim Crow" Car Must Go.

The following letter explains itself: "Having read through the columns of your paper of the shameful treatment received by Dr. Albert, while riding in a sleeping car between Houston and New Orleans; and noting the call for contributions to raise a fund to have the constitutionality of the odious coach tested, the young men of Goliad and Beeville determined to raise a purse to forward to the office of the SOUTHWESTERN as a Christmas present to the Negro race, to be used as above stated. Inclosed find P. O., order for \$10, which you will please add to general fund for the purpose, and give us credit for same. More money to follow."

Yours for the race,
W. H. STRICKLAND,
I. E. STARNES.
Goliad, Texas.

Emancipation Day Echoes.

Every church in this city observed the day with appropriate services.

The annual celebration of Emancipation Day by the Faith Cadets of this city has come to be a prominent feature. Its celebration this year at Morris Brown Chapel was specially interesting and impressive. Geo. H. Nelson is the captain.

First Street Church, Rev. T. G. Montgomery pastor, executed a grand program, and concluded with a collection to test the "jim crow" car law. Collection, \$2.50.

At William's Chapel the services were conducted by Rev. H. Taylor, assisted by Revs. W. S. Harris, and R. C. Barrow. The program, which was very fine, was participated in by Messrs. Wm. and Jno. Matthews, S. Miller, Mrs. J. Johnson, Mrs. M. A. Clay, Misses S. Brazley, Lillie Smith and J. V. Stewart.

Atlanta, Ga., celebrated this day in splendid style.

The colored people of Jackson, Miss., celebrated the day in a program in which every element of all denominations participated.

Among them were Revs. E. B. Topp, A. J. Davis, A. M. Trotter, Hon. M. McLeod, S. A. Beale, Esq., Miss Sallie M. Rother, Mrs. E. V. Mayson.

At Nashville, Tenn., the exercises were held in the House of Representatives; and ended in a very creditable street parade. Among orators and participants were Hon. J. T. Settle, of Memphis, Tenn.; D. J. Price, of North Carolina; R. F. Boyd, M. D.; T. A. Thompson, D.D.; J. C. Napier, Rev. J. W. Pickett, M. D., etc.

Emancipation Day, Jan. 1, was observed throughout the South as never before.

At Donaldsonville, La., a grand program was carried out. Rev. H. J. Wright of our church headed the movement.

All denominations of our people in Shreveport, La., united in a grand joint celebration. It was in charge of the leading colored citizens of the place, headed by their ministers.

The Colored Bishop Discussion.

But there is another element of joy in the Southern cup. They have heard of the call among our colored members for a bishop of their own race, and they think it quite the thing. Their notion is that we dare not elect a colored brother to this high office, and so they smile out loud at the prospect of our embarrassment. Here is a statement of the *Alabama Christian Advocate*:

The colored bishop question is up again among our Northern Methodist brethren. The colored part of that church, over two hundred thousand strong, are clamoring for a colored bishop. Dr. Albert, of New Orleans, is heading the list of claimants. Our confere, the *Methodist Advocate*, also takes sides in behalf of this claim. Now it seems to us that this is a fair and square claim. The Methodist Episcopal brethren in all candor should elect a colored bishop in justice to their colored membership, and when he is elected, let him be a full bishop, and take his turn in presiding in white conferences with the other bishops of that church.

Read the above extract again. Mark the words "candor" and "justice." Observe that the demand is that "he be a full bishop" and "preside in the white conferences." Southerners imagine that such an evolution is impossible. They think we Northern folks would fairly swoon away under the administration of a godly colored bishop. That is where they misjudge us. There are plenty of hotel-keepers and patrons, too, in the North, who occasionally make a spectacle of their race prejudice, but there are plenty of Christians among us with grace enough to rise above such passions. If our

Southern conferees say too much upon this subject we shall feel inclined to elect a colored bishop. We do not know just the man for the office, but we will pick out the best fellow we know, make him "a full bishop," call him to preside over the Michigan conference, and send him as a fraternal delegate to the next General Conference of the Methodist Episcopal Church South. We propose to do right. We shall stand by the colored people and white people, too. The taunts for our fidelity and the cheers for our weakness in the South will not dismay us. In the name of the God of Israel we have set up our banners, and with God's help they shall not trail. We have warm hearts for all true Christian workers, and clear heads for dealing with those who are not so.—*Michigan Christian Advocate*.

Political Review.

The President having appointed six out of the nine circuit judges which he had to appoint, those of our people who have been so faithfully pushing the selection of a colored man, are now uniting all their energies to have either Straker or Langston appointed. Such an appointment would throw a halo of glory around President Harrison's administration that time could never tarnish.

Of the two Inter-State Commerce Commissioners to be appointed, it is hoped by every friend of common justice and equal rights that Judge Albion W. Tourgee will be one.

Congress resumed its session, after the holidays, last Monday; when Senators Perkins, Senator Plumb's successor, from Kansas, and Hill of New York, took their seats in the Senate.

Before this paper reaches our readers, it is more than probable that it will fairly be settled whether Sherman or Foraker will represent Ohio in the United States Senate for the next six years. The indications seem to favor Sherman. The Legislature convened last Monday.

Through Gov. Hill's sharp practices the Republicans in New York have been cheated out of the control of the Senate and lower House of that State.

McEnery, Louisiana Lottery candidate for Governor, has accepted the nomination for which he so very adroitly planned, as he says, "with reluctance." The war is now on between the lottery and the anti-lottery Democrats, and the indications seem to more and more favor the defeat of the lottery, whoever is elected Governor.

In the Republican camp, the defeat of the Warmoth faction in the State Committee, has had the effect of knocking, from under that faction, the last element of support.

Independence from Warmoth's outrageous leadership is now spontaneously breaking out everywhere; and he is being repudiated and denounced in the most emphatic terms. East Baton Rouge, Rapides and other parishes, being among them. The Second District Congressional Committee, and the Third, in which he had only four followers out of sixty, have each repudiated him. In addition to this, H. H. Blunt, President of the State Republican League, whom Warmoth sought to fraudulently depose from office, has been recognized by Col. Clarkson, Chairman of the Republican National Committee, and Blunt, in turn, has recognized the Herwig, or regular Republican Committee.

The Warmoth faction seek to hide their defeat by claiming that the other is the lottery while his is the anti-lottery faction. The facts are that the one is the people in arms against Warmoth's pretensions, and the other is made up of a few of Warmoth's personal henchmen. Everybody knows that Kellogg, who defeated Warmoth five to one before the committee was the first Governor that vetoed every piece of lottery legislation ever passed by our Legislature,

while Warmoth was the one to sign its charter, while Governor, and to vote it a new lease of power in the Constitutional Convention of 1879. Again, Mr. R. L. Desdunes, elected secretary at the last session of the regular committee is the most pronounced anti-lottery writer in Louisiana.

The regular Republican Convention meets in New Orleans on the 18th inst. The delegates to the convention in the country parishes will be elected throughout the State next Saturday, the 9th inst.

In parishes where the chairmen of the Republican parish committees fail to convene their committees on January 9, 1892, for the purpose of electing delegates to the State Convention, as directed, the Republicans are directed by Chairman Herwig to meet at the parish seat, in such parishes, on Wednesday, January 13, and then and there elect delegates to the State Convention.

With an emphatic anti-lottery platform and worthy and representative men of both races, there is no reason in the world why the Republican party should not secure a sweeping victory at our next general election. All that is needed is a fair vote and an honest count, and victory for that party is assured.

Personal.

—Dr. A. J. Nelson of the California Conference met with a serious accident recently. A runaway team upset the carriage in which he was riding, and he was thrown against a curbstone. He was much bruised but no bones were broken.

—La Grippe is raging in the country. Bishop Warren, and Col. Amos Shinkle, Covington, Ky., Chairman of our Book Committee, have each had recent attacks of it. We rejoice to record their convalescence.

—A postal card from Dr. L. M. Hagood, of Bowling Green, Ky., brings us the sad intelligence that the Rev. Daniel Jones, D.D., Presiding Elder of the Lexington district, Lexington Conference, has quit the walks of men and has gone to his reward. He died of la grippe, at his home in Winchester, Ky., Christmas morning. Dr. Jones was an able and cultured Christian minister, well and favorably known to our readers. Although extremely modest and unassuming, he was one of the strongest and most successful ministers in all of our church work. His departure at this time is a great loss to his conference, his race and his church. We extend sympathy to the bereaved family. This is the second member the Lexington Conference has lost since its last session. The first to cross over was Father N. L. Carr, who died shortly after conference.

—Mr. and Mrs. A. Wells, remembered us with invitations to be present at the marriage of their daughter, Miss Tenney, to Rev. W. H. Jackson, at Mt. Zion M. E. Church, Paris, Texas, Dec. 31st, 1891. We extend best wishes to the happy couple.

—Rev. Nelson Burton, of Palmetto, La., is in the city, and has paid us a pleasant visit.

—Walt Whitman, the poet, is dying at his home in Philadelphia, Pa.

—Mrs. Adeline F. Goodsell, widow of the Rev. Paul Goodsell, died on Wednesday of last week, in the 83d year of her age. She was the mother of Bishop Daniel A. Goodsell and of the Rev. George H. Goodsell. We extend our sympathy to the bereaved ones.

—Bishop Fowler, accompanied by his family, left San Francisco, December 21st, for Mexico, where he is to hold the Mexico Conference. He will be absent about a month.

—Doctor Charles Parkhurst, editor of *Zion's Herald*, started for Mexico last week, and will be absent for six weeks.

—On Christmas, President John R. Eads, of the Ashland Colle-

giate Institute, Ky., one of our leading ministers, died from the grippe, after an illness of but little more than a week. At the breaking out of the war he was a minister in the Church South. He became chaplain of Colonel Fry's loyal Fourth Kentucky, and served during the war. At its close he was one of the historic "Loyal Eighteen" who withdrew from the Church South, and were received into the ministry of the Methodist Episcopal Church.—*Western*.

—Mrs. J. M. Ferrell, of Fort Worth, Texas, has been very sick, but is now convalescent.

—Mrs. J. B. Bradford, wife of Presiding Elder J. B. Bradford, is very ill, and has been for a week or more, but she is much better at this time.

—The venerable Dr. Samuel Wakefield, author of Wakefield's Theology, who suffered from a stroke of paralysis a few weeks since, did not rally from its effects as it was then thought he would. He is at this time very low, and his end seems near. He is well advanced in his ninety-third year, and his has been a laborious and honored life. He awaits the end in perfect peace and faith. For years his home has been at West Newton, Pa., a short distance south of Pittsburgh, Pa.

—Rev. T. B. Ford, formerly of the Arkansas Conference, and our representative on the General Missionary Committee, until his removal from the South last year, is now a presiding elder in the Puget Sound Conference, and is located at Seattle, Wash. He expresses continued interest in every department of our work in the South.

—Among the expected visitors that the Louisiana Conference will delight to honor at its approaching session, are Dr. Stowe, of our Western Book Concern, and Mrs. Stowe.

—The Rev. Geo. W. Gray, D.D., asst. cor. secretary of the Freedmen's Aid and Southern Education Society, has been elected editor of the next General Conference. A capital selection.

—Misses Lou Harvey, Mary Sims and Laura T. F. Albert, who have been spending the holidays at Whitehall, La., have returned to New Orleans University.

—Revs Stephen Duncan, of the Shreveport, and Stephen Priestly, of the Monroe districts, have completed their fourth rounds, and are here ready for Conference. They closed up in good shape. The other presiding elders have nearly all completed their year's work and are getting ready for Conference.

It was a glorious sermon that Rev. N. H. Brown of the Central Alabama Conference preached on Christmas day at Mt. Zion Church, Marion, Ala. We wish our space would permit its publication in full. He took for his text, "on earth peace." Luke 2:14. He concluded in these words:

"Oh brother! it will be a joyful morning
When we meet in the city of peace,
Where no storms ever beat on the glittering strand,
While the years of eternity roll.
Oh, how sweet it will be in that beautiful land,
So free from all sorrows and pain;
With songs on our lips and with harps in our hands,
To meet one another again."

Oh! what a reunion, when all kindred from every land shall quit this field of strife for the city of peace. There our peace shall be eternal and our rest unbroken. O! eternity without a cloud, a pain or a sorrow. No strife, no battlefield, no sickness, no death, but songs of peace in which heaven and earth swell the chorals, "On earth peace."

THE section around Leesburg, Fla.; was in arms last week. The whites to lynch, and the Negroes to prevent the lynching of Thos. Mike, a respectable colored man, who got into a difficulty with a railroad conductor, who forced him into a "jim crow" car. Mike killed the conductor. Hence the trouble.

DAILY BREAD.

The dominion of any sinful habit will fearfully estrange us from his presence. A single consenting act of inward disobedience in thought or will is enough to let fall a cloud between him and us, and to leave our hearts cheerless and dark.—H. E. Manning.

We may have regard for and be attracted to many persons, but we can not love in the highest sense unless the spirit of God is both in ourselves and the person toward whom we direct our affections; for love can not exist without God, since God is love.—Barrows.

Win your children's love for home by making it pleasant, and don't drive them away to find pleasure. If they go to school, there is enough work for them in learning their lessons without imposing other tasks. Their home life should be a recreation and not a drudgery of work, and if necessary provide any innocent amusement that will keep them at home.—Elkhart Trath.

Prayer sets the soul particularly near to God in Jesus Christ. It is then in his presence, and being much with God in this way, it is powerfully assimilated to him by converse with him; as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is moulded further to the likeness of God, and is stamped with much with him.—Archbishop Leighton.

When we get to considering theology as an abstract science, we necessarily lose sight of the subject itself. Stand out on a clear night under the stars and look at them and they will make a Calvinist of you. The Being who did that work rules in the armies of heaven and over the inhabitants of the earth, and there is none to question him. Study the problem of human nature alone, and you will come out an Arminian. We must not eliminate either God or man from our theology.—Interior.

Dr. Chalmers observes as a marked feature of the prayers of Doddridge, many of which have been published, the "business-like" style of his intercourse with God. His whole mind seems to have been absorbed in them, they have the look of a definite means for a definite end. Mental reverie is not prayer. Aesthetic admiration of the works of God is not prayer. Nothing is prayer but the conscious appeal of the soul to God with a conscious purpose to gain an object. Prayer thus conducted, in continuity however brief, subjects the intellect to the same tension which is requisite in earnest discourse to men. A preacher may naturally pass from one to the other, on one plane of intellectual energy.—Austin Phelps.

God is thought as well as love. He formed the worlds. He holds the reins in law. He thinks, and his thoughts are worlds and cosmic laws and evolving dramas of infinite art. He is artist; he is historian; he is dramatist; he sings eternal songs; he paints and chisels and builds. Our songs, our pictures, our statues, our cathedrals are but children's small copies of the eternal art which builds and glorifies creation.

Christianity does not seek to honor ignorance. It stirs men's souls with the desire of knowledge. Its nations are the enlightened nations of the earth. Its true believers struggle up into knowledge that they may "think God's thought after him." It creates all our nobler hungers, and hunger for knowledge is next to the first and noblest hunger in the soul of a man.

To conquer and use the fist is the triumph of the physical man; to conquer and use the brain is the victory of the intellectual man;

to bring every thought and feeling and fancy of the soul into sweet and enduring captivity to the obedience of Christ is the best, last conquest of the moral man.—Selected.

Brother pastor, have you made a good, strong, persistent effort this winter to bring about, by the Spirit's help, a real revival of religion? If you have done so, something has been accomplished and you have therein rejoiced. If not, you of course intend to make such an effort. We say of course, because you are a Methodist preacher. The Methodist Church is a revival church; born in a revival, one of the grandest the world has ever seen, she has a special mission in the line of revival work. Wherever Methodism has her flag unfurled, at home, on the continent of Europe, or in heathen lands, she has made a most blessed record in this direction. So it follows that a preacher in our church cannot do his work satisfactorily unless he lays himself out and does his very best for success in this direction. Of course, dear brother, you will plan and work for this end, and may the dear Lord give large success.—Selected.

Words seem to be little things, easily spoken, soon die. They pass out of mind, and seem to pass out of being. But they are not little things, they are great things, they do not pass out of being, but they pass into being. They preserve our thoughts, shape our tempers, abide in our characters. They hold in form our creeds. Our prayers and praises are set in the framework of words. God is approached by words; they are the offerings of the soul, its intermediary with God. "Take with you, words, and turn to the Lord," said the prophet.

Words will be weighty things in the day of judgment. In that great day "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Words make spiritual character, and indicate its perfection. "If any man offends not in word the same is a perfect man."—Selected.

Young man, write it down where you will see it every day of your life, that unless you seek your treasure outside of this world, you will never be truly rich. The whole world and all there is in it is too small to satisfy an immortal spirit, because things that perish can not appease the hunger of the soul that dies not. No child was ever satisfied with the old toy when it once caught sight of the new. If you seek your happiness only in the things of this world there will always be a Naboth's vineyard just ahead of you that you can not get, and the disappointment will be a robber who will wound and bruise you, and steal all other possessions. If you want to get the very best out of this world and the world to come, do as the good Book says: "Seek first the kingdom of God and his righteousness." (Rightness with him.) First get your desires sanctified, and you have God's word for it that you shall have everything you want.

Schools and Colleges.

Stephen P. Richards, a student, evidently happy over his experiences at New Orleans University, sends us some poetical lines devoted to the interest of that very excellent institution and its model president and faculty. We regret that the crowded state of our columns deny us the privilege of publishing them.

The school for Christian workers at Springfield, Mass., has just closed one of the most successful terms in its history.

The entering junior class numbered twenty-one, of whom two were women.

Arrangements for a correspondence course for Sunday school superintendents are now well under way, and several have already made application.

Arrangements have also just been completed for an entirely new, unique and practical course or Christian mechanics, whereby by working every other day at the machinists' trade they can pay all their expenses, and devote the alternate days to a two years' course in Bible study and methods of Christian work. Ten men only can be admitted Jan. 1 to Feb. 1, so that whoever desires to enter must make applications at once.

Church Polity.

G. T. Z. says that the Methodist preacher that constantly visited his work to disturb his work was not his predecessor. He and his predecessor are in the most perfect accord. We are glad to correct the error. To err, you know, is human.

Ques. Is it right for the trustees to allow a member of the church to give a supper in the church without consulting with the pastor?

Ans. No.

NEXT week we expect to announce to our readers the exact time when the suit to test the constitutionality of the infamous "jim crow" car law will be instituted. In the meantime, do not forget to send in your pennies and dimes to this office for the cause.

SPEAKING of the election of a colored bishop, the Western says: "Our brethren are exactly right in 'hitching their wagon to a star.' There will be a colored bishop. It is well for them to keep this goal in view."

Even if it does not come at the next General Conference, "there will be a colored bishop" in the Methodist Episcopal Church.

Concluding, it says: "The conservative element will doubtless agree that, so far as tried, the colored man has done well."

If this be so, the conservative element, to be consistent with itself, must actively favor the enlargement of the colored man's sphere of trial. This would mean that one or more colored men should be elected to the secretariat of General Conference societies. For this we believe the church is ready."

A NOTE from Rev. B. F. Witherspoon, Charleston, S. C., says: "The election of a Negro to the bishopric is imperative."

We want a Negro elected a full-fledged bishop of the M. E. Church who shall rotate, or itinerate, in the same order as do the others.

We don't want him to be a bishop because he is a Negro, but because he is one of us, and we are a portion of the great M. E. Church, which knows all men only as men and brethren in Christ, and because we have not drawn the line, nor placed ourselves where we stand to-day in state and church."

THE Mississippi Conference, which leads the van in the support of the SOUTHWESTERN, meets at Meridian this week, under the presidency of our beloved Bishop W. F. Mallalieu. We sincerely hope that she will valiantly esteem her proud record in the premises, and pay up every cent due this office at conference; and start out for another year of victory, with rallying cry for 10,000 cash subscribers, for another year.

THE tragedy which began in the burning of the McMillan store and residence, and the butchering of his household, in Choctaw county, Ala., by the outlaw Bob Sims and his gang, culminated in the lynching of Sims and eight of his followers. The tragedy is scarcely paralleled in its heartless brutality.

List of Money Letters Received.

From December 23, to January 4.
Leon Beldon, G. W. Matthews, Gabe Felder, C. L. Seward, J. D. Jenkins, Ann Arnold, A. Haady, B. F. Montague, J. C. Eusan, J. W. Wilson, G. W. Beaman, James Riley, Jim Wells, J. B. McCulloch, Ida Milliken, A. J. Ford, M. V. Bryant, Grace Nashville, Mrs. M. A. McMillan, Wm. McCutchen, Henry Bransford, Leroy Diggs, C. W. Starr, S. E. H. Morant, F. M. Goodman, W. R. Butler, N. Barton, Dr. V. Green, S. P. Douglass, Mary Casey, Hiram Bell, Hammond Thompson, Laura Evans, Peter Jones, S. M. Bolden, M. White, A. L. Jackson, W. S. J. Courtney, W. H. Dobbs, B. L. Neville, I. H. White, Henry South, M. C. McEwen.

That Colored Bishop.

The question is not what shall we do with him if we get him. Please leave that matter to be adjusted by a Providence wiser even than the General Conference. Within the past twenty-five years several questions concerning this race have been sprung upon public thought, and settled, and nobody hurt. When God is moving along in the events of this world it may be wise to "stand from under."

The question now is not where shall the colored bishop reside, or over what conference he shall preside? These questions will adjust themselves as they come to us. But is it just to a quarter of a million loyal Methodists to withhold from them the privilege of having one of their own race to reside among and preside over them?

Of course there are great issues involved in this question. So there is in all great movements. But there is a greater God behind all upward tendencies of the human race.

Suppose there may be some difficulty in finding the man? How will we know of human ability until we test it? And is it not wonderful how a man called of God to any work may, does spring into all the angles of the circumstances of his surroundings almost as by magic.

If you wish to know the power of a boiler you turn on the pressure. If it fail you patch up or build again. If you want to know the ability of a man, turn on the pressure. And is it not a wonderful fact that in the entire history of Methodism it has not been the men who have accepted the higher and heavier responsibilities who have faltered or fallen? But be that as it may, what is just? What is the indication of Providence?—Methodist Advocate.

Sick Headache? BEECHAM'S PILLS will relieve.

Gov. Northern of Georgia, declares that he will put a stop to lynching in that State. We hope that it will not all end in talk.

BISHOP Foster, at the last General Missionary Committee, expressed that he had absolutely no faith in our work among the white people in the South. He calls it "the body of death," from which we should be disentangled at as early a date as possible. He expected border states, Texas, parts of Tennessee and Florida. Of Arkansas, he said: "I don't know much about Arkansas. I never was there. I don't want to be there. I never intend to be there, unless these bishops send me there as a punishment."

Rev. Dr. Gray, of the Freedmen's Aid and Southern Education Society, who is a member of the Arkansas Conference, comes nobly to the defense of our Southern white work, and especially of that in Arkansas, wherein he

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. I told him I knew what I wanted, and I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GORR, of Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1 a six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dc."

Each Spoonful has done its Perfect Work,

Is the verdict of every woman who has used ROYAL BAKING POWDER. Other baking powders soon deteriorate and lose their strength, owing to the use of inferior ingredients, but

Royal Baking Powder

Is so carefully and accurately compounded from the purest materials that it retains its strength for any length of time, and the last spoonful in the can is as good as the first, which is not true of any other baking powder.

The Rochester Lamp.

Perfect in Construction.
Artistic in Design.
Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and a good lamp it is indeed, and it is made in over 2,000 artistic varieties.—Hanging and Table Lamps, Banquet, Vase, Study and Piano Lamps, in Bronze, Silver, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine.—"The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO.,
42 Park Place, New York.
Manufacturers, and sole Owners of Rochester Patents. The Largest Lamp Store in the World.

shows the vitality of that work and the good reasons why that work should continue to be cherished and prosecuted by the church. Bishop Foster's idea of regarding his presidency over one of those conferences as "a punishment," is in striking contrast with Bishop Mallalieu's devotion to this work, which led him to prefer to remain as resident bishop here during the past quadrennium, when he could have gone to Buffalo, Omaha, Minneapolis or Chattanooga. The difference is the one has no faith and the other has the most sublime faith in every department of our Southern work. Our people will rejoice to learn, however, that Bishop Foster remains fully committed to our work among the colored people in the South. He said:

"No man in Methodism has ever stood more pronounced loyal to it than I have. It is one of the most important and glorious branches of our church work. We have been and are successful among colored people, and we have gained a great constituency. There is progress toward satisfying results. I stand fully committed to that work."

Books and Current Literature.

The D. Lothrop Company's publications for young folks are exceptionally good. Babyland is for the youngest, and is sure to interest them. Fifty cents a year. Our Little Men and Women is for the fast growing young Americans, and just what they need. One dollar a year. The Pansy, with that princess of editors, Mrs. Alden, is full of pleasing and helpful good things for the young people getting ready for the battles of life. One dollar a year. Published at Boston, Mass.

The Forum for January contains two articles on the Louisiana Lottery. One of them, by the Hon. Frank McGloin, one of the judges of the Louisiana Court of Appeals and consequently as high an authority as there is on the subject; and the other is by Mr. John O. Wickliffe, the editor of the New Delta, the Anti lottery organ. These two articles together make at once the clearest statement of the progressively demoralizing influence of the lottery on politics, and especially on private morals, and at the same time the strongest indictment that has ever been made. It also contains a state

ment by the Rev. Dr. Charles A. Briggs, of his ideas and purposes as a theological teacher; a paper by the Rev. Dr. Philip Schaff on the Briggs Case, and other heresy trials in America. This number, too, makes an innovation by bringing back to secular periodical literature the sermon as one of the noblest forms of literary production. It publishes an eloquent sermon by Bishop Potter, of New York.

The Christmas Number of the Chicago Appeal is a marvel of success. It is the largest paper and largest edition ever issued by colored publishers. Thirty-six pages, 216 columns, 50,000 copies, 301 illustrations—cuts of buildings, portraits, illuminated headings, etc. Average weekly circulation of regular editions for 1891, 12,541. Regular employment given to 29 persons. Offices and resident managers in Chicago, St. Paul, St. Louis, Louisville and Minneapolis. More than 500 agents receive subscriptions and sell The Appeal by the single copy. Nearly all the colleges, schools and universities of the Freedmen's Aid and Southern Education Society, together with the portraits of Dr. Hartzell, its corresponding secretary, and Dr. Albert, are included in its mammoth illustrated Christmas edition. The present number completes its seventh year. We congratulate Mr. Adams on his success.

Harper's Magazine presents to its readers an unrivalled variety of attractions. It opens with a charming short story, De Little Modder, by William McLennan, written in the quaintly picturesque dialect of the Canadian habitant, and appropriately illustrated by C. S. Reinhart. The Editorial Departments are conducted, as usual, by George William Curtis, William Dean Howells and Charles Dudley Warner, and each fully maintains its well known standard of excellence.

Get a copy of "House of Bondage" for your wife or friend. It's a splendid holiday gift. Price, 75 cents, postpaid, at this office.



A heavy burden—fall the ills and ailments that only female flesh is heir to. It rests with you whether you carry it or lay it down. You can cure the disorders and derangements that prey upon your sex, with Dr. Pierce's Favorite Prescription. It's a legitimate medicine, carefully compounded by an experienced physician, and adapted to woman's delicate organization.

For all organic displacements and weaknesses, accompanied by weak back, bearing-down sensations, and for all uterine diseases, it's a positive specific. It's guaranteed to give satisfaction, in every case. If it doesn't, you've only to ask for your money and it's cheerfully refunded. If it does, you'll want to ask for nothing more. It's the cheapest medicine you can use, because you only pay for the good you get. It improves digestion, enriches the blood, invigorates the system, and produces refreshing sleep.

THE FIRST CHRISTMAS MORN.

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver mantled plains;
Celestial choirs from courts above
Shed sacred glories there
And angels, with their sparkling lyres
Make music on the air.

The answering hills of Palestine
Send back the glad reply,
And greet from all their holy heights
The dayspring from on high;
O'er the blue depths of Galilee
There comes a holier calm,
And Sharon waves, in solemn praise,
Her silent groves of palm.

"Glory to God!" the lofty strains
The realm of either fills;
How sweeps the song of solemn joy
O'er Judea's sacred hills!
"Glory to God!" the sounding skies
Loud with their athenes ring;
"Peace on earth; good will to men,
From heaven's eternal King!"

Light on the hills of Jerusalem!
The Saviour now is born;
More bright on Bethlehem's joyous plains
Breaks the first Christmas morn;
And brighter on Moriah's brow,
Crowned with her temple spires,
Which first proclaim the new born
light,
Clothed with its Orient fires.

This day shall Christian lips be mute,
And Christian hearts be cold;
Oh, catch the anthem that from heaven
O'er Judea's mountains rolled!
When nightly burst from seraph harps
The high and solemn lay:
"Glory to God! on earth be peace;
Salvation comes to-day!"

E. H. SEARS.

The Household.

Things Here and There.

Old carpets may be made into
rugs by unravelling them and
weaving the ravellings on frames
which come for this purpose, or
knitting them.

Do not fill lamps to the top, and
do not burn them till they are
entirely empty, for fear of explosion.
Don't keep them on a chimney
piece, or in a very warm place,
lest the gas expand with heat, and
thus cause explosion.

Scorch stains on white cloth,
which are the work of a careless
ironer, may be removed, it is said,
by soaking the cloth in lukewarm
water, squeezing lemon juice on it
and laying it in the hot sun to
bleach.

It is better to have a special pot
to cook onions in, lined with porce-
lain, or of granite ware. Iron turns
this vegetable black, and it is ex-
ceedingly difficult to get the odor
of onions out of iron pots.

To clean good jewelry make a
lather of plain yellow soap and
tepid water and wash the orna-
ments in it; dry them roughly,
and afterward brush them with a
little dry whiting, finally polishing
them with a very soft leather.

In making fruit pies it is better
to use cheap dishes; and it is a
good way to invert a teacup in the
center of a deep and juicy fruit
pie to keep in the sirup. Never fill
pies of most materials until just
before they go into the oven, to
prevent a clammy lower crust.
Pastry should be baked in a quick
oven to be light, and should be
slightly browned to be healthful.
You cannot make flaky crust in
warm weather unless you cool
your butter and water with ice.

OYSTER PATTIES.—Make some
rich puff paste, and bake it in very
small tin patty-pans. When cool
turn them out upon a large dish;
stew some large fresh oysters with
a few cloves, a little mace and nut-
meg, and add the yolk of one egg,
boiled hard and grated; add a lit-
tle butter and as much of the oys-
ter liquor as will cover them.
When they have stewed a little
while take them out of the pan and
set them to cook. When quite
cold lay two or three oysters in
each shell of the puff paste.

OYSTER SOUP.—One pint of oys-
ters, one pint of boiling water, one
pint of hot milk, one large tea-
spoonful of melted butter, two
heaping teaspoonfuls of corn
starch, salt and pepper to taste.
Put the oysters in the hot water;
when they rise to the top add the
butter and corn starch which have

We should like to give a
new chimney for every one
that breaks in use.

We sell to the wholesale
dealer; he to the retail dealer;
and he to you.

It is a little awkward to
guarantee our chimneys at
three removes from you.

We'll give you this hint.
Not one in a hundred breaks
from heat; there is almost no
risk in guaranteeing them.
Talk with your dealer about it.
It would be a good advertise-
ment for him.

'Pearl top' and 'pearl glass,'
our trade-marks—tough glass
Pittsburg. GEO. A. MACBETH & CO.

been stirred together, put the milk
into a hot dish, pour in the oysters
and serve.

They poulticed her feet and poulticed
her head,
And blistered her back till 'twas smart-
ing and red.
Tried tonics, exhalers, pain-killers and
salves,
(Though grandma declared it was noth-
ing but "nerves.")
The poor woman thought she must cer-
tainly die,
Till "Favorite Prescription" she hap-
pened to try—
No wonder its praises so loudly they
speak;
She grew better at once, and was well
in a week.

The torturing pains and distressing
nervousness which accompany, at
times, certain forms of female weak-
ness, yield like magic to Dr. Pierce's
Favorite Prescription. It is purely
vegetable, perfectly harmless, and
adapted to the delicate organization of
women. It allays and subdues the
nervous symptoms and relieves the
pain accompanying functional and or-
ganic troubles. Guarantee printed on
bottle-wrapper, and faithfully carried
out for many years.

General News Items.

The famine in Russia is indis-
criminate. Typhoid and typhus fe-
vers are also raging in the famine
stricken districts.

Chattanooga, Tenn., had a \$500,-
000 fire Dec. 26.

Dr. B. R. Pinchback, son of Gov
P. B. S. Pinchback, and graduate
of Howard Medical College, has
located at Greenville to practice
his profession.

The colored people of Kentucky
are much exercised by the recom-
mendation of the railroad commis-
sioners that separate coaches be
provided for their use. At a meet-
ing held in Louisville, headed by
their ministers, a resolution was
adopted asking the Legislature to
let the subject alone.

There are 134 different religious
sects in the United States.

The health of Mr. Spurgeon is
said to be improving steadily.

Minneapolis has decided to send
a car load of flour to the starving
Russian peasantry.

A Londoner wants to exhibit
specimen copies of all the newspa-
pers of the last 200 years.

Brazil was discovered in 1486,
and was settled first by the Span-
iards in 1515. Holland made a
settlement in 1624, but her land
was seized in 1654 by Portugal.

The great bridge in course of
construction over the Mississippi
at Memphis, is to be completed by
May 1, when it will be opened with
formal and imposing ceremonies.

The street car conductors of
Berlin receive only 62½ cents for a
day's wages of 18 hours, with a
half-day's holiday once in every
two weeks. Nothing but the most
absolute economy enables them to
live.

Australian influenza, similar to
the grip, has made its appearance
in California. In Oakland, Ala-
meda, and other towns, hundreds
of persons are afflicted, and many
deaths are resulting from the dis-
ease.

The State of Virginia owns
about a million and a half acres of
oyster lands. The question of man-
aging these oyster beds so that
they shall yield a proper revenue
to the State is to be taken up by
the Virginia Legislature, now in
session.

The oldest and best known
steamboatman on the Mississippi
is said to be Capt. Thomas P.
Leathers, master and owner of the
big steamer by that name which

carried Jefferson Davis down the
river to New Orleans a dying man.
Captain Leathers was born in Ken-
tucky in 1816, and is still on duty.

Postmaster-General Wanamaker
has made his annual report, in
which he expresses his hope for
the one-cent postage, largely de-
veloped free delivery, free postage
for newspapers and largely re-
duced postage for packages. He
proposes to extend the money
order system everywhere, and the
savings-bank system is heartily fa-
vored. At the close of the last
fiscal year there were 64,329 post-
offices. Of these, 44,263 failed to
provide fully for their own ex-
penses.

Thirty telegraph operators em-
ployed on the lines of the South-
ern Pacific in Arizona and New
Mexico, went out on a strike re-
cently because of an affidavit which
the company had been forcing its
employees to sign. By this affidavit
the men swear that they will not
belong to the Order of Railway
Telegraphers without the consent
of the Division Superintendent.

It is said that a man has been
discovered in Preston County, W.
Va., who, if the evidence he pro-
duces is authentic, is the oldest
man in the country. His name is
Isaiah Carpenter, and he claims to
have been born in London County,
Va., in 1742, making him 150 years
of age at his next birthday. He
has a good memory, and states
that he drove a team in Braddock's
army, and was acquainted with
General Washington and other
prominent fathers of the Republic.
Mr. Carpenter's son, who died
some fifteen years ago, it is claimed
was one hundred years old, while
his daughter, who resides in Maine,
is eighty.

Guide to Holiness is now in its
fifty-second year and is commended
by ministers and people of the
several Evangelical Churches.
The December number contains
Golden Lessons from the Great
Teacher, by the editor; The Cure
of the Blind-Born, by Mrs. Jennie
Fowler Willing; The Splendor of
Holiness, by Alice M. Hall. One
dollar a year. Palmer & Hughes,
62 Bible House, New York.

Alfred Russel Wallace discusses
Human Progress: Past and Fu-
ture, in the January Arena, evinc-
ing the fine scholarship and critical
discrimination. Prof. A. N.
Jannaris, of the University of
Greece, writes of Mohammedan
Marriage and Life, showing how
far behind Western civilization are
the lands of the crescent in their
regard and treatment of women.
Ex Governor Sheldon writes about
Louisiana and the Levees. The
Arena Publishing Co., Boston,
Mass. \$3 a year.

A FORTUNE

Inherited by few, is pure blood, free
from hereditary taint. Catarrh, con-
sumption, rheumatism, Scrofula,
and many other maladies born in
the blood, can be effectually eradicated
only by the use of powerful
alteratives. The standard specific
for this purpose—the one best
known and approved—is Ayer's
Sarsaparilla, the compound, con-
centrated extract of Honduras sarsa-
parilla, and other powerful altera-
tives.

"I consider that I have been

SAVED

several hundred dollars' expense, by using
Ayer's Sarsaparilla, and would strongly
urge all who are troubled with lameness or
rheumatic pains to give it a trial. I am sure
it will do them permanent good, as it has
done mine."—Mrs. Joseph Wood, West Pitts-
burgh, N. Y.

Dr. J. W. Shields, of Smithville, Tenn.,
says: "I regard Ayer's Sarsaparilla as the
best blood medicine on earth, and know of
many wonderful cures effected by its use."

"For many years I was laid up with Scrofu-
la, no treatment being of any benefit. At
length I was recommended to give Ayer's
Sarsaparilla a trial. I did so, and

By Taking

about a dozen bottles, was restored to per-
fect health—weighing 230 pounds—and am
now a believer in the merits of Ayer's Sar-
saparilla."—James Pety, Mine Boss, Breck-
enridge Coal Co. (Limited), Victoria, Ky.

"My niece, Sarah A. Loebe, was for years
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Dear Uncle Cephas: This is the first time I have written to you. I see so many letters from the little boys, I thought I would write one. I go to Wiley University to school every day. My teacher is Prof. H. B. Pemberton. He is a good teacher, and it always makes him glad when I have a good lesson. Our beloved president is sick this week, but I hope he will be up in a few days. We have in roll about 300 students. I go to Sunday school every Sunday. The SOUTHWESTERN comes to our house every week and brings us something new. My father takes the paper and I love to read it.

Your Nephew,
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Dear Uncle Cephas: I am a little girl 9 years old. I see so many letters written by little boys, I thought I would write to you for the first time. I go to school every day at Wiley University. My teacher's name is Prof. H. B. Pemberton. He is a good teacher. Our examination closed to day for the first term. I go to Sunday school every Sunday. Our pastor is T. C. Cole. He is a good preacher. My superintendent is S. S. Reed. Papa takes the SOUTHWESTERN and I love to read it. My father is the pastor of Red Oak and Long-view circuit.

Your Niece,
REBECCA JORDAN.
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Dear Uncle Cephas: I see so many boys and girls writing to the SOUTHWESTERN, it has encouraged me to write. My father takes the SOUTHWESTERN and I delight in reading the Children's Legion. I think the SOUTHWESTERN is a great paper, and every family ought to take it. We have a literary society that meets every Tuesday night. I like it very much. I think it is so nice for our boys and girls, it makes them lose a lot of shame that they would not, if they were to stay at home.

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CINCINNATI, O.

ILLINOIS CENTRAL RAILROAD.

Arrival and departure of trains, in effect at New Orleans, March 8, 1891.

LEAVE	SCHEDULE	ARRIVE
No. 1, 7:00 a.m.	Local Mail and Express.	No. 1, 7:00 p.m.
No. 42, 6:00 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago and St. Louis.	No. 41, 8:25 a.m.
No. 46, 12:01 p.m.	Chicago and New Orleans Limited. Solid Vestibule train, bet. New Orleans & Chicago.	No. 45, 8:00 p.m.
No. 43, 6:00 p.m.	Memphis & Kansas City Fast. Express. The only line running Pullman Palace Sleeping Cars through New Orleans, Memphis and Kansas City.	No. 41, 8:25 a.m.

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Kansas City and Memphis Departs: Arrives:	
Fast Train..... 5:00 p.m. 8:10 a.m.	
Vicksburg & Natchez..... 8:10 a.m. 3:35 p.m.	
Baton Rouge "Coast" Train 3:45 p.m. 10:00 a.m.	

Illinois Central.	
ARRIVE—	LEAVE—
No. 1, pass. 7:30 p.m.	No. 2, pass. 7:00 a.m.
No. 41, Chic. & St. Lou. 8:25 a.m.	No. 42, Chic. & St. Lou. 8:10 p.m.
No. 45, Chic. & N. O. 8:50 p.m.	No. 46, Chic. & N. O. 8:40 a.m.
No. 41, Memphis & Kns. 8:50 p.m.	No. 42, Memphis & Kns. 8:40 a.m.
No. 5, McComb City & com. 8:50 a.m.	No. 6, McComb City & com. 8:40 a.m.

Texas and Pacific.	
No. 32, Cal. ex. 7:30 p.m.	No. 51, Cal. ex. 8:00 a.m.
No. 54, RR loc. 10:25 p.m.	No. 53, RR loc. 10:30 p.m.

Queen and Crescent Route.	
No. 1, lim. 2:30 p.m.	No. 6, fast line. 8:45 a.m.
No. 5, fast line. 7:00 a.m.	No. 2, lim. 5:00 p.m.



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Have you ordered your Sunday school literature for '92. If not, you should do so at once.

Sunday-School and Children.

FIRST QUARTER.—Lesson II. A Song of Salvation. Isa. 26. 1-10. Commit to memory verses 1-4. Jan. 10, 1892.

HOME READINGS.

M. Isa. 26. 1-10. Tu. Isa. 25. W. Isa. 51. 4-11. Th. Joel. 2. 23-32. F. Psa. 98. S. Luke. 2. 10-20. S. Rev. 5. 6-14.

GOLDEN TEXT.

Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength. (Isa. 26. 4.)

LESSON HYMN. C. M.

Jerusalem, my happy home!
Name ever dear to me!
When shall my labors have an end,
In joy and peace in thee.

When shall these eyes thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

O when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbath has no end?

Connecting links. — The exact date of this passage cannot be given. When Isaiah uttered his prophecies all the surrounding nations were surrendering to the Assyrian conquerors, and only Judah, his native land, was kept safe by the power of God. Isaiah foresaw, however, that not many years would pass before Judah also would be taken captive; but God had showed him that the captivity would be short and that the people would return to their native land purified in character and strong in God. From chapter twenty-four to chapter twenty-seven is one continuous prophecy, mainly of wrath and sorrow and destruction. This lesson is a joyous interlude, a song of praise for the strength that God gave his people, and which he would increasingly give in the future. The prosperity of Judah is a type of the prosperity of Christendom—the triumphant reign of the Messiah.

QUESTIONS FOR HOME STUDY

1. The Strong City, v. 1-4. Where would a song of joy be heard?

What was the strength of the city? Who might enter in?

How does the prophet here define a "righteous nation?"

To whom was there a promise of peace?

In whom were the people urged to trust?

Why should they trust the Lord? (Golden Text.)

What blessedness is promised to him who trusts the Lord? (Jer. 17. 8.)

2. The Fallen City. What is said of those who dwell on high?

What faith is in store for the lofty city?

Who visits these judgments on the city?

Under whose feet will it be trodden?

What is the cause of the fall of the wicked? (Prov. 11. 5.)

3. The God of Judgment, v. 7-10. What is said of the way of the just?

Who weighs their course?

Why will a good man walk safely? (Prov. 37. 23.)

Where had the people waited for the Lord?

To whom was their desire?

When was the Lord sought?

What would be the effect of God's judgments?

How would favor effect the wicked?

What would he not see?

What did this prove the wicked to be? (Prov. 27. 22.)

TEACHINGS OF THE LESSON.

1. That right doing brings peace.

2. That wrong doing brings sorrow.

3. That God is a righteous judge.

HOME WORK FOR YOUNG MEN.

Find the name of the Babylonian king who destroyed Jerusalem.

Find the name of the Jew who rebuilt Jerusalem when the captives returned.

Commit to memory forever the third verse of this lesson.

THE LESSON CATECHISM.

[For the entire school.]

1. What were the godly Jews to have in place of walls and bulwarks? The salvation of God.

How will God keep those people whose minds are stayed on him? In perfect peace.

3. How did God treat those who persecuted his ancient church? He brought them to the dust.

4. How should we regard God? With intense desire.

5. What is the Golden Text? "Trust ye in the Lord, etc."

EXPLANATIONS.

That day means the day of the return of Judah from captivity; but it also means "the day of God," the time of Christ's full triumph—still partly in the future.

The land of Judah throughout the prophecies stands as a type of Christendom. A strong city.—One well fortified. Walls and Bulwarks.—Before gunpowder was invented fortifications were made by the erection of immense walls of stone and timber, which were built to be proof against the shock of stones and battering-rams. Bulwarks were earthworks extending outwardly from these stone walls, and very greatly increasing the strength of the fortified city. But the perfect people about whom Isaiah is prophesying are not to be defended by such fortifications, but by salvation. God's love and power will be their best defense.

The righteous nation.—God's chosen one in every age; the worshipful Jews at first; now, all that fear God and love his service.

Doctrinal Suggestion.—The righteousness of God.

THE CHURCH CATECHISM.

4. Where is God? God is everywhere.

5. What does God know? God is all-wise; he knoweth all things, even the thoughts of our hearts. (1. John 3. 20.)

6. What can God do? God is almighty; he doeth whatsoever he will.

Conference Notices.

Reduced Rates to Louisiana Conference. Members delegates and visitors to the Louisiana Annual Conference, to meet in New Orleans, Jan. 13, 1892, will please take notice that reduced rates of a fare and one-third for the round trip, on the certificate plan, have been secured over the V. S. & P., the Mississippi Valley, the Texas Pacific and the Southern Pacific railroads, for all those attending the conference. Tickets will be on sale at all the principal stations. Pay full fare to conference and get certificate from agents over each road you travel, and get those certificates signed by the secretary at conference, and you will be returned at a regular fare. Over Southern Pacific pay for round trip tickets at 1 1/2 fare, and you will be returned home without additional cost. Tickets will be on sale over the latter road Jan. 11, 12. Over the other roads buy tickets any day, securing certificate certifying you paid full fare one way, and you will be allowed to return at 1/2 fare.

A. E. P. ALBERT,
Secretary Louisiana Conference.

Central Alabama Conference. Additional information received concerning reduced rates to above-named conference, to meet in Huntsville, Ala., Jan. 27, 1892, states: "Persons coming from points (in Alabama) at which through tickets to Huntsville cannot be procured, should purchase tickets to Montgomery, Childersburg or Anniston, as may be most convenient, and repurchase to Huntsville, taking certificates from both agents from whom tickets are secured. The certificate obtained from the agent at Montgomery, Childersburg or Anniston (as the case may be) will be honored at Huntsville for the reduced rate returning thence to starting point. The above refers to all roads in the State except the Louisville & Nashville, Alabama Great Southern and Kansas City, Memphis & Birmingham, over which direct arrangements with them have been made.

A. N. JACKSON,
Conference Secretary.

Woman's Home Mission. All who are interested in the Woman's Home Missionary society, will be glad to learn that Dr. Hartzell wishes the work to be represented at conference. One afternoon will be given to this work. The Doctor promised us an address. Mrs. Judge Hagans, of Cincinnati, Secretary of the Bureau of the Southwestern States, will also give an address. Several of the colored sisters will give short addresses. Miss Page will represent the Italian work. All officers of the Board are requested to be present. All district managers will be expected to report at this meeting. Let all the sisters be present to hear the good that has been done and help lay plans for greater work the coming year. By order of Secretary.

Notice. The second district conference of the Little Rock District, Little Rock Conference, will convene in Mallien Chapel, Fort Smith, Ark., Jan. 30 1892 at 9 a. m. All candidates for license to preach, for admission into the traveling connection, and for local orders; and all local preachers for renewal of license, are required to be present Saturday, Jan-

WONDERFUL

The cures which are effected by Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., in Consumption, Catarrh, Neuralgia, Bronchitis, Rheumatism, and all chronic diseases, by their Compound Oxygen Treatment, are indeed marvelous.

If you are a sufferer from any disease which your physician has failed to cure, write for information about this treatment, and their book of 20 pages, giving a history of Compound Oxygen, its nature and effects, with numerous testimonials from patients, to whom you may refer for still further information, will be promptly sent, without charge.

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Please mention this paper. xjnl

January 30, for examination. All pastors are requested to arrange for spending Sunday, the 31st of January, at the district conference, as you will be within five miles of the seat of the annual. We must adjourn Monday night to be at the seat of conference on Tuesday.

W. H. MORRIS, P. E.
J. W. JACKSON, Sec'y.

To the preachers of the Little Rock Annual Conference: You are requested to leave your wives at home this year, as this will be a large conference, and we will not be able to properly care for them. All preachers, candidates for the traveling connection, and for orders, and the lay delegates, will be amply provided for; also the representatives of the different connectional interests of the church.

Van Buren, Ark.

The members of the Greenville, Miss., district are hereby notified that the second district conference for this conference year will convene at Indianola, Thursday, January 28-31, 1892. It is earnestly hoped that each pastor will come prepared to make a full report on benevolences. J. W. DAVIS, P. E.

San Antonio District.

First Round.

Cuero..... Jan. 2-3
Gonzales..... " 9-10
Gonzales cir..... " 16-17
Belmont..... " 23-24
Seguin..... " 30-31
Olmus..... Feb. 6-7
San Antonio..... " 13-14
Hondo..... " 20-21
Pleasanton..... " 27-28
Lavaria..... Mar. 5-6
Floresville..... " 12-13
Goliad..... " 19-20
Fannin..... " 26-27
Victoria..... April 2-3
Victoria cir..... " 9-10
Edna..... " 16-17
Boerne..... " 23-24

E. HENDERSON, P. E.

Waco District, West Texas Conference.

First Round.

Milford..... Jan. 9-10
Blooming Grove..... " 16-17
Mexia cir..... " 23-24
Groesbeck..... Feb. 6-7
Bremond..... " 13-14
Marlin..... " 20-21
Spring Hill..... " 27-28
Waco—St. James..... Mar. 3
Rifle Point..... " 10-11
Gatesville..... " 17-18
Fort Worth..... " 24-25
Gainesville..... " 31-32
Denison..... " 7-8
Sherman..... " 14-15
Dallas..... " 21-22

Dear Brethren: Please have all of the quarterly conference members out in full force. Let us try and plan for a good year's work. HARRY SWANN, P. E.

704 South Second st., Waco, Texas.

Columbus (Texas) District.

First Round.

Columbus cir..... Jan. 9-10
Columbus sta..... " 16-17
Alleyton..... " 23-24
LaGrange..... Feb. 6-7
LaGrange cir..... " 13-14
Schulenburg..... " 20-21
Oakland..... " 27-28
Sublime..... Mar. 5-6
Hallettsville..... " 12-13
Flatonia..... " 19-20
Luling..... " 26-27
Lockhart..... Apr. 2-3

Dear Brethren: Begin the work at once. We did well last year. The reports showed \$188 more than year before last, although we had only ten months to work in. C. L. MADISON, P. E.

Marriages.

Isaiah Witherspoon to Miss Francis May, at the home of the bride, in Cedar Grove, Tenn.

J. M. Moody, P. C.

At the residence of the bride, in Fort

Before the cause of consumption was known (that was only a few years ago) we did not know how Scott's Emulsion of cod-liver oil did so much good in consumption and in the conditions that lead to consumption.

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est, Miss. Mr. Daniel Rusham to Miss Betsy Rout.

P. R. Crump, P. C.

Dodge, Texas.—Mr. J. M. Justice to Miss Julia Webb, Dec. 27.

Rev. L. J. Hogan officiating.

Batesville, Miss.—Jan. 27, at Spring Hill M. E. Church, Mr. Ceaser White to Miss Lyda Webb.

Rev. S. D. Troupe officiating.

Bastrop La.—Mr. George Averitt to Miss Rebecca Grant, at the residence of the bride.

Also, Mr. Alfred Jackson to Miss Mittie Burns, Dec. 5, at the residence of the bride. C. W. Kershaw officiating.

Paris, Tex.—Mr. R. S. Thweatt to Miss Alice Hughes, at the First Congregational Church, Dec. 22.

Rev. Wm. Bartley officiated.

Leona, Tex.—Mr. Wiley Manning to Miss Mary Smith.

A. W. Parker officiating.

Mr. H. Brown to Miss Melles McGowan, at her home, Dec. 15.

R. H. Patton, P. C.

Zachary, La.—Dec. 24, Mr. Peter Parker to Miss Mary A. Brown.

Rev. Thos. A. Brown officiated.

Dec. 14, Mr. Manuel Miller to Miss Hannah Elam.

Dec. 17, Mr. Johnson Sally to Miss Mary Kelly.

Dec. 24, Mr. Dave Harris to Miss Florence Marshall.

Dec. 25, Mr. Frank Kings to Miss Nancy Green.

Rev. J. A. Tillory officiated. Texas Conference.

Obituary.

The Sabbath school of Mt. Zion M. E. Church, Paris, Texas, adopted very touching resolutions expressive of their deep sorrow in the death of their former superintendent, Mr. Edward B. Crawford, who died recently at Mehary Medical College, Nashville, Tenn., where he was pursuing studies in the senior year. A copy of the resolutions was tendered to the bereaved family, to whom they extend sympathy. The paper was drawn up by the following committee: A. F. A. Polk, R. S. Thweatt and R. S. Holbert, and unanimously adopted by the school.

Scott Chinn Chapel M. E. Church, New Orleans.—We mourn the death of Bro. Earnest Clowie, a prominent singer in our choir and a dear member of the church, aged 22 years. He died Dec. 19. His dying testimony to Rev. A. J. Pickett, who stood by his bed

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A. E. P. ALBERT, D. D., - - Editor.

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Editorial Notes.

For looking backward through the year.

Along the way my feet have pressed,
I see sweet places everywhere,
Sweet places where my soul had rest.

My sorrows have not been so light,
The chastening hand I could not trace,
Nor have my blessings been so great
That they have hid my Father's face.

Phoebe Cargy.

Of a certain Methodist Bishop some one said. "He is a saintly man. He goes among the poor, and if he finds one bedridden and deserted, he rolls up his sleeves, sweeps the room, and sets things in order."

In its treatment of the colored bishop question, the Baltimore *Methodist* reminds us very much of the old American aphorism, "there are no good Indians but dead ones." Of the lamented Dr. Marshall W. Taylor, it says: "It was generally conceded that he had in him bishop timber," but of living colored ministers, it says: "We question if any equal him in equipoise of character, that calm and judicious bearing which gives additional value to all other qualifications for the episcopal office."

DR. S. L. Baldwin writes: Some one wrote Chaplain McCabe, asking him to take stock in a silver mine which was to be worked in the interest of Missions and Church Extension. His reply is a gem, which *The Christian Advocate* ought to preserve. It is as follows: "We have two mines already which we are working with great success. One of them is 'self-denial,' situated in the Valley of Humiliation; the other is 'consecration,' which is entered on the heavenly side of the brook Peniel. These are glorious mines! Their riches are inexhaustible. There is enough in them to bring the world to Christ."

In an article referring to the *Methodist Advocate*, at Chattanooga, Tenn., the *Northwestern* says:

"We are not to this day reconciled to the death of the *Advocate*, edited by that hero, E. Q. Fuller, at Atlanta. If there was need for that paper then, much more would one seem proper in later days, and with our enlarged church. For that reason we always had our kindest word of cheer for the paper edited by Dr. Carter. Its existence and service even under grave embarrassment was a strong aid to our Southern work. The *SOUTHWESTERN* at New Orleans is indispensable, and Dr. Albert is doing able and vital work. We wish we could double the totals of our money now in use in the South."

Emancipation Day Echoes.

At Okolona, Miss., the principal address was delivered by Prof. A. C. Brown.

At Pickens, Miss., the following took part in the exercises, viz: Rev. C. P. Head, Presiding Elder; Prof. W. T. Burnside, Mrs. S. R. Brown, F. C. Robison, and Rev. J. W. Winbush.

Street parades formed a part in nearly all the celebrations this year; and more people, irrespective of denomination, participated in the exercises than ever before. The thing is growing, and ere long, the day will be celebrated in every part of the country, as it deserves to be. Next year the thirtieth anniversary should be celebrated, by every church, society, secret, civic and military in a grand street pageant everywhere. Begin to prepare for it in full time.

Jeannerette celebrated the day in good style, having a band and a choir to furnish music. Proclamation was read and a poem recited by Deputy Collector S. S. Brown; addresses by Addison Smith, J. P. Lopez, Rev. Banks of Hubertville, and by C. H. Shotwell; oration by J. L. Hoskins, and remarks by M. J. Dyer, the pastor.

Elberton, Ga., was in line with a rich program.

Every one of our Freedmen's Aid schools observed the day. In Atlanta, Ga., the Baptist Seminary, Atlanta University and Clark University, each observed the day.

The following program was rendered in the general celebration at Atlanta, Ga:

E. R. Carter, Toast Master.
Lincoln, Prof. W. E. Holmes.
The Negro in the late War, Rev. R. E. Hart.
The Negro at School, Rev. M. C. B. Mason.
Fred Douglass, Prof. A. L. Gaines, A.B.
William Lloyd Garrison, Prof. C. W. Hill.
Wendell Phillips, Thad. E. Tate.
The Negro as a Scholar, Col. J. Thomas Grant, A.M.
The Negro in Industrial Pursuits, Adjutant F. H. Ormally.
The Negro as a Scholar, Prot. W. B. Matthews.

For the first time in its history, Emancipation Day, Jan. 1, was celebrated here, at the M. E. Church. Prof. J. M. Black directed the program, which consisted in the reading of the Emancipation Proclamation by the writer, and "Our Lincoln's Act Immortal," by E. B. Nash, from the *SOUTHWESTERN*. Speeches were delivered by Prof. C. N. Finly, Mr. Will Lyles and Rev. A. N. Jackson, upon the subjects, Freedom, Old Fellowship and Education, respectively. The subjects were all well handled. The Odd Fellows turned out in full regalia, and a large and appreciative audience was present. Revs. G. W. McLemore and I. Perry offered fervent prayers. The exercises were interspersed with music, rendered by Prof. S. S. Hannon.

OCTAVIA BRAY.

Lafayette, Ala.

J. H. Carter, Ocean Springs, Miss. Rev. I. C. Rucker opened the exercises, reading the Leviticus, 25th chapter, and singing *Blow ye the trumpet, blow, etc.* The pastor, Rev. G. W. Smith, and W. L. Murphy delivered excellent addresses. The pastor spoke earnestly in behalf of the *SOUTHWESTERN*. One cash subscriber was secured.

H. J. Wright, Donaldsonville, La.

Christmas ladder, on Christmas eve, was enjoyed by everybody. The church was crowded, as was the ladder, with presents of many kinds.

Our watch-meeting New Year's eve was one of the grandest ever witnessed.

January 1, Emancipation Day, was observed by old and young. We met at St. Peter M. E. Church, where the pastor conducted the religious exercises. Judge Charles J. Bush read the Proclamation of the sainted Abraham Lincoln, from the *SOUTHWESTERN*. Father John Francis lead off with an interesting bit of history of the dark days of slavery, illustrating the oppression of a great people. Miss Jane Wright recited, Why should we go weary through this world. Miss Virginia Harris, Charlotte Williams, Matilda Handy, also rendered excellent parts. Judge Bush read an interesting paper on good and bad education.

Hon. Henry McHale has a white teacher from the North on his place, and a fine little school house, where half of the day is given to the colored children and the other half to the white children; same teacher, same house, same seats, and he pays for the same. Would it not be worth while for some of the other farmers to imitate the honorable gentleman of Ascension? He is one of the largest sugar planters in the South; making over two million pounds of sugar, and is an anti-lottoryite.

In the Emancipation Celebration, Mr. Milton More spoke upon the subject, pointedly. Then, in came Messrs. Reddix, Prof. Stevenson and Rev. James Roberson, who gave able addresses upon the results and the progress made by the Negro in the last twenty-eight years of his freedom. Miss Jane Wright performed at the organ.

A small collection was gathered for "Jim Crow" car cause, and forwarded to the *Crusader*. [Why not send it to the *SOUTHWESTERN*, your church organ? Have we not been fighting the infamy with as much determination as our brave confrere, the *Crusader*?—ED.]

Shall We Have a Training School for Lay Deacons?

Methodism has never hesitated to follow where God plainly leads. When she becomes indifferent or faithless to providential leadings her decline will begin. The marked success of one man in a special line of church work may not absolutely foreshadow a succession of successful laborers in that field, but it arrests attention, invites thought, and suggests and ever warrants further effort. The inference that we should have lay deacons, because we have lay deaconesses may be a matter of sentiment only. But the conspicuous usefulness of one lay mission worker in the neglected districts of large cities tends to change the sentiment into conviction. To say the least, we should study whether God be thus directing to any new leverage or method, especially when the same blessed results follow this laborer in every city where he works. A few years ago B. H. Cox felt that he was called of God to the work of visiting from house to house, seeking the neglected, leading the children into Sunday school, praying with the sick, pleading with the back-sliders, and in short, supplementing the labors of pastors who find their time and strength utterly inadequate, to such extended visiting and canvassing. God has blessed him in it; churches have been cheered by new faces, Sunday schools have been filled up, old church letters brought to

light, and pastors gladdened with fresh materials to fashion for God's use. City after city has felt the benefit of this unostentatious and patient work.

In the result of this brother's methods, we have somewhat at least, of God's answer to the prayer of his people in behalf of the great cities. If so, then others can be trained to do the same work and, with the opportunity for such training, God will send men to receive it. We believe that enough has been achieved to suggest, yet, demand the opening of an institution for the training of lay missionaries for city work; and we join in recommending that an organization be effected having such relation to the authorities of the church as may be deemed best for its conservation, and if found to be practicable, that the institution be opened in Cincinnati not later than October 1st, prox.

J. M. WALDEN.

ISAAC W. JOYCE.

—Western.

For the *SOUTHWESTERN*.

Why Don't the Pastor Come?

BY REV. E. HENDERSON.

The more faithful a pastor is, and the more fitted by his sensitiveness to be a good pastor, the more he is pained by the unnecessary complaints of his people. One of his annoyances is the complaint of sick people that the pastor does not visit them. The invalid who is a member of a church ought to know that he has no friend in the world more ready to come to see him than the pastor, and yet through all the large churches people sicken, and sometimes recover, and then go sulking through the church six months, and at last it is discovered that the ground of their grumbling is that the pastor had not visited them when they were sick.

It is this senseless demand of omniscience that is so intolerable. This naturally brings up the question, whether the pastor ought to go to see sick people until he is sent for. What right has a whole congregation to suppose that a pastor knows of sickness when no human being ever presumed upon the physician having that knowledge. It would be less unreasonable to make this latter supposition. A physician passing among the families in which he has patients might begin to suspect from some bodily appearance that sickness would shortly ensue, and might therefore be expected to go around in due time to see if the suspected person is really sick, instead of that, it is the pastor, a man engaged in quite different studies, who is supposed to be able, from looking over his congregation on Sunday, to believe that Mr. A. will be sick on Monday, Mrs. B. will be ill on Tuesday, Mr. C. will sprain his ankle on Wednesday, Mrs. D's child will have the measles on Thursday, and so on, through the week.

The physician, whose business is especially to look after the sick, never goes until he is sent for, even if he knows there is sickness. But the minister is expected to come without being sent for, and to be able to tell that there is sickness without any information. This subject leads us to the general observation that there seems to us to be something wrong in our modern church life, or at least that there is some defect that ought to be remedied. So many people join the church who have to be nursed and dawdled all their lives to keep them in the church. The pastor is doing all he can, will you help yourself a little?

Prepare for your Conference Examinations.

The Mistake of Our Church.

While attention is being directed to the condition of our white work in the South, we feel constrained to remark that our first blunder as a church occurred when we allowed our conferences and schools to divide on the color line. We went into the South to befriend the Negro, to exemplify the principles of a pure gospel and to illustrate the spirit of genuine Christianity. We were heartily welcomed by the colored people in this worthy mission, and also by some white people who were not in sympathy with Southern customs. Our success was assured from the beginning. The Negroes flocked to our standard. Schools were established, churches were formed, and conferences were organized. With the mass of incomers there arrived certain restless spirits who intimated that the black and white did not look well together, and that we would be more successful with both races if a division was made. This intimation did not come from the black race. It ought to have been strangled the moment it was whispered by a white mouth. Our General Conference should have sat down upon it with a million-ton weight. Our leaders in the South should have been informed in language most emphatic that if our work could not be conducted on a non-caste basis, it could go to the Methodist Episcopal Church South. That would have been the proper method of withdrawing or discontinuing. But we failed to do this. We separated the races. Our conferences are no longer mixed. Our schools no longer contain white and colored children together. Our policy is now pretty much the same as that of the Methodist Episcopal Church South, save that we retain the colored people in our membership, while the Church South organized them long ago into an independent church, and is now counseling us to do the same. The cries we now hear for discontinuance of our white work are the natural outcome of our bad break on the color line. And the demand we must now meet for a colored bishop comes from that element in our church which still believes we are true to our original principles, and that we will recognize the rights and claims of the colored race, be the consequence what it may. Personally, we have always felt that a colored bishop would be elected among us in the Lord's good time. We have not yet known the man for the office. We have counseled delay, and would continue to do so but for the fact that the race feeling seems to be getting stronger among us every day. The "distinction" which Bishop Foster declares exists in Boston as well as in the South is fast becoming a national offense and a crime. Our church must annihilate it. If she does not, our distinctive mission in Southern fields is at an end.—*Michigan Christian Advocate*.

An Instructive and Inspiring Autobiographical Sketch.

REV. JAMES ELLIS.

SHELL MOUND, Miss.

I was converted in 1855. May the 18th, I was a slave at that time, and in 1859 I was sitting eating my dinner, and it reasoned to me to preach the Gospel. I had no privilege to preach, but my mistress wrote a note to the minister at that time, Bro. Chambers, to take me in the church; that I was a good, faithful servant. This was at Hot Springs, Ark. In 1863 I was captured by Gen. Steller. In the latter part of October I went over to Little Rock, Ark., and remained there about five months. I went from there to Helena, Ark.

Gen. Buford desired me to report to him every day I remained there. He then advised me to go up to Illinois, and if I agreed to go he would give me free transportation. I landed in Alton on the 7th day of June, 1864. I united with the A. M. E. Church in a few days after I was there, and after getting acquainted with the people, I joined the Sunday school at a Baptist Church. Here is where the poor slave learned the first letter, in this Sunday school. The church at that time saw that I was useful. They chose me for a class leader. The elder asked "didn't I feel like preaching?" I told him that I had, but not at that time, but that I now felt that I was called to preach about eleven years before. Said he: "You must have license to exhort." I exhorted about two years. Then it reasoned to me again, how could I preach the Bible when I couldn't read it? I dropped all holds and went to the day schools partly in the years of 1869 and 1870. I was then in my 31st year. Mr. Robinson heard me exhort, he being the teacher, and a white man, said to me that I would be useful to my people. I make mention of this to show you how God called me to this work. In reading Paul's letter to Philemon I am reminded of the following experience: In 1847 my master hired me out and he told me to go and stay and work; if they whipped me, to come home, and if they didn't whip me stay. But they talked about whipping and I ran away and went home. The news got home before I did: "The Negro you hired me ran away." I got home during that day; my master understood all of it very well, and said to me, "what did you come home for. Did they whip you?" "No, sir." I saw at once that I had broken the contract. He said: "You must go back." I was willing to do it if he went with me. He said: "I won't go, but I will write a letter that will do just as well." He gave me the letter in my hand, and said that they wouldn't whip me. While going back I turned this letter over to myself and looked at it and wondered to myself what was in it, and after I returned back to that place, handed Mr. Brown the letter. He read it to himself and his reply to me was: "Your master did you lots of good; hit you fifty lashes on your bare back." My master was a sinner and myself a sinner, also Mr. Brown. They tied me up and hit me fifty lashes. Oh, what a contrast there is between a Christian and sinner. Onesimus ran away and went to Rome and heard Paul preach and was converted, and he comes to Paul to intercede for him with Philemon. Paul couldn't go back with the converted slave, but he wrote this letter encouraging him to go back, and when your master reads this letter he will shout. And this is some of the contents of that letter: "If he had wronged thee, or owed thee anything put that on mine account." After Philemon read the letter, he said: "Bro. Onesimus, let us pray;" and when he prayed I imagine it was like muttering thunder. Imagine that he said to Onesimus that you are not my servant, but you are a servant of the Lord Jesus Christ.

THE Popular Science Monthly says: "Alcohol has not any microbe; but the grand total of its mortality will exceed the combined effect of all bacteria that has ever passed the microscopic field or developed in the culture tube of the bacteriologist. The subject is now, however, beginning to receive some of the attention it deserves."

SUBSCRIBE for the *SOUTHWESTERN*.

Letters from the Districts.

District Epworth League.

A convention composed of delegates from local leagues, met in Mt. Goliad M. E. Church, Bowling Green, Ky., Dec. 29, 30.

Dr. L. M. Hagood, Presiding Elder, called the convention to order. Bible readings, singing and prayers, kept the interest at a white heat.

Appropriate papers and addresses by delegates and others, were presented.

A permanent District League was effected by the election of the following officers: President, Rev. L. M. Hagood, M. D.; vice-presidents, Revs. J. G. Jones and J. W. Russell; corresponding secretary, Rev. W. H. Riley; assistant and recording secretary, Rev. R. L. Diokerson; treasurers, Revs. I. W. Wharton and D. T. Burch; delegates to Seventh General Conference District Convention, Dr. L. M. Hagood and Mrs. Vitula Johnson.

The League, after banquet at Presiding Elder's residence, to meet with first district conference.

AUGUSTA H. MCCUTCHEEN,
Reporter.

Texas Joins.

Rev. Mack Henson, Austin, Tex., writes a long and interesting letter in which he posts us on several important lines. Although he was an unsuccessful candidate for the General Conference, he says of those elected: "I believe we will be ably represented by Rev. H. Swann and Bro. B. J. Henry." He gives Dr. Scott, who represented us at the West Texas Conference, credit for faithful notes of the conference. He expresses indignation for the outrageous treatment visited by the editor of the SOUTHWESTERN on the railroad in Texas, and the wish that he could contribute \$10,000, instead of the \$1 which he contributed to test the constitutionality of the Jim Crow law, which made such an outrage possible. He cites an instance in which a well dressed white villian went into a colored coach in which he was attracted by the neatness and beauty of a colored lady passenger. He whispered something in her ear, to which she answered him with scornful contempt. Displeased with her answer, he pounced and cursed, and said to her: "I wish you were a thing that did not wear a dress." This, Bro. Henson says, is another reason why our people are so very anxious to have the odious discriminating law abolished.

Referring to Sam Houston College, he says:

"A letter from Dr. Hartzell, fills us with joy. It informs us that the building of Samuel Houston College will begin soon. The delay to complete this building is a very costly one. Storm, rain and sunshine have greatly damaged the bare walls. The cornerstone laid with so much ceremony, and a fine speech by Dr. Albert, Oct. 29th, 1887, has been dislodged, robbed, and defaced. The new addition 32x63 feet inside, in 1889 had nine iron grates placed in it, every one of which have been damaged more or less; some have been battered out, and destroyed. All the wood-work will have to be done over again.

"On May 5, 1890, property owners of Austin voted on a proposition to bond the city to the amount of \$1,400,000, to constitute a dam, which has caused a big increase of taxes. We pay now \$54.20 city taxes, and \$31.35 county and state taxes; total \$85.55. Besides the delay has rendered much of the large subscription nugatory.

Concluding he says: "I cannot close this letter without saying a word about my Christmas dinner, the best enjoyed in thirty-eight years, for many reasons: 1. Mrs. Amanda Hodges, my mother, was present. 2. It was prepared by Mrs. L. G. Adkinson, and the turkey and other meats were served by the Christian man and brother,

Bishop W. F. Mallalien. 3 It was served in the spacious dining-hall of New Orleans University. My son, Isaac L., pleaded to have grandma and papa dine with him; but Mrs. President Adkinson said, 'they must dine with me to day.' So we did. What a contrast between a Christmas dinner on Isaac P. Edward's river farm thirty-eight years ago, the last with mother, and the dinner in the university dining-hall, amid the joy of the faculty, and a Christian bishop, a chief minister of the church, who, on this occasion, sought the glory of being the servant of all. The recollections of the past, and joy of the present, (who can separate them?) were rapturous, and transporting. We were called from the reverie by the bishop's voice, 'Bro. Henson, I want to get acquainted with your mother.' The only apology we could offer was, 'I intended to make you acquainted with her.'

"We thought of Dr. Albert and his dear wife, who provided for my comfort and joy, in June last; but I could not come without mother, whom Mrs. Adkinson said, would have to take all the rest possible. We arrived in Austin, Dec. 26th, and I have been nursing her in her sick bed, almost ever since her arrival. A happy New Year to you, Dr. Albert."

Rheumatism is like sand in the bearings of machinery. Hood's Sarsaparilla is the great lubricator which cures the disease.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

Addison Moore, Washington, La.

Dear Dr. Albert: After reading of your troubles in Texas, my family and I knelt in prayer to give thanks to Almighty God that your life was spared from the hands of those assassins in Texas. It is the earnest prayer of all the readers of the SOUTHWESTERN that you may be re-elected as its editor for another four years.

I had occasion a few days ago to take a flying trip to Lake Charles. It is indeed a beautiful little city. I arrived there Dec. 20, and found the pastor of our church, Rev. E. Powell, closing with much success. The first thing I observed was a beautiful parsonage and a fine church, 43x25 ft., 14 ft. to the ceiling. It is the finest colored church in Lake Charles. By request of the Presiding Elder, I held the fourth quarterly conference there. I found everything in good shape. The pastor reported a fine church and parsonage, after four years of hard struggle. We received 6 on probation during my visit. Bro. and Sister Powell are indeed jubilant over their success.

We are closing up the year very nicely at Washington. The pastor and people are in love with each other. I mean both colored and white, saints and sinners. The Presiding Elder was with us Dec. 12, 13, and held his fourth quarter. If he ever was absent-minded, he shows no sign of it now, for he conducted the affairs of the conference in the most dignified manner one would wish to see. He brought out a tremendous congregation, and raised a collection of \$40.25 during the day, although the Sunday previous we had raised \$115.55. Our church at Washington has been given two coats of white paint this year, the first in its history. Our congregations are large and are ever on the increase.

G. J. Izard, Richmond, Texas.

Among the many good things that I read about in this week's issue of the SOUTHWESTERN is the \$10,000 gift of Bro. S. G. Swearingen, of Illinois. God bless both gift and giver. Every heart should rejoice and praise the Lord for such men and means. Rust Hall, Holly Springs, Miss., and Samuel Houston College, Austin, Texas, I think will take the lead in giving God the praise, while every Negro will be no less grate-

ful to the Almighty for his unspeakable gifts. None but God can tell the value of this gift to colored Methodism in the South, under such a wise and godly manager as Dr. Hartzell, who has for more than twenty years given himself to our educational work in the South. May God wonderfully pour his blessings upon our people, upon Bro. Swearingen, and Dr. Hartzell.

J. C. Crowley, New Gascony, Ark.

Our church, which was burned down Sept. 9, has been rebuilt and completed at a cost of \$600. Rev. W. Brooks, of Wabbaseka, who is a carpenter as well as a preacher, built it for us. It is the best building of its kind in this county; size 28x44 ft. I've received only \$84 salary. Raised for building, \$250; subscription, \$100.

W. L. Duncan, Huntsville, Texas.

Rev. F. Parker, Presiding Elder, was with us Dec. 26, 27. The conference was well attended, and the Elder preached an edifying sermon. The writer took 6 subscribers for the SOUTHWESTERN, which he will forward in a few days with the cash. You may expect good things from us this year.

C. E. Alexander, Lewisburg, Tenn.

We have our church nicely ceiled, and a magnificent 225 lb. bell. We are happy. If we can get a floor in this year we will consider our work finished at this place, and will be ready to move to the next appointment. We might succeed better, but some of our sister churches (especially the A. M. E.) work such prejudice against our church that it is hard for us to make any headway. They put every obstacle in our way, but like the yeast in the flour, we keep coming, and they can see how it is done.

M. J. Bullock, Greensboro, N. C.

On the 24th day of November, 1891, Elder Smith and I bought a beautiful lot for a church in the town of Henderson. In this town we have more than twenty members, and they are destitute of a place of worship. This lot costs \$130, which is to be paid by the 23d of February, 1892. Will you not assist in paying for it? I will gladly receive any amount that you may give. Let me hear from you immediately.

[Help the cause, brethren. Help it.—ED.]

Tenola Edwards, Brenham, Texas.

Watch night was observed with much interest. Notwithstanding the lightning, wind and rain, many were present to share in the blessings of the new year. \$3 was given as a New Year's offering for missions.

In answer to the charge of Rev. G. W. Lacey, Presiding Elder of the Pine Bluff District, Little Rock Conference, which appeared in a recent issue of this paper, the Rev. Geo. A. Payne says that he did give Bro. Lacey a receipt for the \$10 missionary money paid him. That he paid Bro. Lacey \$1.75 out of that for the minutes. While he got only \$8.25 from the Elder, he claims that it cost him \$29 to reach the Little Rock Conference and his appointment, and to pay his board there. As it was impossible for him to stay there, and he had to return to Louisiana, he considers it unjust on the part of the Presiding Elder to charge him with obtaining the \$8.25 unworthily.

Rev. Simon Mitchell, Hahnville, La., writes us of a very pitiable case, of an old, unfortunate colored woman there, that is left without food or shelter. Surely the parish, if no one else, should see to it that such unfortunates are not thus thrown out in the roads to starve and die.

Notwithstanding many obstacles, Rev. Robt. Anderson is closing a successful year's work at Opelousas, La. Bro. Anderson has labored long and faithfully, in many small appointments, and

deserves commendation for his work.

Rev. A. A. Lacey, of Slaughter, rejoices over the adoption of prohibition in that town.

Ayer's Hair Vigor, for dressing the hair and promoting its growth. Get Ayer's Almanac.

General News Items.

Postmaster Bondrean of Thibodeaux, La., is dead.

St. Paul, Minn., is confident of securing the Democratic Convention next year. She has raised \$200,000 for this purpose and will give the delegates a big time.

McBryer starts his long delayed "letter of acceptance," by accepting the proffered honor with extreme "reluctance," and closes his lottery eulogy by tendering the committee his most grateful acknowledgements "for the distinguished honor" awarded him.

Congressman N. O. Blanchard has been appointed as chairman of the Rivers and Harbors Committee, by Speaker Crisp.

This is a wise selection, for reason of Mr. Blanchard's accurate knowledge of river affairs, and they will be benefited by his appointment.

The United States and all the West Indies have entered into reciprocity relations.

A movement has been started in Memphis, Tenn., to influence every Southern State to grant an annual pension to the widow of Jefferson Davis.

The South Carolina Legislature has decided not to make any appropriations for the representation of that State at the Columbian World's Fair.

The Bank of Greenville, Miss., has suspended.

Gen. L. A. Sheldon is out in an able article in the January Arena, in which he advocates the protection of our levees by the National Government.

Venezuela has fifty six holidays every year.

There are eighty-two National cemeteries in which are buried 328,115 soldiers.

In Ecuador and several other South American nations, primary education is compulsory.

There are over one hundred regions in the world where women enjoy the right of suffrage.

One of the biggest of the insurance companies in this country pays to a woman manager \$10,000 a year.

A New York syndicate is said to be planning to build beet sugar factories in Nebraska and adjacent States.

Detroit is about to present her namesake, the cruiser, with a silver service, a painting of the city and a library.

Count Herbert Bismarck has been visiting in London and studying the labor problem. His resemblance to his great father is said to grow more striking as years roll on.

Frederick Douglass has bought the church edifice in which he once worshipped, and to which he is much attached, in order to help the congregation pay off its indebtedness.

America, through the American Board, expended in fifty years a million and a quarter dollars to evangelize Hawaii, and has during that time received about four million dollars a year in trade.

A number of prominent women in Washington have formed an association for the purpose of training colored girls and women in the duties of house servants, seamstresses, landresses and cooks.

Women can vote in Canada, Italy, Finland, Delmatia, Sweden and Wales. It is said that they are not allowed full franchise in these places, but can at least exercise some voice in controlling the affairs of the country.

There are 500,000 Mohammedans in Austria, and their women will receive only women physicians.

This has led the Austrian Minister of Finance to recommend to the government that women be allowed to practice medicine generally.

An Indian burying ground has been discovered on the Pike farm, Ballard street, East Sanguis, near Boston. Numerous relics, including spear and arrow heads and pottery, have been found, and a large cave, as yet unexplored, has been discovered.

It is stated that Andrew Jackson, when Judge of the Supreme Court, held the first court ever convened in Tennessee under an old sycamore tree at Elizabethtown, and a photograph of that historic tree is one of the prized possessions of a Tennessean.

The miners at Brazil, Ind., out on their strike, are in a seriously suffering condition.

A new organization of women in San Francisco styled the "Daughters' Daughters" is devoted to the relieving of the need of poor people that are in distress on account of illness in the family.

Our Old Fire Company.

"That was a gay old company that we belonged to, Joe, away back in '68, when you and I ran with the machine. Do you remember that big fire in Hotel Row, one freezing night, when fifteen people were pulled out of their burning rooms and came down the ladder in their night-clothes; and how 'Dick' Green brought down two 'kids' at once—one in his arms, the other slung to his back? Poor 'Dick'! He got the catarrh dreadfully, from such exposure, and suffered from it five years or more. We thought once he was going to die, but, sure. But, finally, he heard of Dr. Sage's Catarrh Remedy, and tried it, and it cured him up as sound as a flint. I tell you, Joe, that catarrh remedy is a great thing. It saved as good a man and as brave a fireman as ever trod shoe leather."

Have you ordered your Sunday school literature for '92. If not, you should do so at once.

FITS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 151 Arch St., Phila., Pa.

A Useful Law in Louisiana.

Under the New York Penal Code, every candidate is compelled to file an itemized statement "of his election expenses and give the names of the parties who received the money." The Nation has an article: "The Sale of Judgeships" which shows some queer things as to how the money went, from which we compile some items—just for fun, not because it will create any more sensation than an account of skinning or burning a Negro in the South. Judge Ingraham was taxed \$7,000, nearly one-half his salary, as the Nation says by "a gang of footpads." The money was paid to Tammany's boss, Croker. Judge Pryor paid \$10,000 to Tammany's treasurer, McQuade. Judge McCarthy paid \$6,150 and Mr. McCrea paid \$6,500 for nomination to an office which yields a salary of \$6,000. The Nation adds: "No one knows what became of the money, in what bar-rooms it was spent, and by what foul creatures it was guzzled or gambled away."—The Appeal.

After a very severe attack of La-Grippe, and a relapse, I took Dukehart's Emulsion of Cod Liver Oil and Malt, and was greatly benefited. Gained 13 pounds in flesh, had a good appetite and felt strong and active.—J. F. Wahmann, 221 W. Centre St., Baltimore, Md.

For Over Fifty Years.

Mrs. Winslow's SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. 1019

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Weakness, Malaria, Indigestion and Biliousness, take BROWN'S IRON BITTERS. It cures quickly. For sale by all dealers in medicine. Get the genuine.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two BOTTLES FREE, with a VALUABLE TREATISE on the disease to any sufferer who will send me their Express and P. O. address. T. A. McComb, M. C. 183 Pearl St., N. Y.

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Plaz. of Episcopal Visitation, Spring

Conferences, 1892.

[CHRONOLOGICAL.]

Conferences in the United States.

Conference and Place.	Time.	Bishop.
Mississippi, Meridian, Miss.	Jan. 6	Mallalien
Ind. Miss. Conf., Indianapolis, Ind.	Jan. 12	Newman
South Carolina, Orangeburg, S. C.	Jan. 12	Foster
Georgia, Atlanta, Ga.	Jan. 13	Merrill
St. John's River, Jacksonville, Fla.	Jan. 13	Nielsen
Louisiana, New Orleans, La.	Jan. 13	Mallalien
Alabama, Anniston, Ala.	Jan. 20	Merrill
Florida, Pensacola, Fla.	Jan. 20	Nielsen
Cent. Alabama, Montgomery, Ala.	Jan. 27	Merrill
Savannah, Newnan, Ga.	Jan. 27	Nielsen
Arkansas, Little Rock, Ark.	Feb. 3	Mallalien
Upper Miss., Columbus, Miss.	Feb. 3	Merrill
Little Rock, Van Buren, Ark.	Feb. 3	Nielsen
Baltimore, Baltimore, Md.	Mar. 2	Foster
Kansas, Kansas City, Kan.	Mar. 2	Warren
Virginia, Falls Church, Va.	Mar. 2	Walden
Missouri, Chillicothe, Mo.	Mar. 2	Newman
South Kansas, Ottawa, Kan.	Mar. 9	Warren
Washington, Lynchburg, Va.	Mar. 9	Hurst
Philadelphia, Philadelphia, Pa.	Mar. 9	Walden
Central Missouri, St. Louis, Mo.	Mar. 9	Nielsen
Wilmington, Wilmington, Del.	Mar. 16	Andrews
Southwest Kansas, Winfield, Kan.	Mar. 16	Warren
New Jersey, New Brunswick, N. J.	Mar. 16	Vincent
St. Louis, Carthage, Mo.	Mar. 16	Newman
Central Pennsylvania, York, Pa.	Mar. 16	Andrews
Northwest Kansas, Concordia, Mo.	Mar. 16	Warren
Lexington, Indianapolis, Ind.	Mar. 23	Walden
Delaware, Salisbury, Md.	Mar. 23	Vincent
Wyoming, Wilkes Barre, Pa.	Mar. 23	Goodell
Newark, Morristown, N. J.	Mar. 23	Newman
New York, New York, N. Y.	Mar. 30	Foss
North Indiana, Anderson, Ind.	Mar. 30	Fitzgerald
New York East, New York, N. Y.	Mar. 30	Goodell
N. Engl. St. N. Bedford, Mass.	Apr. 6	Foss
New England, Boston, Mass.	Apr. 6	Hurst
Maine, Augusta, Me.	Apr. 13	Goodell
East Germany, Berlin, N. Y.	Apr. 13	Goodell
North New York, Utica, N. Y.	Apr. 13	Bowman
Troy, Troy, N. Y.	Apr. 13	Foster
Yonkers, Yonkers, N. Y.	Apr. 13	Foss
New Hampshire, Nashua, N. H.	Apr. 13	Foss
East Maine, Bangor, Me.	Apr. 20	Goodell

FOREIGN CONFERENCES.

North India, Calcutta, India.	Jan. 6	Thomson
Mexico, Puebla, Mexico.	Jan. 14	Kowler
Bengal, Calcutta, India.	Jan. 14	Thomson
Africa, Cape Town, S. Africa.	Jan. 14	Taylor
West China, Miss. Chung-king, China.	Jan. 27	Taylor
Malaysia, Singapore.	Feb. 11	Thomson
Cent. China, Miss. Chung-king, China.	Mar. 2	Taylor
North China, Miss. Chung-king, China.	Mar. 2	Taylor
Korea, Seoul, Korea.	June 7	Taylor
Switzerland, Lausanne, Switzerland.	June 23	Joyce
Germany, Frankfurt, Germany.	July 6	Joyce
Japan, Tokyo, Japan.	July 6	Joyce
Denmark, Copenhagen, Denmark.	July 6	Joyce
Norway, Drammen, Norway.	Aug. 28	Joyce
Sweden, Goteborg, Sweden.	Aug. 28	Joyce
Bulgaria, Miss. Sofia, Bulgaria.	Sept. 8	Joyce
Italy, Palermo or Teri, Italy.	Oct. 6	Joyce

By order and in behalf of the Board of Bishops,

EDWARD G. ANDREWS,

Secretary.

CINCINNATI, O., November 3, 1891.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallalien, D.D.

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Office 125 N. Polk street.

ST. CHARLES AVENUE CHURCH—Rev.

R. L. Crawford pastor. Preaching at 11 a.

m. and 7 p. m. Sunday-school at 9:30 a.

m. Prayer meeting Tuesday at 7:30 p.

BOYNTON M. E. CHURCH—Lafayette street

and Main, Gretna, La. Rev. Hiram Wilson,

pastor. Preaching at 11 a. m. and 7 p. m.

Sunday-school at 9 a. m.; preaching

at 11 a. m. 2 and 3 p. m.; class meeting

at 7 p. m.; communion, monthly, third

Sunday. General class, every first Monday

evening.

CAMP PARAPET CHURCH—Rev. Simon Evans,

pastor. Sunday services: Preaching meeting at 6

a. m.; preaching 11 a. m. 3 and 7 p. m.; Sabbath-

school 1 p. m.; class meeting Tuesday at 7:30

p. m. CUSHMAN CHAPEL, on Carrollton avenue.

Public worship, Sabbath at 11 a. m. 3 and 7 p.

m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and

Dryades sts. Rev. T. G. Montgomery pastor.

Sabbath: 8 a. m. prayer meeting, 11 a. m. 3 and 7

p. m. preaching; communion monthly, on the

public worship; Sunday-school 1 p. m.; preach-

ing Monday evening; general class every fourth

Monday evening; preaching Thursday night.

HAYEN CHAPEL—Union street, Carrollton.

Rev. C. S. Harrison pastor. Preaching

services at 11 a. m. 3 and 7 p. m.; Sunday-school

9 a. m.; class meeting Monday evening; preach-

ing Thursday evening.

LAHARIE STREET CHURCH—Rev. A. J.

Pickett, pastor. Sunday services: prayer meet-

ing 5 a. m.; Sunday-school 11 a. m.; preaching

at 11 a. m. 3 and 7 p. m.; class meeting

Tuesday at 7 p. m.; preaching Thursday at 7 p.

m. MT. ZION M. E. CHURCH—Rev

WORTH A GUINEA A BOX.

SPECIAL NOTICE

Complying with general request, BEECHAM'S PILLS will in future for the United States be covered with a Quickly Soluble, Pleasant Coating, completely disguising the taste of the Pill without in any way impairing its efficacy.



"I am and have been Physician in charge of the 'Hospitals of the United States' and after a thorough trial of your DUKEHART'S EMULSION OF COD LIVER OIL AND MALT I can heartily recommend it to the public as the finest preparation of Malt now in command."

Geo. H. KOBLER, A. M., M. D., 303 Pine Street, Philadelphia, Pa.

DONALD KENNEDY

Of Roxbury, Mass., Says:

Strange cases cured by my Medical Discovery come to me every day. Here is one of them:—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the hidden poison that makes all this.

VIRGINIA CITY, NEVADA, Sept. 24, 1891.

Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years. I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spitted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one, and thank God, the bright light of heaven is once more making its appearance in my left eye. I am now restored to health, and thank God, your Medical Discovery.

Yours truly, HANK WHITE.

Established over 50 years.

Sales over 24,000.

The best Organ made.

Especially suited for voice.

You should own one.

Of finest workmanship.

Rich, deep, pure tone.

Generously equipped,

And lasts a lifetime.

No Organ so popular.

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Peters Avenue, corner St. Patrick Street.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALING SICKNESS a lifelong study. I warrant my remedy to cure the worst case. Because others have failed I have no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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A CARD.

The undersigned desires to inform his friends and the public in general that having located an office at No. 67 Carondelet St., near Perdido, for their convenience, and is now prepared to supply families, dealers, churches and schools, with the best of Pittsburgh, Cannel and Anthracite Coal, in any quantity, and at the lowest market rates. Special rates for churches. Particular attention given to all orders. Orders by mail attended to. Call on or address

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Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	300,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

Brothers, Listen For Four Minutes.

We must have your attention. The church commands us to speak to you. We humbly invoke the help of the Divine Spirit.

Next after the cry of perishing souls for the bread of life, no demand should be met by more instant and ample heed than that for places in which the bread of life may be dispensed to perishing souls. First, missionaries, next, churches; that is the natural order; and the church should come close after the missionary. Alas, that so wide a gap is, in thousands of cases, allowed to intervene! The messenger of salvation finds a new field, proclaims the message of glad tidings from the Great King, gets an occasional hearing in some temporary and insufficient place; but becomes discouraged and gathers but little fruit because of the lack of an appropriate and permanent house of worship for the people.

The Methodist Episcopal Church has had a Missionary Society seventy-three years, but has been engaged in the organized work of Church Extension only twenty-six years—that is, little more than one-third as long. Yet in that brief period, nearly 8,000 churches have been aided—many of them brought into existence by the Board of Church Extension, — a number which seems amazing when we remember that it is more than one-third of all the churches we now have, and more than one-half of those built since this society was organized.

This work is no longer an experiment. The church has undertaken no work which has more clearly demonstrated the certainty of success on well ascertained lines. From ocean to ocean, and from the lakes to the gulf, in every state and territory, the planting or humble churches by the Board of Church Extension, has again and again brought quick harvests of sinners converted, permanent congregations gathered, scores and hundreds of children and youths organized into Sunday schools, and rills and streams of benevolent contributions poured into the treasuries of the church. The officers and managers of the board challenge for this work the attention and scrutiny of the church, being entirely confident that no benevolent enterprise Methodism has in hand, gives assurance of quicker or ampler returns.

The opportunity and the necessity for a large and rapid increase of this work are painfully apparent. Our immense and heterogeneous foreign immigration startles and alarms every patriot, philanthropist and Christian. They will vote; they may destroy our institutions. They (and especially their children,) must be Christianized and Americanized. We must build churches for them, and "compel them to come in." And we can. If every Methodist would religiously consecrate one-tenth of his income to charitable uses, the receipts of all our benevolent societies would be more than doubled in a single year. We need the widows' mites and the millionaires' ten thousands. God demands them. "Freely ye have received, freely give."

The one most urgent need is a steady increase all along the line

in the regular collections in the churches. The presiding elders and pastors are our chief reliance for carrying out the plans which the church has deliberately made. We beg them to read Paragraphs 401 and 402 of the Discipline, and to discharge the simple and easy duties there enjoined. Brother Presiding Elder, please "inquire, in the third quarterly conference of each year, what has been done for this cause," and take the necessary steps to secure "at least the amount asked." Brother Pastor, do not fail, we entreat you, to "preach a sermon on this subject in each congregation every year, and solicit contributions from each, endeavoring to secure at least the amount asked."

Send beforehand for information to Dr. Kynett, 1026 Arch street, Philadelphia, if you have not our latest reports and information as published in Christianity in Earnest at hand. You can easily make this occasion one of the most interesting of the whole year, both to yourself and your audience. Tell the people also that the Loan Fund stands ready to keep large contributions steadily at work down the ages; that \$250 will secure the building of a church worth six times that sum on the Western frontier; and \$100 will do the same in the South and elsewhere, on the Mountain Plan.

Above all things we plead with Presiding Elders, Pastors, Quarterly Conferences and Trustees of churches, to give the cause of Church Extension a fair chance to stand alone, and on its own merits, before every congregation, one Sunday in the year. Do not "omnibus" it with other collections. Give the people a few facts about it, and allow them to do what their hearts prompt. If for any reason you do not know the amount asked from your church, take one-fourth the amount asked for the Missionary Society.

The streams of blessing you thus set in motion will make many a "desert" place "rejoice and blossom as the rose."

By order and on behalf of the General Committee of Church Extension.

Committee: C. D. Foss, E. G. Andrews, T. B. Neely, J. B. Mafield, G. H. Foster.

Send Forward the Collections.

One year ago we requested pastors to see that all moneys collected for the Missionary Society were forwarded without delay. So general was the response of the church to this request that we saved over \$6,000 of interest to the Missionary treasury during the year. This encourages us to repeat and emphasize our request that during the year to come, whenever collections are made, either in Sunday school or church, you forward the same without delay, to either the treasurer in New York or the assistant treasurer at Cincinnati. If the collections in the Sunday school are made weekly or monthly, they should be sent quarterly. The Missionary Committee at its recent session appropriated a larger sum for both Home and Foreign work than was ever heretofore asked of the church. We shall need a prompt and hearty effort to raise the one million and a quarter by conference collections. S. HUNT, Treasurer.

150 Fifth Avenue, N. Y.

EARL CRANSTON, Ass't Treas., 190 West Fourth St., Cincinnati, O.

The Earthquake in Japan.—An Appeal.

The earthquake which occurred in Japan, Oct. 28, 1891, was one of the most severe and destructive of life and property that has ever occurred in the history of that Empire. From Oct. 28 until Nov. 4, there were no less than 6,610 distinct shocks, or an average of one every two minutes.

The Japan Mail of Nov. 9, a newspaper published in Tokyo, gives the following report for the provinces of Echizen, Mino and Owari:

Killed	3,410
Wounded	4,230
Houses wholly destroyed	42,414
Houses partially destroyed	5,597
Persons left shelterless	200,000

In the whole region visited by the earthquake have been:

Killed	7,556
Wounded	10,121
Houses destroyed	59,629
Houses badly damaged	30,000
Persons left shelterless	400,000

It is seldom that such an appalling calamity as this has visited any country, and yet in the midst of it, none of our American missionaries were seriously harmed.

This is an opportune time for our Methodist people in the United States to extend a helping hand to our Methodist people, and to others as well, in Japan, by affording them temporal relief. We have been sending the Bread of Life to that country, and now we have an opportunity to send the bread that perisheth as well to thousands who are hungry, naked and shelterless.

The board of managers of our Missionary Society adopted the following minute, December 15, 1891:

"We have heard with profound sorrow of the great calamity that has befallen a portion of the Empire of Japan by the earthquake which occurred Oct. 28, 1891, whereby many thousands lost their lives and hundreds of thousands were rendered homeless and shelterless. We extend our hearty sympathy to all who have suffered personal injuries and loss of friends and property, and earnestly commend all needy sufferers to the charitable consideration of our people. This great calamity affords a providential opportunity that should not be neglected for Christians in America to show their practical sympathy with the Japanese people. We suggest that contributions of money be made to what shall be known as the 'Japanese Relief Fund,' and that said contributions be sent to the Missionary Secretaries, 150 Fifth Avenue, New York, to be forwarded to Japan for the relief of our Methodist people, and such other persons as may be deemed most needy."

Let all who find it in their hearts to help the needy in this stricken country, send in their contributions at once.

MISSIONARY SECRETARIES, 150 Fifth Ave., N. Y.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

WEST & TRAU, Wholesale Druggists, Toledo, O. WALKING, KIRKMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

General Church News.

The Third Annual Convention of the American Sabbath Union, was held in Des Moines, Ia., Dec. 16 and 17. Every one seemed to realize the important issues involved in the one great question: "How shall the American Sabbath be upheld at this critical period?" The papers and addresses, embracing nearly every aspect of the subject, are hereafter to be printed in complete form. The Convention closed Dec. 17, after accepting a cordial invitation to hold the next Annual Convention in Chicago, December, 1892.

At a subsequent meeting of the managers of the Union, the offices of general and corresponding secretary were united, and Rev. J. H. Knowles, D.D., 23 Park Row, New York, was elected to fill that position. Rev. H. H. George, D.D., was elected General Field Secretary. It is understood that Dr. George will spend the month of January in Washington, D. C., in the interest of the cause.

"A God-send is Ely's Cream Balm. I had catarrh for three years. Two three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me."—Mrs. M. A. Jackson, Portsmouth, N. H.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

PHILADELPHIA. GEO. A. MACRETH & Co.

Books and Current Literature.

The Girl Who Thinks She Can Write is growing more multitudinous each year. The Youth's Companion is in a position to know a great deal about her. New year it will publish a series of articles of advice to this girl, by Kate Field, Amelia Barr and Jeanette Gilder ("Brunswick.")

A portrait of Gonnod, the celebrated French composer, forms the frontispiece of the January Century, and along with the portrait is a charming paper of reminiscence of the early life of the musician. Dr. J. M. Buckley, editor of the Christian Advocate, prints a very full and interesting essay on the subject of Witchcraft in general, and the Salem witchcraft in particular, in which he makes the startling statement that witchcraft is, at the present time, believed in by the majority of citizens of the United States. Mention should also be made of an illustrated article on The Alligator Hunters of Louisiana. In the Topics of the Time two editorials appear in the series on Cheap Money movements, one describing Alabama's Thousand-Dollar-a-Day Blunder, and the other telling of the Mississippi Crop-Moving Unruly.

A unique experiment will be tried in the February issue of The Home Journal. The entire number has been contributed in prose, fiction and verse by the daughters of famous parentage. The work of thirty of these daughters will be represented. These will comprise the daughters of Thackeray, Hawthorne, Dickens, Cooper, Greely, Gladstone, President Harrison, Howells, Senator Ingalls, Julia Ward Howe, General Sherman, Jefferson Davis and nearly a score of others. Each article, poem or story printed in this number, has been especially written for it, and the whole promises to be a successful result of an idea never before attempted in a magazine.

Conjointly with Mr. Walker, Mr. Wm. Dean Howells, who is recognized universally as the foremost American of letters, upon the expiration of his contract with Harper Brothers, on the first of March will take in hand the destinies of the Cosmopolitan. His entire services will be given to the Cosmopolitan, and everything he writes will appear in that magazine during the continuance of his editorship.

No magazine of the month possesses a greater capacity for interesting all classes of readers than the number of Romance just out. With the new year its size is increased to 160 pages, and the January number furnishes still other evidence of deserved prosperity.

The January St. Nicholas begins with a charming frontispiece described by a no less excellent poem written by Helen Gray Cone, The Little Maid of Spain and other attractive features which your boys and girls will no doubt bring to your attention, providing you take St. Nicholas—as, no doubt, you do.

We welcome to our table and exchange, The Canadian Methodist and Holiness Era. Its initial number is bright and breezy, and gives promise of great usefulness.

Richard C. Morse, general secretary of the International Committee of Young Men's Christian Associations, New York City, favored us with a copy of the Annual Topics for Young Men's Meetings and Bible Classes, for 1892, published by the committee. It maintains its excellence. Price, 5 cents.

The frontispiece of The Californian for the holiday, or January

number, shows an incident in cross-country riding in California in mid-winter, where the horses beat down flowers instead of frozen snow crust. A bit of war history, not before touched upon, is found in a Lady's Journal at the Dry Tortugas, giving the experience of an officer's wife at this great prison from the breaking out of the war until the release of Dr. Mudd and other conspirators against the life of Lincoln. Following are Book Reviews, Questions of the Day, etc. Los Angeles, Cal.

Real Merit
Is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Druggists say: When we sell a bottle of Hood's Sarsaparilla to a new customer we are sure to see him back in a few weeks after more—proving that the good result from a trial bottle warrant continuing its use. This positive merit of Hood's Sarsaparilla possesses by virtue of its peculiar combination, Proportion and Process used in its preparation, and by which all remedial value of the ingredients used is retained. Hood's Sarsaparilla is thus Peculiar to itself and absolutely unequalled in its power, as a blood purifier, and as a tonic for building up the weak and weary and giving nerve strength.

Get a copy of "House of Boudage" for your wife or friend. It's a splendid holiday gift. Price, 75 cents, postpaid, at this office.

Col. J. Henry Sellman, Collector of Internal Revenue, Baltimore, Md., believes in it for rheumatism. He writes: I have tried Sarsaparilla Oil and believe it to be a good remedy for rheumatism.

Don't—If a dealer offers you a bottle of Dr. Bull's Cough Syrup without wrapper or labels, or in a mutilated condition, don't touch it—don't buy it at any price, there is something wrong—it may be a dangerous or worthless counterfeit. Insist upon getting a perfect, unbroken, genuine package.

LET the colored people of this State see to it that their votes are recorded against the infamous gambling monopoly. Stand up for common decency, morality and right, and God and good men will sustain you.

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Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chiles; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent; Office, 129 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

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Splendid illustrations. LIBERAL PREMIUM LIST FOR THE AGENT. 600 pp. 10 colored plates, 400 illustrations.

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New Books

The Young Planets Guide.

A collection of Sonnets and other pieces of Standard value, leading gradually up to the Sonnets of Moore, Haydn, etc. Compiled, thoroughly phrased and fingered, by G. SCHNITZER. Sheet music size pages, bound in boards.

Price, \$1.50 by mail.

Calisthenic Exercises and Marches with Pleasing Drill Songs and Music, for Schools, Colleges, Private Entertainments and Public Exhibitions. Prepared by FRANK L. BRIDGEMAN. Price, 50 cents by mail.

Guitar Chords. 1. Chords for the Banjo. A collection of Chords in the Principal Major and Minor Keys, intended for those who have the time to take lessons. Prepared by E. W. WISSENBURG. Price of each, 50 cents, by mail.

Modern Practice Lessons. A thoroughly graded Elementary Course, selected from "The Repertoire," by Dr. Geo. F. ROOT. Price, 50 cents, by mail.

His Fortune. A new secular Cantata for Schools, Societies and Public Entertainments. Arranged by MAGGIE RICH. Price, 50 cents, by mail.

Travel Four Hand Album. Compiled from the best works of Wagner, Janine, Grieg, Gounod, J. S. Bach, Alford, Saint-Saens, etc. Edited by J. O. V. PROCLARA. Bound in boards and covers. Price, \$1.00 by mail.

The Musical Visitor. A Monthly Journal of Music for Choirs and Organists. Price, \$1.00 per year. Single copies, 50 cents.

THE JOHN CHURCH CO., Cincinnati, O. Root & Sons Music Co., 13 E. 12th St., New York.

The Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JAN. 14, 1892.

BISHOP Mallalieu says: "The future of the Lord's kingdom hinges on the problem of Christianity in this land as it never has on any one land or people since Christ ascended to heaven."

THE wicked fleeth when no man pursueth, but the righteous are bold as a lion. Prov. 28:1. Or in other words, "a guilty conscience needs no accusation; and a galled horse is easily clinched."

REV. I. Snell, of Cochran, Tex., sent us a very interesting paper which he read at the Navesota District Conference on the subject of, "What is essential to a pastor's success?" We regret that the lack of space prevents its publication.

THE twenty fourth session of the Louisiana Annual Conference of the Methodist Episcopal Church, opened at Union Chapel, in this city, yesterday (Wednesday,) at 9 a. m.; with Bishop Willard F. Mallalieu, D.D., our resident bishop, in the chair. The Lay Conference will meet to-morrow (Friday,) in the basement of Union Chapel, at 10 a. m.

BRO. C. H. Fountain, of Winchester, Ky., informs us that Revs. H. W. White, of Nashville, Tenn., G. W. Washington, Daniel Fisher and Elias Woodward are making arrangements to lift the incumbency from the home left to his family by Rev. Daniel Jones, D. D., deceased. Dr. Jones was one of our grandest men, and it is sincerely hoped that all of his friends will assist in this Christian duty.

THE Washington Weekly Age declares that one of the reasons the colored people get so little political recognition is because it is so hard "to find a man the Negro will unite on. New men have been thrust to the front" so often that no man was supported long enough to allow the administration to get a fair chance to test him. Our people in the church might profit from this knowledge.

The Louisiana Conference is especially favored in the presidency of Bishop Mallalieu at its present session. Let the conference, lay as well as ministerial, express their gratitude for the favor, and ask the next General Conference and the bishop to grant us his continued residence among us for the next quadrennium. What he has accomplished among us during the past eight years, certainly entitles him to our lasting gratitude and real love.

Many of the colored people around Guntersville, Ala., as in other sections of the South, are grieved and discouraged by the oppression and wrongs which they suffer at the hands of unconquered rebels, that have not as yet become reconciled to the free dom and enfranchisement of their late slaves; are anxious to go to Africa or elsewhere. Our advice to them is to stay in America. If they cannot bear the many hardships heaped upon them where they are, they should go elsewhere; either in or out of the South, but they should not go to Africa, unless thoroughly prepared to take care of themselves for at least twelve months. To go there as helpless immigrants is to "jump out of the frying pan into the fire." When you move, it is always best to learn by personal observation where you are going, and what you are to contend with.

Welcome to the Louisiana Conference.

We extend to the Louisiana Annual and Lay Conferences, now in session in this city, a warm and fraternal welcome. We are all co-workers with God for the spread of the Gospel, the conquest of the world and the salvation of sinners. Some of you have been upon hard and poor circuits; others upon less difficult work, but all have had their seasons of darkness as well as of sunshine. We extend to all a brother's welcome. We welcome you to our city, our homes and our hearts. Our office is open to you, and we welcome you to make it your headquarters during your stay in the city.

The present session of our conference promises to be one of the most interesting and important ones we have had for years; and we pray God's blessing upon it, to make it one of the most profitable ones, to the presiding bishop, the ministers, the lay delegates and our city. May its sessions be marked with great spiritual power, such as shall mightily influence the progress of our work during the next conference year and throughout the year to come.

Among the important questions that will command the attention of the conference will be the rigid examination of ministerial character and attainments in their courses of study; the planning for the substantial development of every department of our work, the church, temporally and spiritually; the Sunday school; the cause of education, temperance, prohibition, missions, church extension, and all the benevolent collections; the spread of our church publications, especially the SOUTHWESTERN; the interests of the Preachers' Aid Association and the Old Folks' Home; the denunciation of the Louisiana State Lottery curse and the Jim Crow car law; and last, but not least, the election of delegates to the next General Conference. Let all these, and other interests, be prayerfully considered and acted upon, with an eye single to the glory of God, and the spread of his glorious kingdom among men.

A Rest on the Colored Bishop Discussion.

The discussion of the question of the election of a colored bishop, has had the effect of stimulating so many contributions on that subject, that we are literally flooded with them, and could not publish all of them if we published several of them every week, from now to the adjournment of the General Conference, May 31, 1892. The question has been ably and dispassionately discussed, and the church has been made fully aware of the grounds upon which the plea for the election of such a bishop is made. Among the many excellent papers, on the subject, which have thus far been crowded out, are those of Revs. W. H. Brooks, Wheeling, W. Va.; Geo. B. Lynch, Des Moines, Iowa; Joseph Courtney, Springfield, Ohio; L. M. Hsgood, M.D., Louisville, Ky.; S. J. Woods, Yazoo, Miss; G. J. Izard, Richmond, Tex.; J. H. Jackson, North Vernon, Ind.; A. B. Logan, Shubuta, Miss; J. M. Lowery, A.M.; Greer, S. C.; A. G. Townsend, A.M., Kingstree, S. C.; W. G. Golby, Holden, Mo.; and a number of others.

The discussion has demonstrated, however, three very important facts:

The first is, that our people are unanimous, in their desire, that a colored man be elected to the episcopacy at the next General Conference, and in the faith that a man who is perfectly worthy and well qualified for the office, can be found.

Second. The fact has been shown, that the church is ready to elect a colored bishop, just as soon as she is satisfied that the man has come.

The Western expresses it exactly. It says: "There is no doubt that, if our bishops were restricted, a colored man would be chosen at

Omaha. But the Western is too radical to be satisfied with half-measures. A bishop 'to take charge of the colored wing of the great Methodist army' would mean one who should not take charge of the white wing." Again, "But whenever a colored man is commended to the church by evident fitness worthily to represent it as a bishop in every section of its vast extent, and every department of its diversified enterprises, that man will receive an almost unanimous election to this high office. Although it may be hard to wait for the ripened fruit, that only is fit to be plucked. As we understand them, this is the position of Drs. Albert and Grandison, and other colored leaders."

Third. It has been shown with equal clearness that our people are unanimous in their purpose to abide the united, godly judgment of the General Conference in the premises.

The grounds being so well established and understood all around, there remains but two things to be done; and they must be done by our people. In the first place, our colored conferences, most of which are yet to elect their delegates, must select as delegates to the General Conference their very best men. Let them send their episcopal timber, if they have any, or that which comes nearest to it. Let them send, their most worthy, and ablest men, and as far as possible, men whom the church knows and has learned to trust and honor.

In the second place, those delegates will need to recognize the one among them, who measures up to the nearest to the ideal bishop, and unite upon him, to a man, and present him to their white brethren, for their support. If he is indeed the man, in the every respect, we shall have no doubts as to the result.

Having made known our position to the church, and having decided to act our part wisely, prayerfully, and with an eye single to the glory of God, and having full confidence in the church of our choice, let us now drop the discussion, and enter into lines of work, that have in them, the utilization of every agency, now in our hands, for the conversion of souls, the salvation of all the people, and the upbuilding of all the several interests, which our blessed Master, and the great church to which we belong, have committed to our care.

Dr. Potts on "the Mistake of Our Church."

We publish in full in another column an editorial under the above caption, by Dr. Potts, in a recent issue of his paper, the Michigan Christian Advocate. If any of our readers, by reason of the discussion of the subject between us and Dr. Potts, have been led to think that he opposed the election of a colored bishop from any race prejudices, a careful reading of his present editorial here referred to must certainly lead him to a different conclusion. It speaks for itself, and commands our most emphatic approval, every word of it. Read it.

THE Southern California Christian Advocate, which upon first sight we thought was a Southern Methodist paper, continues to fire against the work of our church in the South, quite as persistently as do the organs of that church.

AFTER Dr. Munroe sent up the vote on the Woman Question, he sent some changes, made necessary by further information, and in some way the two statements became mixed. The following is correct:

Whole number ministerial votes	10,753
cast.....	5,603
In favor.....	5,161
Against.....	
Majority.....	451
Whole number cast.....	10,753
Three-fourths.....	8,067
In favor.....	5,603
Failed to carry by.....	2,465
Membership vote for.....	235,142
against.....	183,604
Majority.....	51,454

—Conference News.

Political Review.

The President has named the interstate commerce commissioners. It is a matter of no consequence who they are, inasmuch as Judge Tongree is not one of them. Herein we think the President has made a mistake, for there is a growing sentiment in this country that the colored citizens are not accorded their constitutional and merited rights, and any party or faction of a party that ignores that sentiment will have cause to regret it. Judge Tongree did not seek the place, but justice demanded that he be appointed. It is hoped that the new commissioners will justly execute the law.

Seven of the nine new circuit judges have been named, but none of them are known or supposed to have colored blood in their veins. This would not matter were it not for the principle involved. If an able man of color is appointed it will help to break down the damnable caste iniquity that many are trying to perpetuate. For the same reason that Judge Tongree, a white man, should be on the commerce commission, an able colored man should be one of the circuit court judges. Not a question of color, but a matter of justice. We hope the President will prayerfully consider these matters.

The contest for Senator in Ohio has been decided in favor of Senator John Sherman, after a hard and extremely close battle with ex-Gov. Foraker. This campaign furnishes a good text for a political sermon that might well be preached in this State. Firstly: the Republican party unitedly went to work to defeat its enemy; holding in abeyance the question of who should be Senator or have minor positions, and won a glorious victory in the name of right and good government. Secondly: having secured these places for the party, the contest for preferment began, and was hotly contested, yet without recrimination or bitterness. Sherman has won; he thanks his friends and praises his adversaries. Foraker seconds his nomination, congratulates the Senator, and general good feeling prevails. Thirdly, and best of all: a good man, a Republican, is chosen, and the other stands higher in the estimation of all than before the contest. Had there been two places instead of one, both would have been chosen. "Behold how good and how pleasant it is for brethren to dwell together in unity."

In New York Gov. Senator Hill succeeded in depriving the Republicans of their rightful control of the upper house, by his arbitrary acts, backed up by a partisan court. This act will react against the Democrats in that State in the next election.

Gov. Humphrey, of Kansas, has appointed Bishop W. Perkins to the vacancy made by the death of Senator Plumb. Senator Perkins is a Republican of advanced ideas, and will make a good and active contingent for the party in the U. S. Senate.

Speaker Crisp has appointed his committees, but has offended the majority of his party by not appointing Mills of Texas, the great free trader, to the chairmanship of the principal committee. He did a sensible thing, however, in placing the new member from Vermont, H. Henry Powers, on the judiciary committee. Judge Powers left the Supreme bench in his State to enter Congress, and is one of the ablest lawyers in the Union, and doubtless the ablest on that committee.

Political matters in this State are as badly mixed as ever, with as little prospect of settlement. From present appearances, the Republicans will fritter away the exceptional chance of regaining control of the State. With War-moth's "defection," and the persistency with which the "regulars" cling to Herwig and the lottery senators, makes a worse break than that of the Democrats, and with less principle involved. We

hope the party will cast off all taint of the infamous lottery, and that Mr. Warmoth will be invited to come in, and all join hands for victory. This would be honorable and just, and then the party would command the respect of all parties, and bring to it votes and success; even the anti-lottery Democrats would give their votes to it rather than see McEnery elected, if they are sincere. Unless this is done the party will be a stench and a disgrace to its fellows in all the other States, and among the best men in our own. Voting in the primaries took place in the country last Saturday, and we hope good anti-lottery delegates were chosen. This city elects next Saturday. Those who have not registered should do so at once, and come to the rescue of the cause of pure Republicanism and honest government.

The Mission to Liberia, that has been so eagerly sought for, has been given to Hon. Wm. D. McCoo, of Indiana.

Personal.

Rev. T. Cotton, of Purdy, Tenn., has transferred to the Upper Mississippi Conference. We welcome him in this work.

Rev. Dr. John F. Goucher is building the costliest residence in Baltimore. It is planned after an old Italian castle, and will cost \$100,000.

Rev. F. J. Brown, of Eutaw, Ala., and his son Walter, who has been attending school at Huntsville, Ala., are both very sick with LaGrippe. It is raging all through that section.

On January 1, 1892, Miss Josephine Burton, Ocean Springs' charming belle, gave a very nice surprise party for her pastor, Rev. I. C. Rucker, assisted by Mrs. A. B. Stuart and Miss Violet Matthews. A collection of \$6.05 was taken, after which cake and lemonade were served.

Mr. and Mrs. T. I. Keep, of Ocean Springs, Miss., celebrated the eighth anniversary of their marriage Dec. 27. It was a grand affair.

Bishop Foster, says Zion's Herald, is in excellent health. He said in a public address recently, that he hoped to live fifteen years longer and do active work for twelve years.

The Louisiana Conference is to be favored, we learn, with the presence of Dr. Leonard of the Missionary Society, Dr. Stowe of the Western Book Concern, Dr. Payne, Secretary of the Board of Education; Dr. Spencer of the Church Extension Society, Dr. Hubbard of Meharry, Rev. S. A. Kean of Ohio, and our own J. C. Hartzell, Corresponding Secretary of the Freedmen's Aid Society. These are all warm and steadfast friends, whom all our people delight to honor. We gladly welcome them.

Rev. Dr. R. F. Hurley, pastor of Charles street church, opened the session of the U. S. Court in the Post building with prayer. It was the first time in the history of the court that a colored clergyman had officiated in that capacity. Rev. Phillips Brooks always performed the service. The scene presented was a noteworthy one, and Marshal Doherty looked proud, and Deputy Marshal Clarence V. Smith, the first colored man to occupy the position, showed by his countenance that he was happy.—Boston Republican.

Fire totally consumed the dwelling and effects of Prof. G. D. Field, at Mason, Tenn., on Monday night of last week, together with the effects of Rev. J. S. Foster, P. C. The professor was insured, but the pastor was not, and sorely feels his loss. We hope the brethren will remember him in a substantial manner.

We congratulate President and Mrs. Butz, of Drew Theological Seminary, Madison, N. Y., upon the happy marriage of their daughter, Miss Julia Cobb Butz, to Mr.

Charles F. Satterly, at the family residence, Dec. 22. The happy couple have since gone to Germany, where Mr. Satterly proposes to spend a year in special studies.

Rev. W. D. Godman, D.D., President of Gilbert Seminary, Wiusted, La., after several months absence in the North, has returned to this State, and will be present at the conference session. A grateful people, for whom he has so faithfully and successfully labored, extend him a warm and heartfelt welcome.

Hon. Jno. C. Disney, editor of the Star of Zion, and Collector of the Port of Wilmington, N. C., mourns the death of his mother, Mrs. Eliza Dancy. She was nearly eighty years old. She was a faithful Christian; and the way in which she reared and educated her children, amid the greatest privations and self denials, shows that she was a worthy and devoted mother.

Mr. William G. Eichell, an employee of the Methodist Book Concern in New York, died at his home, in Brooklyn, on Tuesday, Dec. 22, in the 74th year of his age. He was the oldest in service of the employees of the Book Concern, having entered it as an apprentice to the printing business fifty-seven years ago. Waugh & Mason were then Agents, and James Collord printer. In 1842 Mr. Eichell was converted and united with Allen Street Methodist Episcopal Church, New York, and for many years served the church acceptably as class leader, steward, and trustee.

The Gospel in All Lands.

The Gospel in All Lands, the organ of our Missionary Society of the Methodist Episcopal Church, is reduced in price to one dollar a year for single copies, and to only seventy-five cents a year in clubs of ten and over. The shape is now better for preservation, and it has more pages than formerly. Every preacher ought to subscribe for it, and it should be in every Methodist family. Bishop Mallalieu says that if it was read in all our families, the Missionary Society would receive two millions of dollars for missions. The Methodist Book Concern at New York publish the magazine, and subscriptions will be received by Hunt & Eaton, 139 Poydras street, New Orleans, La. The number for January contains articles by our Missionaries and others on

The Church of the Future.
The Cry of the Pagan World.
The Bulgarian Church.
Vice Versa in Missions.
A Heathen Festival in Japan.
Patagonia and Its Missions.
The Situation in China.
Dividing the Missionary Society.
Giving for Missions.
The Word Winning in India.
The Island of Ceylon.
Woman's Foreign Missionary Societies.
Countries and peoples of the World.
Missions in the International Lessons.
Missionary Society Out of Debt.
The Mennonites.
The Dunkards.
African Methodist Episcopal Church.
There is much Missionary information in the departments devoted to General Notes and Comments, Our Missionaries and Missions, General Missionary Intelligence, New Books. There are 31 illustrations.

No Methodist can afford to do without this magazine.

Colored men in the North masquerading as Democrats should come down South and get a dose or two of Democratic "Jim Crow" cars, Southern justice and "Negro keep in your place" mixture, and they would become entirely cured of their disease.

Get a copy of "House of Bondage" for your wife or friend. It's a splendid holiday gift. Price, 75 cents, postpaid, at this office.

DAILY BREAD.

In jealousy there is more self-love than love.—La Rochefoucauld.

To be trusted is a greater compliment than to be loved.—Macdonald.

A true life is at once interpreter and proof of the Gospel.—Whittier.

There is a gift beyond the reach of art, being eloquently silent.—Bovee.

The soul has no pillow on which to repose so soft and sweet as a good conscience.—Gregory.

We are slow to believe what, if we believed, would hurt our feelings.—Ovid.

You will find it less easy to uproot faults than to choke them by gaining virtues.—Ruskin.

Conscience is harder than our enemies, knows more, accuses with more nicety.—George Eliot.

No man can come to me except the Father who had sent me to draw him.—Jesus the Christ.

It is always safe to learn, even from our enemies; seldom safe to instruct, even from our friends.—Colton.

God always has an angel of help for those who are willing to do their duty.—Dr. Cuyler.

No soul is desolate so long as there is a human being for whom it can feel, trust and reverence.—George Eliot.

Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Jesus Christ.—Huntington.

Doing nothing for others is the undoing of one's self. We do most good to ourselves when doing most for others.—H. Mann.

Every soul should have its own holy of holies. The truths of Christ are worth keeping, and the way to keep them is to ponder them.—Henry.

No one has a right to be called a Christian who does not do something in his station toward the discharge of the trust reposed in him.—Bishop Butler.

Perfect charity is no mask for wilful misconduct. Perfect charity will condone and extenuate wrongdoing, but never sanction it.—Divine Life.

Now is the nick of time. One man now is worth a hundred, fifty years hence. One dollar now, is worth a thousand then.—Professor Austin Phelps.

The corn is not housed before it is fully ripe. Neither shall death cut the Christian down, nor his body be housed in the grave, until he is ripe for death and glory.—Jackson.

I find the great thing in this world is not so much where we stand as in what direction we are moving.—O. W. Holmes.

Let us rise to higher things; let us live in that religion which makes the face to shine, and where the heart says, "I have seen the Lord."—Bishop Ewing.

When a dog is not noticed, he doesn't like it. But when the dog is after a fox, he doesn't care whether he is noticed or not. If a minister is seeking for souls, he will not think of himself.—Spurgeon.

We may not be called to go on a foreign mission to China, nor a domestic mission to Dakota. But each of us is called to comfort and to lift, to convert and save, the soul that stands next to us.—Dr. C. S. Robinson.

Why should we live half-way up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads if we would only climb higher and

walk in the light of his face.—Dr. Maclaren.

There never was a babe born that didn't love its mother with all its heart, and cry for her presence, long before it knew what her name was, and it loved her so solely because of its relationship. Upon no other ground can anyone love God.

It is a sweet lesson I have learned to day from God's Book. The things he covers up.

Tell me, if you can, the name of the thief on the cross, or the woman from Sychar? and who was the outcast that bathed the Saviour's feet with her tears?

Possibly in heaven they will never know but that these were among earth's fairest blossoms. I can think of God's charity thus outstretched.

I wish I could keep from saying anything bad about anyone; Lord help me!

Most of us have things we want covered up—and covered up forever, too.

I am right glad the judgment day will not reveal any of the sins of a Christian. How good of him not to subject us to the shame of a past record revealed before men! We will only be judged for our rewards. Brethren, let us live to get big ones only for our silence of other's shortcomings.—C. H. Yatman.

The devils, without Christ's leave, had no power even over the Gadarene's swine much less over God's own sheep.—Tertullian.

The greatest friend of truth is time, her greatest enemy is prejudice, and her constant companion is humanity.—Colton.

There is no grace that the spirit of self can counterfeit with more success than religious zeal.—Covper.

Humanity never half realizes itself until it contemplates itself in the light of God.—Marvin.

The more God empties your hands of other works, the more you may know he has special work to give them.—Garrett.

The world says, "Come to me, and I will fail you," Christ says, "Come to me, I will give you rest."—St. Bernard.

God leaves a touch of the angel in all little children to compensate those about them for the inevitable cares they bring with them.—Miss Mulock.

The Levites under the Old Testament had plentiful provision. Do the ministers of the Gospel deserve worse wages for bringing better tidings.—Fuller.

Many a child goes astray, not because there is any want of prayer or virtue at home, but simply because home lacks sunshine. God lets his sun shine on the evil and on the good, but the evil needs it most.—T. W. Higginson.

Deceived and Deceiving. If a man who says he is sorry for his past sinful life reforms today, I believe he is a true penitent; I have the evidence. But if he pretends to weep over the past, but continues in wickedness, I have no proof that he is sincere. He is deceiving himself, and would deceive others.—Selected.

A miserable looking man went into a grocer's shop in New York and begged for bread. The grocer thought that he knew the man, and asked him if his name was not —, who had once a good fortune and house of his own. Yes, it was the same man. The grocer spoke kindly to him, and inquired how he had become so poor. "Ah, sir," he replied, "I am suffering for my bad conduct toward my widowed mother. I used to wish her dead that I might have her property, but when I got my desire, I never prospered; the money was soon squandered, and I am now reduced to want."

Let all boys and girls take warn-

ing from this. God has said that he will bless those children who love and obey their parents, but his curse shall be upon the disobedient.—Sunday School Visitor.

Schools and Colleges.

Clark University.

I am proud to say that in spite of the opposition and the boycotting of Dr. Hickman and his faculty by the enemies of right and justice, this school is succeeding beyond their expectations. Old students who have been there for several terms say the school is better, and they like it better than ever before. It is painful to see how some people criticize the editor of our paper and the presidents of our schools, because they are not bosses themselves. Dr. Hickman is the right man, and is in the right place. The Lord help us as ministers of the Gospel to crowd Clark University with students, and give the SOUTHWESTERN 10,000 cash subscribers.

Yours in Christ,
W. F. SMITH, P. E.
Dadeville District.

Opelika, Ala.

Six lectures on Business Law for Women have recently been given at Lasell Seminary, Auburn, by Mary A. Green, LL.B., member of the Boston bar. The lectures covered legal points most important to the conditions of women.

Church Polity.

Question. What should be done when a minister is known not to be trustworthy in money matters, and by whom should it be done?

Answer. The Discipline, ¶281, prescribes as the duty of stewards "to tell the preachers what they think wrong in them." Any steward, therefore, who hears a report, or has any evidence that a minister of any particular society is not trustworthy in money matters, has the right (and it is his duty) to speak frankly with the minister upon that subject. The Discipline, ¶224, in cases of improper tempers, words, or actions, says the person so offending shall be admonished by his senior in office. This paragraph also provides for treatment of a second transgression, and if he be not then cured let the Presiding Elder proceed as in ¶222. ¶222 contains the order for bringing a member of an Annual Conference to trial.

Untrustworthiness in money matters is of two kinds: the performance of particular acts of dishonesty capable of being specified and investigated. These should be disposed of under ¶222. 2. A general slackness, non-payment of debts, postponement of payment, failure to keep promises, making a general character of untrustworthiness. This must be supported by particular instances, and can be proceeded against under the general provisions, ¶224. Nothing is more damaging to the reputation of a minister than the prevalence of such reports, and nothing more cowardly than for members of his church or other ministers to go about saying such things when they neglect the plain provisions of the Discipline in such cases. Some Presiding Elders have been known not to say a word to a minister under such a reputation, and then in the cabinet to use it as a means of securing his removal to another charge.—Christian Advocate.

Dr. Hamilton, of the *Christian Index*, met a brother minister the other day, who was once a member of the A. M. E. Church, he then joined the Presbyterian Church, and from that he came to the C. M. E. Church. Now he has gone back to the A. M. E. Church, and from what he could learn is being transferred from one conference to another without receiving any appointment.

This is indeed, itinerancy with a vengeance. Such things ought to be frowned down in all of our colored churches. It is a burning shame and a terrible evil.

City Church Notes.

(Brief items of news from the city churches will be welcome either handed us by pastors or lay men.)

Mrs. A. Morris, chairlady of the committee that gave an entertainment last August, for the benefit of the Old Folks' Home building fund, reports that they netted \$28.

The members and friends of Scott Ohlin Chapel took pastor Pickett by storm, at midnight, Jan. 6th, bringing many valuable presents.

Bro. Ankrum, who has supplied Onshman Chapel for the past year, has been a success. A bell has been bought, some of the debt paid, and best of all, several souls have been converted. On the 25th four were baptized—one by immersion.

For the SOUTHWESTERN.

Members of One Family.

BY REV. H. P. COULTER.

To ignore the organic structure of Methodism is to stumble at the very threshold of the question back of Wesley, "Go ye into all the world and preach the Gospel to every creature." Back of Methodism, Wesley says, "The world is my parish." And we say that we will give ourselves wholly to this one thing. Seeing the grievous failure of the Christian world to carry out the design of the Gospel for want of intelligent co-operation, and earnestly desiring to do our Father's will on earth as it is done in heaven; we banded together for the express purpose of spreading Scriptural holiness over these lands. The elements of this body, primarily, were equal in rights and in power. Nothing was lost in the transaction but self. Nothing to win but salvation.

Authority to command, and readiness to obey, were essential to its success, for "we wrestle against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Hence Methodism, in all of her appointments, in her conferences, and in her itinerancy, was founded with the view of doing business for God, with no room for pleasing ourselves, no time for trifling with eternal things. The Holy Ghost is unfolding the system that is to save the world. As its features come to light we are apt to call them new or strange, but in the end proposed, they are as old as Methodism herself.

Centralizationists would have us to be all eye, or all foot, or head; one conference, one circuit, and one preacher. To prevent confusion, leakage, and rivalry, sharp, clear distinctions are to be met with at every turn, among the workers and throughout the vineyard. A place for everything, and everything in its place, would stop collision in the ranks of this move-

WHAT IS SCROFULA

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors;" which, fastening upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How Can IT BE CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Some of these cures are really wonderful. If you suffer from scrofula, be sure to try Hood's Sarsaparilla. "My daughter Mary was afflicted with scrofulous sore neck from the time she was 22 months old. She became six years of age. Lumps formed in her neck, and one of them after growing to the size of a pigeon's egg, became a running sore for over three years. We gave her Hood's Sarsaparilla, when the lump and all indications of scrofula entirely disappeared, and now she seems to be a healthy child." J. S. CARLISLE, Naughton, N. J.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

33 per ct. difference. Royal Baking Powder, Strongest, Purest, Most Economical.

Certain baking powder makers are publishing falsified extracts from the Government reports, with pretended analyses and certificates, wherein an attempt is made to compare their baking powders with the "Royal," or making bogus tests from house to house, their obvious purpose being to counteract the recent exposures of the inferiority of their own goods arising from their impurity, low strength, and lack of keeping qualities as shown by the Government chemists and others.

As to whether any of these baking powders are equal to the "Royal," the official tests clearly determine. When samples of various baking powders were purchased from the grocers, and analyzed by the United States Government Chemists and the Chemists of State and City Boards of Health, the reports revealed the fact that the "Royal" contained from 28 per cent. to 60 per cent. more leavening strength than any other cream of tartar baking powder and also that it was more perfectly made, of purer ingredients, and altogether wholesome.

As these powders are sold to consumers at the same price, by the use of the Royal Baking Powder there is an average saving of over one third, besides the advantage of assured purity and wholesomeness of food, and of bread, biscuit and cake made perfectly light, sweet, and palatable—advantages not to be had in the use of the low grade, cheaply made baking powders that contain lime, alum, and other impurities.



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Do you want to buy a Lamp?



Some folks get cheated in buying a lamp. Nobody ever gets cheated that buys the lamp with this stamp—"The Rochester." It is not one lamp, it is one burner on 2,000 different kinds of lamps. And a wonderful burner it is indeed!

Insist upon seeing the stamp of the genuine,—"The Rochester," and ask for the written guarantee. If the lamp dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you (boxed) any lamp safely by express.

ROCHESTER LAMP CO.,
42 Park Place, New York.
Manufacturers and sole owners of Rochester Patent. The Largest Lamp Store in the World.

ment more effectually than all the treaties and agreements in the world. The M. E. Church is the mother of all Methodism, while the M. E. Church South and all other Methodist bodies are daughters of the M. E. Church, and to disregard mother is the greatest of all wrongs. The mission of Methodism to this country is to sweep the land from ocean to ocean with her wings of love; bring to the people of this world deliverance from their pie judices and from selfishness, and from the grip of the devil.

List of Money Letters Received.

From January 4 to 11.

H. A. Southgate, Jonas Newman, J. W. Hilton, G. W. Gill, G. J. Izard, M. A. Zachery, M. L. Duncan, B. B. Preston, A. Ramey, S. Priestley, Wm. Young, L. A. Thompson, H. Golden, W. W. Brown, F. F. Pennell, Fanny M. Crump, J. J. Keller, Taylor Redd, A. Taylor, S. H. Bewley, Jos. Smith, Budie Ivy, Thomas Johnson.

BISHOP J. N. Fitzgerald says: "The saloon is the chief and most audacious law breaker of the age. It is the arch destroyer of all that is dear to man. It is sleepless, relentless, insatiable, mighty. There is but one power in the land that is stronger, and that is the church. If the saloon is to be overthrown, the church must overthrow it. Will she? The question is one of purpose, and not of ability. She can do whatsoever she will in this all-important work."

THE following from the great official, the *Christian Advocate*, expresses exactly our embarrassment:

"BOIL IT DOWN. Of late the *Christian Advocate* has been compelled to decline an unusually large number of able articles because of their length. Long articles cannot be admitted except under these conditions: They must be upon a most important subject, written in an unusually attractive style, containing original matter which puts the theme in a new light, or state familiar truths

in a fresh and forcible manner. In addition, unless the article is of almost unparalleled ability, the name of the author must be so well known as to excite curiosity and command respect."

For all these words from "Boil it Down" are the safest rule:

"Whatever you've got to say, my friend, Whether witty or grave or gay, Condense as much as ever you can, And say it the readiest way."

POSTMASTER General Wannamaker, in his annual report, among many other excellent things said: "One cent letter postage, three cent telephone message, and ten cent telegraph messages are all near possibilities under an enlightened and compact postal system, using the newest telegraphic inventions." If this ideal of Mr. Wannamaker can be brought within reach of the general public, millions will rejoice."

How's This!

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

WEST & TRACY, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

LET the colored people of this State see to it that their votes are recorded against the infamous gambling monopoly. Stand up for common decency, morality and right, and God and good men will sustain you.



An imitation of Nature—that's the result you want to reach. With Dr. Pierce's Pleasant Pellets, you have it. They cleanse and renovate the whole system naturally. That means that they do it thoroughly, but mildly. They're the smallest in size, but the most effective—sugar-coated, easiest to take. Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the Liver, Stomach and Bowels are prevented, relieved, and cured. Purely vegetable, perfectly harmless, and gently laxative, or an active cathartic, according to size of dose. As a Liver Pill, they've been imitated, but never equalled.

OUR DESTINY.

When Africa's sons were first decoyed
To stem Atlantic's waves,
They didn't begin to feel annoyed
Till finding, they were slaves.

O, how sadly these poor men wept
Upon the briny seas;
For their dear homes, that they had left
Among the almond trees.

Heaven looked down upon that sight
In love, alone, divine;
And planned away—the truth, the right,
Around us may entwine.

Now as they saw, that fate was sealed
Against them on the brine;
'Twas time for them, now to be weaned
From Africa's sunny clime.

As soon as landed on the shore
And led out from the coast;
They saw a banner on each door:
Decked with a whipping-post.

Humbly and faithfully they toiled,
Two centuries and a half,
And on they worked, and never failed,
While all the world did laugh.

But then, oh God! is never mocked:
Hast heard our mournful cry;
And broke the chain, that slavery locked
To make us ever sigh.

Soon as the yoke of bondage fell,
And crumbled in the dust;
We fled the grasp of slavery's hell,
A hunting for the just.

Still we can hear the parting kail
Of slavery's costly death;
That brought us out of such a spell
To know our commonwealth.

The same men of the land concede,
As far as we have run;
That not in histories can they read
Of wonders, as we've done.

To-day we stand eight million strong;
Be sure to hold your grip;
Amidst this great and mighty throng,
That they can't make you skip.

Be not a shroud; it is your round;
As we are, in our strifes,
Backed by a constitution bound
In blood of loyal lives.

Strive on! O, nation young and bold,
With great and mighty odds;
Tis he who perseveres will hold
The gifts that be of God.

D. B. V. WALTHALL,
New Bern, Alabama, Jan. 1, 1892.

The Household.

Valuable Household Hints.

Pieces of licorice laid around
where ants run is recommended.

Take iron stains from marble
with lemon juice or a mixture of
wine and oxalic acid.

Meringues should be put on
puddings after they are slightly
cool, as, if the pudding be hot, the
egg will liquefy.

Old newspapers torn in small
pieces and wet in water softened
by the addition of a little ammonia,
are excellent to wash lamp chim-
neys.

Steamed dumplings, with stewed
chicken or veal, are an acquisition.
Cook both these meats until nearly
done, then make the dumplings
like baking powder biscuits; pour
all but a little of the water from
the meats into another vessel for
gravy, and put the dumplings in
the pot on the meat so they will
not touch the water, and cook
until all the water is boiled away.

To remove scratches and bruises
from furniture, rub them gently
with a fresh walnut, buttered or
hickory nut kernel, and they will
disappear as if by magic.

To remove the unsightly marks
caused by drippings from the fau-
cets in marble basins, or in the
water-closet bowl, nothing equals
pulverized chalk, moistened with
a few drops of ammonia. Apply
with an old tooth-brush and they
quickly disappear.

In cooking vegetables, always
remember that boiling water evap-
orates rapidly on the approach of
a storm or when it is raining.—
From The Ladies' Home Journal.

PUMPKIN PIE.—One quart stewed
pumpkin pressed through a sieve,
nine eggs, whites and yolks beaten
separately; two quarts milk, one
teaspoonful mace, one of cinnamon
and one of nutmeg, one and one-
half cups of white sugar. Beat all
well together and bake in crust
without cover.

Stop a Cold

before it goes to your weak spot. You
know that's where it will go. Stop it

Where it is.

You know where it will settle. You need
reinforcement there. You can get this

With

Compound Oxygen. It enters at the
lungs. Goes straight to the needy part.

Compound
Oxygen

Puts out and keeps out heavy colds. Pre-
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DRS. STARKEY & PALEN,
1529 Arch Street, PHILADELPHIA, PA.

Lost Friends.

We make no charge for publishing these letters
from subscribers. All others will be charged fifty
cents. Pastors will please read the requests pub-
lished below from their pulpits, and report any
case where friends are brought together by means
of letters in the SOUTHWESTERN.

Mr. Editor: I want to inquire
for my grandfather and mother.
Grandfather's name was Jeremiah
Hawkins. Grandmother and four
children were taken to Alabama.
Any information will be gladly re-
ceived. Address Mrs. M. F.
Hooks, 514 Illinois Avenue, Peo-
ria, Ill.

Mr. Editor: My mother was
named Sallie Mills, and belonged
to Nicholas Mills. My father was
Edward Terrell, and belonged to a
Mr. Terrell. I had two sisters,
Satwah and Easter; and four broth-
ers, James, Russell, Aaron and
Dabenemis. We all lived 5 miles
south of Richmond, Va. My name
then was Minia Mills. Many years
before the war, when little girls,
Easter and I were sold to a Mr.
Hill, who took us to Georgia. My
name now is Minia Roberts. Any
one giving information of any of
my kin, will be suitably rewarded.
Address me at Griffin, Ga, care A.
M. E. Church.

You Can Rely

Upon Hood's Sarsaparilla as a positive
remedy for every form of scrofula, salt
rheum, boils, pimples, and all other dis-
eases caused by impure blood. It erad-
icates every impurity and at the same
time tones and vitalizes the whole sys-
tem.

Constipation, and all trouble with the
digestive organs and the liver, are cured
by Hood's Pills.

Letters from the Laity.

O. C. Carroll, of Waco, Tex., ex-
presses his high appreciation of
Rev. M. Smith, who was stationed
at Waco last year, but is now at
Oakland. Pastor Smith leaves
many warm friends in Waco, who
wish him abundant success where-
ever he goes.

THE attention of our readers is
specially invited to the appeal
from the Church Extension Board,
which appears in another column.
No agency in the church is doing
more for our church in the South
than the Church Extension Board,
therefore we exhort you to read
and heed what they say.

A grandson of Prof. S. F. B.
Morse, the father of the telegraph,
lives in Wyandotte, one of the
suburbs of Kansas City. He is
his grandfather's namesake and
possesses many valuable relics of
the inventor. Mr. Morse says that
he remembers his grandfather as a
serious, studious man, full of re-
ligious feeling and reverence for
home and family. He was happy
in the great triumph of his life,
but never exhibited any undue
pride of ostentation because of it.

The San Antonio Express makes
the following comment upon the
lottery indictment made against
Morris and his associate stock-
holders in the Louisiana State
Lottery:

General Beauregard and other
officers of the Louisiana State Lot-
tery Company will be tried before
a jury in the Sioux Falls Federal
District Court on a charge of send-
ing lottery advertisements through
the mail. He and his associates
have been indicted upon eighteen
different counts. The extreme
penalty in case of conviction is
\$5,000 fine and five years impris-
onment at hard labor. It would
be an instance of the irony of fate
should the hero of Manassas and
twenty other pitched battles end
his days in a felon's cell, but that
is not likely to happen.

Our Symposium.

Fears have at times been ex-
pressed that the American colored
man might fall into the hands of
the Romanists. It has been sug-
gested that the African has a fer-
vid temperament, and that the
spectacular element in the papal
worship would appeal to his im-
agination and win his allegiance.
While some colored people have
become papists, the movement
does not seem to have gone to
great lengths. We note that the
first colored man has been ordained
to the priesthood during this month.

The new Father Uncles is aged
thirty, and is a thoroughly edu-
cated quadroon. It means that
more advanced work among the
colored people has begun. A very
rich lady in the east, who took the
veil about two years ago, proposes
to use her princely fortune in Ro-
manist educational undertakings
among the Negroes in this country,
and there are indications that the
long-headed Romanist Church is
again planning for the centuries.
One strong point in the campaign
is that that church knows no color
line, or at least it draws the line
out of sight, and therefore seems
to have no line at all. Rome builds
upon what it finds among any peo-
ple. It has no special Gospel. Its
bald eclesiasticism is, "Obey the
church, if you want to go to heaven."
The church is supreme, and there-
fore all men are subject, and to
that extent equal. If Germans, or
French, or Italians prefer to wor-
ship together and have their own
priests, well and good, but all are
Catholics and subject. It is pos-
sible to so state the case that no
colored man can be offended. Our
brother in black will miss his
shouting in the Roman Church,
but he can express his enthusiasm
in some other way, perhaps. If
we send our missionaries to South
America, Italy, and elsewhere to
convert the Romanist, it would
seem that there is ground for zeal
to give the Gospel of personal re-
ligion to the colored man in this
country.—Northwestern.

Editor Albert has just had a
narrow escape from being lynched
for riding through Texas in a Pull-
man sleeping car. There will come
an end to this sort of infamous
tyranny after a while, peaceably
or otherwise.—N. Y. Age.

"The Bystander" says of the
Jim Crow car law: "That it is
unconstitutional and in conflict
with the fundamental principles of
free government there is no more
doubt than that the sun shines."

YOUR COUGH

Has not yielded to the various re-
medies you have been taking. It
troubles you day and night, breaks
your rest and reduces your strength.
Now try Ayer's Cherry Pectoral,
before the bronchial tubes become
enlarged or the delicate tissues of
the lungs sustain fatal injury. As
an anodyne and expectorant, this
preparation has no equal. It soothes
the irritated membrane, promotes
expectoration, and induces repose.
The worst cough

Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr.
J. G. Gordon, Carroll Co., Va., writes: "I
use Ayer's Cherry Pectoral in my practice,
and pronounce it to be unequalled as a
remedy for coughs and croup."

"After the grippe—cough. This was my
experience—a hacking, dry cough, with an
incessant tickling in the throat, keeping me
awake nights, and disturbing the household.
I tried a great number of 'cough-cures,' but
they gave me only temporary relief. At last
I concluded to take Ayer's Cherry Pectoral,
and before I had used half a bottle, I had
my first all-night sleep. I continued to im-
prove, and now consider myself cured."—
A. A. Sherman, Coeymans, N. Y.

By Using

Ayer's Cherry Pectoral, many have been
saved from fatal illness.
E. D. Estlin, Brookline, N. B., says: "In
the winter of 1889 I was a sufferer from
croup in my child. I took a bad cold accom-
panied with a terrible cough. I tried several
remedies, but they failed to cure me, and it
was thought I was going into a decline. On
the advice of a friend, I began to use Ayer's
Cherry Pectoral, and less than half a bottle
completely cured me."

Ayer's
Cherry Pectoral

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J. C. AYER & CO., Lowell, Mass.
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What is a wise decision for all to make? (Psa. 85. 8.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. The folly of pride!
2. The folly of drunkenness!
3. The folly of despising God's word!

HOME WORK FOR YOUNG BE-REANS.

Read again the story of the boorish rich man who died after a fit of intoxication.

Read again the story of the captive youths who stood up for temperance and loyalty to God.

THE LESSON CATECHISM.

[For the entire school.]

1. To what does God liken the drunken pleasures of those who "are overcome with wine?" To a fading flower.

2. To what does God liken the wisdom, rectitude, and strength which he offers his people? To a diadem of beauty.

3. What does the prophet hold forth as the chief cause of crime and error? Wine and strong drink.

4. In what way does he say children should be taught the principles of holiness and temperance? By line upon line, precept upon precept.

5. What does Solomon say of him who is deceived by wine and strong drink? Golden Text: "Wine is a mocker," etc.

EXPLANATIONS.

Crown of pride—"The proud crown," meaning the city of Samaria. Ephraim—a poetical name for the kingdom of the Ten Tribes.

as Columbia is sometimes used for the United States, and Britannia for England. Samaria was the capital city of "Ephraim," and the word capital really means head or cap or crown. Glorious beauty is a fading flower—The riotous splendor of the Israelite nobles should not last long. On the head—Guests at festivals were often crowned with flowers. The head of the fat valleys—Samaria, situated on a hill, was surrounded with rich valleys as with a garland. Overcome with wine—The prophets nearly all denounce the hard-drinkers of Israel.

Doctrinal Suggestion—The punishment of the wicked.

THE CHURCH CATECHISM.

7. How long has God existed? God is eternal; he has lived always, and will live forever.

8. What is the character of God? "God is love." (1 John 4. 8)

9. Is God holy? God is holy; He hateth all workers of iniquity. (Psa. 5. 5.)

Conference Notices.

Reduced Rates to Louisiana Conference. Members, delegates and visitors to the Louisiana Annual Conference, to meet in New Orleans, Jan. 13, 1892, will please take notice that reduced rates of fare and one-third for the round trip, on the certificate plan, have been secured over the V. S. & P., the Mississippi Valley, the Texas Pacific and the Southern Pacific railroads, for all those attending the conference. Tickets will be on sale at all the principal stations. Pay full fare to conference and get certificate from agents over each road you travel, and get those certificates signed by the secretary at conference, and you will be returned at a regular fare. Over Southern Pacific pay for round trip tickets at 1/3 fare, and you will be returned home without additional cost. Tickets will be on sale over the latter road Jan. 11, 12. Over the other roads buy tickets any day, securing certificate certifying you paid full fare one way, and you will be allowed to return at 1/3 fare.

A. P. ALBERT, Secretary Louisiana Conference.

Central Alabama Conference. Additional information received concerning reduced rates to above-named conference, to meet in Huntsville, Ala., Jan. 27, 1892, states: "Persons coming from points (in Alabama) at which through tickets to Huntsville cannot be procured, should purchase tickets to Montgomery, Childersburg or Anniston, as may be most convenient, and re-advance to Huntsville, taking certificates from both agents from whom tickets are secured. The certificate obtained from the agent at Montgomery, Childersburg or Anniston (as the case may be) will be honored at Huntsville for the reduced rate returning thence to starting point." The above refers to all roads in the State except the Louisville & Nashville, Alabama Great Southern and Kansas City, Memphis & Birmingham, over which direct arrangements with them have been made.

A. N. JACKSON, Conference Secretary.

Woman's Home Mission.

All who are interested in the Woman's Home Missionary Society, will be glad to learn that Dr. Hartzell wishes the work to be represented at conference. One afternoon will be given to this work.

WONDERFUL

The cures which are effected by Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., in Consumption, Catarrh, Neuralgia, Bronchitis, Rheumatism, and all chronic diseases, by their Compound Oxygen Treatment, are indeed marvellous.

If you are a sufferer from any disease which your physician has failed to cure, write for information about this treatment, and their book of 200 pages, giving a history of Compound Oxygen, its nature and effects, with numerous testimonials from patients, to whom you may refer for still further information, will be promptly sent, without charge.

This book, aside from its great merit as a medical work, giving, as it does, the result of years of study and experience, you will find a very interesting one.

Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.

120 Sutter St., San Francisco, Cal. Please mention this paper. xjnl

The Doctor promised us an address. Mrs. Judge Hagaga, of Cincinnati, Secretary of the Bureau of the Southwestern States, will also give an address. Several of the colored sisters will give short addresses. Miss Page will represent the Italian work. All officers of the Board are requested to be present. All district managers will be expected to report at this meeting. Let all the sisters be present to hear the good that has been done and help lay plans for greater work the coming year. By order of Secretary.

Notice.

To members of the Central Alabama Conference. All members and delegates attending the Central Alabama Annual Conference to convene in Huntsville, Ala. January 27, 1892, will be granted the usual reduced rates over the railroads, provided they procure certificates from ticket agents of whom tickets are purchased to the conference. Certificates should bear the agent's stamp. If the regular form of certificate cannot be procured, take the agent's receipt for amount of ticket purchased. Observe that the several agents along the route do not need special instructions to give a certificate, but it is their business so to do on demand.

A. W. MCKINNEY, Railroad Sec'y.

Knoxville District, East Tennessee Conference.

Second Round

Newport..... Jan. 16-17
Lynchburg..... " 23-24
Knoxville..... " 30-31
Olive Springs..... Feb. 6-7
Mossy Creek..... " 13-14
Knoxville sta..... " 20-21
Morristown..... " 27-28
Morristown sta..... Mar. 5-6
Tazewell..... " 12-13
Clinton and Coal Creek..... " 19-20
Russellville..... " 26-27
Grays and Edgewood..... Apr. 2-3

Dear Brother Pastors: Let us push the work in the beginning of the year, in raising all the collections for everything. Divide the collections into four parts, and raise each quarter the fourth part of all our collections. The pastors, I trust, will try and encourage the class leaders to raise something for the support of the conference what they raised on benevolences of the church.

E. PROVINCE, P. E.

Greensboro District, North Carolina Conference.

Second Round.

Raleigh and Oberlin..... Feb. 7-8
Goldensboro..... " 14-15
Kingston and Newbern..... " 21-22
Oxford..... " 28-29
Townsville..... " 28-29
Durham and Creedmore..... Mar. 5-6
Empire—Troglin's Grove..... " 12-13
Center—Zion..... " 19-20
Homes and Renkin—Goscin..... " 26-27
East Greensboro—Bass Chapel..... " 26-27
Mt. Tabor—Carmel..... Apr. 2-3
Greensboro..... " 5-6
Weaver Chapel..... " 12-13
Casswell..... " 19-20
Reidsville..... " 26-27
Leesville..... " 26-27
Stoneville..... " 26-27
Madison..... " 26-27
Prestonville..... " 26-27
Summerfield..... Apr. 30, May 1

Let this spring be devoted to revivals in every charge, and let us strive to reach more homes this year with the Bible and the "Southwestern." Let every pastor get ten new subscribers in every charge. Don't neglect the benevolent collections monthly.

R. SMITH, P. E.

Columbus (Texas) District.

First Round.

Columbus..... Jan. 9-10
Columbus sta..... " 16-17
Alleyton..... " 23-24
LeGrange..... " 30-31
LeGrange cir..... Feb. 6-7
Elmiger..... " 13-14
Sohnlenburg..... " 20-21
Oakland..... " 27-28
Sablme..... Mar. 5-6
Hallettsville..... " 12-13
Flintonia..... " 19-20
Luling..... " 26-27
Lockhart..... Apr. 2-3

There is ease for those far gone in consumption—not recovery—case.

There is cure for those not far gone.

There is prevention—better than cure—for those who are threatened.

Let us send you a book on CAREFUL LIVING and Scott's Emulsion of cod-liver oil, even if you are only a little thin.

Free.

Scott & Bown, Chemists, 135 South 5th Avenue, New York.

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PRESTON'S CURES

ANY HEADACHE "While You Wait," BUT CURES NOTHING ELSE.

Dear Brethren: Begin the work at once. We did well last year. The reports showed \$188 more than year before last although we had only ten months to work in. C. L. MADISON, P. E.

San Antonio District.

First Round.

Cuero..... Jan. 2-3
Gonzales..... " 9-10
Gonzales cir..... " 16-17
Belmont..... " 23-24
Seguin..... " 30-31
Olmito..... Feb. 6-7
San Antonio..... " 13-14
Hondo..... " 20-21
Pleasanton..... " 27-28
Lavonia..... Mar. 5-6
Floresville..... " 12-13
Goliad..... " 19-20
Fanning..... " 26-27
Victoria..... April 2-3
Edna..... " 9-10
Boerne..... " 16-17
Boerne..... " 23-24

E. HENDERSON, P. E.

Waco District, West Texas Conference.

First Round.

Milford..... Jan. 9-10
Bloomington..... " 16-17
Mexico cir..... " 23-24
Groesbeck..... " 30-31
Bremont..... Feb. 6-7
Marlin..... " 13-14
Marlin cir..... " 20-21
Spring Hill..... " 27-28
Waco—St. James..... Mar. 5-6
Rile Point..... " 12-13
Gulesville..... " 19-20
Fort Worth..... " 26-27
Guineville..... " 26-27
Denison..... " 12-13
Sherman..... " 19-20
Dallas..... " 26-27

Dear Brethren: Please have all of the quarterly conference members out in full force. Let us try and plan for a good year's work. HARRY SWANN, P. E.

704 South Second st., Waco, Texas.

Marriages.

Lawesville, N. C.—Dec. 23, Mr. Thomas Tate to Miss Jennie Johnston.

Machpelah, N. C.—Dec. 24, Mr. Jack Brevard to Mrs. Anna McDowell.

Rev. J. A. Rush officiated.

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A. E. P. ALBERT, D. D., - - Editor.

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Special Notices.....15 "

Editorial Notes.

To the Parson who is also a Physician.

Parson and doctor joined in one
Most suitably we find,
The one the suffering body treats,
The other soothes the mind;
The parson shows the way to heaven,
And then with tender care
The doctor consummates the work
And gets the patient there.

- J. T. N.

Subscribe for the SOUTHWESTERN.

It is gratifying to announce that the U. S. Senate has agreed to the Brussels anti-slavery treaty.

THE probabilities are that the President will communicate to congress this week the whole correspondence touching the Chilean controversy.

THE New Year's number of the *Christian Apologist* was one of the most handsome ever issued by the Western Book Concern. No wonder our German brethren are so hearty in its support.

DR. W. H. WARREN'S doctrine that the place of man's origin was in the polar regions is supported by an article from the pen of Professor Giulio Lazzarini, of the University of Pavia, in the latest number of *La Nuova Scienza*.

THE gripe is raging all over Europe and America, and is carrying off its victims by the hundreds. The least symptoms need to be immediately treated. Avoid catching cold, and stay in doors so soon as you discover you are attacked.

THE fact that the Roman Catholic church has now two colored priests in this country is paralleled and commented upon as if a tremendous flood had been turned loose. The Methodist Episcopal church alone has nearly 2000 colored preachers in her ministerial ranks, while there are at least 13000 colored Methodist preachers, beside many more Baptist preachers. We need watch Rome, but the facts do not warrant the terrible things that some people are predicting in the premises.

WE have made such satisfactory arrangements that we confidently promise a better paper than we have ever issued. It is a General Conference year; no Methodist family should be willing to without our report of the proceedings of the General Conference, which will be prepared with the greatest care. The eyes of all bodies of Christians will be turned towards this Conference. In Church and State in America, and in Europe, questions and events of the greatest importance to Christian communities and society at large are likely to arise.

Twenty-Fourth Session of the Louisiana Conference.

The twenty-fourth session of the Louisiana annual conference of the Methodist Episcopal Church convened January 13, in Union Chapel, and was called to order by Bishop Willard F. Mallalien, D.D.

Rev. Emperor Williams commenced the devotional exercises, in which Rev. J. C. Hartzell, D.D., and Rev. S. Priestly joined. The sacrament of the Lord's supper was administered after the emblems had been solemnly consecrated by the bishop, assisted by the presiding elders.

The roll of the conference was called by the last secretary, Dr. A. E. P. Albert, and 125 members answered to their names.

The following officers were chosen: Secretary, A. E. P. Albert; assistant secretaries, A. J. Ford, G. W. Wells, J. W. Hendon, O. K. Woodson. Statistical secretary, Ernest Lyon; assistants, Joseph Tirenit, Emmanuel Harris, Lincoln F. Abernathy, W. B. Anderson, A. J. Proctor, R. L. Crawford, C. W. Kershaw, D. J. Price, H. C. Wilson, H. J. Wright, F. D. Bowers, J. H. Pierre and B. J. Reddix. Treasurer, Reese Thompson; assistant treasurers, Z. T. Gayden, W. R. Butler, H. C. Gair and T. J. Thompson. The usual committees were appointed.

Rev. W. P. Stowe, D.D., agent of the Western Methodist Book Concern, was introduced and presented a check of dividends for \$1157. The amount is part of \$120,000, which is distributed to all the annual conferences.

Dr. J. C. Hartzell asked that the conference to make no uncertain sound on the lottery question; that it express itself on the separate car system; and he thought it was a good time to have an expression of the work of Methodism in the Southern States for the past twenty-five years.

The following committee on the state of the church was appointed, and the subjects were referred to them: A. E. P. Albert, N. G. Hartzell, A. J. Ford, Z. T. Gayden, L. F. Abernathy, F. M. Lashington, J. W. Hendon, T. J. Montgomery, David Shelby, W. P. McLaughlin, J. C. Hartzell.

S. E. H. Morant, presiding elder of the Alexandria, J. F. Marshall, of the Baton Rouge, W. H. Oline, of the Lake Charles and W. P. McLaughlin, of the mission district, made favorable reports of the work done the past year, and on the success accomplished, still more encouraging results.

Rev. C. H. Payne, D.D., L.L.D., of New York, corresponding secretary of the Board of Education; Rev. M. C. B. Mason, field agent of the Freedmen's Aid Society; Mrs. Z. A. Caldwell, of Alton, Ill.; Mrs. Scarlett, of Godfrey, Ill.; Rev. H. D. Prond, of the Island of Jamaica, missionary to Central America; Rev. F. L. Juillerat, of Switzerland, and Rev. S. A. Kean, D.D., of Cincinnati conference, were introduced.

The missionary sermon was preached to a large and appreciative audience by Rev. A. J. Ford.

SECOND DAY.

The second day's session convened with a full attendance of members and in the presence of a large congregation, presided over by Bishop W. F. Mallalien, after devotional services conducted by Rev. S. A. Keene, D.D.

Attention was called to the Old Folks' Home, and the following committee was appointed on that subject: J. W. Hilton, A. J. Ford, D. M. Seale, O. A. King, P. J. Robidoux, Austin Jones, Frank Harvey.

Stephen Priestly, presiding elder of the Monroe, Emperor Williams, of the North New Orleans, Pierre

Landry, of the South New Orleans, and Stephen Duncan, of the Shreveport district, made reports.

Information was received that the wife of Rev. W. P. McLaughlin, D.D., was very ill, and a touching prayer was offered up for her.

The committee on the Freedmen's Aid and Southern Educational Society made their report, showing that for twenty-five years this great society has carried forward its work of establishing and maintaining institutions of Christian learning in the South.

It is a source of special gratification that during the past four years under the administration of Dr. J. C. Hartzell, for many years a member of our conference, and his associate secretaries, Drs. Gray and Chadwick, the income of the society has so largely increased. Here are the figures: increase on collections only \$95,153; increase from all sources, including conference collections, \$357,159.

During the past year the society has maintained forty-one institutions in various parts of the Southern States. In these schools are 330 teachers, 9310 students, with property worth \$1,800,000. The society educates ministers, teachers, physicians, pharmacists, dentists and thousands of students in college preparatory and English courses of study.

Dr. J. C. Hartzell, Rev. C. H. Payne, of New York, and Rev. M. C. B. Mason, field agent, addressed the conference with eloquence and power.

Mrs. M. B. Hagan, of Cincinnati, president of the Southwestern Bureau of the Women's Home Missionary Society; Miss H. M. Hegeman, matron of the Peck Home; Mrs. Leander Stickney, of Albany, N. Y., a philanthropist who has contributed largely to the educational interests of the church; Miss Ella M. Stickney, of Albany, her daughter; Mrs. Eliza A. Elliott, of Dearfield, O.; Rev. Dr. Mather, rector of Grace Protestant Episcopal Church; Rev. H. Deitz, of the First German Methodist Episcopal Church; Prof. Oscar Atwood, A.M., president of Straight University, and Prof. G. W. Henderson, A.M., of Straight University, were introduced.

At night the conference educational meeting was addressed forcibly and effectively by Rev. M. C. B. Mason Rev. Payne, to the interest and information of the congregation.

THIRD DAY.

Hanover O. Williams, Hubbard Daniels, Albert J. Proctor, Benjamin J. Reddix, Berry M. Hubbard, John W. Pierce, Edward Powell, George Johnson, William Ector, James Robinson and Alexander Conerly, having stood out with credit the necessary probation and passed the requisite examinations, were received in full membership, after the bishop had solemnly admonished them as to their new duties and their increased responsibilities.

Perry Hall, of Shreveport, and Alexander Martin, of New Orleans, who had located, were readmitted to full membership.

J. F. Fisher, an elder from the Colored Methodist Episcopal Church, made application for full membership and was admitted.

The transfer of E. H. Clark, G. A. Payne and E. Harris from the Little Rock, Ark., conference were announced and their names recorded.

J. C. Hartzell, A. E. P. Albert and Pierre Landry were elected as delegates to the general conference. Stephen Duncan, S. Priestly and Ernest Lyons were elected reserve delegates.

The lay conference elected as lay delegates: Hon. John F. Petty, of Franklin, and A. G. Miller, of

Shreveport. Reserves: O. O. Morse and Wm. J. Walker.

The vote on the admission of women to the general conference resulted in 57 in favor of admission and 54 against. Last year the vote was 93 against the admission of women and 32 in favor. There were no speeches made on the subject, and besides the Louisiana conference has since heard from the voice of the church that the majority is in favor of it, though it requires a two-third vote to pass it, which it will not receive.

Rev. Dr. W. P. Stowe, D.D., agent of the Western Book Concern, represented the publishing interest of the church; that the book concerns at New York and Cincinnati have a net capital of \$3,000,000; that their sales were over \$2,000,000 last year; that \$120,000 of the profits is being distributed to the annual conferences for 1892, of which the Louisiana conference has received \$1272.

Rev. J. F. Murry, of the Pittsburgh conference; R. H. Major, of the Baptist Church; Rev. T. P. Gibson, of the Colored Methodist Episcopal Church; Mrs. Mary Karnik, of New York, a missionary in the South; Rev. J. L. Burrell, pastor of the Old Baptist Church; Rev. J. W. McLaughlin, district superintendent of the American Bible Society for Mississippi and Louisiana; Hon. Richard Sims, of St. James parish; Prof. A. P. Camphor, Prof. W. P. Winter, Prof. A. R. Adkinson, Prof. J. W. Collett, Miss M. A. Farr and Miss Fane Adkinson, instructors in the New Orleans University, were introduced.

In the afternoon there was a large congregation to witness the anniversary exercises of the Women's Home Missionary Society. Mrs. Alice Rosemond, its president, officiated with grace and ability. Mrs. Leander Stickney, of Albany, N. Y., read the scriptural lesson. The singing, which deserved the applause it received, was rendered by a choir of voices from the Peck Industrial Home.

Reports of the work were made by Mrs. S. E. Johnson, of Shreveport; Mrs. O. Brown, of New Orleans, and Mrs. Margaret Simms, of White Hall.

Bishop Mallalien made an impressive opening address, in which he commended the objects of the society.

The principal address of the occasion, however, was made by Mrs. Judge M. Hagan, of Cincinnati, secretary of the industrial homes in the Southwestern States, with headquarters at Cincinnati. It supports industrial homes in many parts of the South for the instruction and improvement of girls. Peck Industrial Home, one of its institutions, is located near New Orleans University, and will accommodate thirty young women. The value of Peck Home is \$10,000. Miss H. M. Hegeman, the matron of the Home, Dr. J. C. Hartzell, Rev. M. C. B. Mason and others commended its worthy object. Miss Ella Prescott, one of its inmates, gave an interesting account of the daily routine of the work done, discipline, etc.

FOURTH DAY.

The credentials of J. W. Lewis, as an elder, were restored. The following were advanced to the Second Class of deacons: H. W. Welch, J. M. Bryau, S. Bell, J. A. Teruit, J. J. Obee, H. Daniels, T. A. Brown, L. F. Abernathy, F. M. Lashington, C. W. Reeves, Wm. Harrison.

Chas. Crockett was acquitted and elected to elders orders. The following were also elected, and on Sunday were ordained elders: R. C. Goings, M. S. Goings, I. R. Scott, Wm. Emmett, H. C. Gair, J. D. Pool, A. Venable, C. W. Reeves,

J. Benn, C. C. Barnes, C. C. Wright, N. Randolph, J. J. Obee. The Lay electoral conference was introduced and J. L. Jones, Esq., the president, addressed the conference in a very creditable manner in behalf of that body. Bishop Mallalien responded for the conference. The Lay conference contributed \$3.15 to test the separate car law. The following local preachers were elected and ordained deacons: R. L. Crawford, Giovanni B. Giambruno, David Harrison and B. J. Reddix.

A GREAT OCCASION.

The dedication of the Medical College of the New Orleans University during the afternoon, was a great and memorable occasion.

There was a large concourse of representative citizens of both races, among whom were many ladies, to witness the dedication of the Medical College of the New Orleans University.

It is a magnificent mansion of three stories, and was crowded inside and outside. Among those present were his honor, Mayor Shakspeare, Bishop W. F. Mallalien, Rev. J. C. Hartzell, D.D., Rev. Charles H. Payne, of New York, corresponding secretary of the board of education of the M. E. church; Rev. W. P. Stowe, D.D., of Chicago, agent of the book concern; Rev. S. A. Keen, D.D., of Cincinnati; Rev. J. D. Davidson, of Ohio, Sunday school agent; Rev. M. C. B. Mason, of Atlanta, field agent of the Freedmen's Aid Society of the Methodist Episcopal church; L. A. Martinet, Esq., editor of the *Crusader*; Mrs. M. B. Hagans, of Cincinnati; Miss E. O. Elliott, of Dearfield, Ohio; Miss Ella Stickney, of Albany, N. Y.; Mrs. L. D. Adkinson, Prof. W. P. Winter, Prof. A. P. Camphor, Prof. H. J. Clements, Mrs. E. A. Winter, Mrs. Alta Roberts, Mrs. M. A. Farr, the members of the conference, and many others.

The exercises were conducted in the large parlors, with windows raised so that those outside could join in the services. "O for a Thousand Tongues" was sung, after which an impressive prayer appropriate to the occasion was offered up by Rev. Emperor Williams.

Rev. Charles H. Payne, D.D., then delivered the oration, which was a composition of great vigor and eloquence.

His Honor, Mayor Shakspeare, was introduced as a friend to education, the supporter of worthy enterprises, who secured through his influence \$500 for the Colored Old Folks' Home, and \$1000 for the Orphan's Asylum, and a terror to evil doers.

Mayor Shakspeare was received with applause. He complimented the eloquence and sentiments of Dr. Payne's oration; spoke of New Orleans as becoming an educational centre; of the interest cherished for the people of African descent; that they and the whites were brought up together, and they expect to remain together; that an effort was made some few years ago to send the colored people to Liberia, which had failed, and that the climate here is conducive to their development. He advised them first to become religious, and then get education and become intelligent, like Dr. Rondenez; that as good physicians can be made here as anywhere else. After complimenting the purpose, the mayor thanked the audience for their attention and promised to co-operate with them in all worthy enterprises for the welfare of humanity. His remarks were received with loud applause.

Bishop Mallalien, in some impressive remarks, formally presented the deed of the property to Dr. Hartzell, the secretary of the Freedmen's Aid and Southern Educational Society, free from debt, "with

the prayer going up to my God from my heart," said the venerable bishop, "that heaven's blessings and benedictions may rest upon this enterprise until it shall become a help and strength to all suffering people who need the services of educated physicians."

Rev. J. C. Hartzell, D.D., as the representative of the educational department, received the deed in the name of the Methodist Episcopal church, and in speech of some length he highly complimented the work of establishing a medical college here, under the auspices of the Methodist Episcopal church.

Bishop Mallalien originated the idea, collected the money, purchased the property for a medical institution for the people of African descent; that he commenced the work three years ago. The first dollar he received for it came from Grace E. Knowlton, of Natick, Mass.; that besides paying \$16,000 for the property, he has secured \$50,000 for an endowment fund; that the property was bought on May 31, 1890, and the last payment was made during the past week. It is proposed to raise \$200,000 for an endowment so as to make this institution one of the best medical colleges in the south. It opened for students two years ago last October. Three classes have matriculated, and the first class will graduate Feb. 26 next, having gone through with a full three years' course. The building is 114 by 32 feet—is an imposing structure.

Louisiana Conference Notes.

The Louisiana Conference never enjoyed such an intensely religious session as the present. The result is largely due to the soul-reviving pentecostal services conducted daily, morning and afternoon, by the great revivalist, Dr. Keen, of the Cincinnati Conference. God bless him.

The services last Sunday, at the seat of conference, and at all our city churches, were conducted by the visiting ministers, and those from the country. It was a high day. Dr. Payne fed the multitude with the bread of life at 11 a. m. at Union Chapel, and Dr. Keen at 4 p. m. The deacons were ordained at 11 a. m., and the elders at 3 p. m. The Missionary and Church Extension services Sunday night were seasons of great interest. Dr. A. B. Leonard, Missionary Secretary; Dr. W. A. Spencer, assistant secretary of the Church Extension Board, and Bishop Mallalien, delivered able and stirring addresses.

The conference was favored with the visits and thrilling addresses and sermons, of Rev. S. A. Keen, D.D., of the Cincinnati Conference; Rev. Chas. H. Payne, D.D., L.L.D., of the Board of Education, New York; Rev. W. P. Stowe, D.D., of the Western Book Concern, Chicago; Rev. A. B. Leonard, D.D., Missionary Secretary, New York; Rev. W. D. Spencer, D.D., assistant secretary Board of Church Extension, Philadelphia, and several other distinguished visitors.

Mississippi Conference Notes.

Rev. Dr. T. C. Carter, formerly editor of the *Methodist Advocate*, and now Field Agent for the *Western*, made a most excellent impression upon the conference and all who heard him. There can be no doubt of the fact that "he takes" wherever he goes.

THE meeting of the American Association of Education of Colored Youth held at Nashville, Tenn., recently, was a grand success. Bishop Mallalien was present and secured the passage of a strong resolution denouncing the separate car law.

Letters from the Districts.

Corinth District, Upper Mississippi Conference.

R. SEWELL, P. E.

This is the first year for this district, and it has been a glorious one.

Corinth Charge—Rev. O. Gillespie pastor. This charge has been greatly built up this year. Many have joined the church and a good house for the preacher built, as good as there is in the Upper Mississippi Conference.

The Circuit, under Bro. J. W. Washington, has done fairly well. Ripley—W. H. Golden, pastor, has succeeded in completing our new church. It is the best on the district. Bro. Golden is loved by his people.

New Albany—Bro. J. Burton is pastor at this place, and the Lord has wonderfully blessed his work. Many have been converted and added to the church.

Pontotoc is one of our oldest charges, and they love the old church. Rev. T. L. Ingraham is the pastor. He has worked hard, and under God has succeeded in doing a good work. Quite a number were added to the church.

Rev. I. M. Lampkin, at Hontston, has done well. The Hontston circuit is in a better condition than ever. The church has been repaired.

Bell Circuit is a hard work, but Bro. B. L. Nevils has done as well as could be expected.

Tampico is one of our good circuits. Rev. H. B. Gladney is our pastor at this place. This is his third year, but the people love him and would be glad to have him returned for the fourth year. There have been about 100 added to the church. Rev. S. Y. Salter is the assistant pastor, and has been quite helpful to Bro. Gladney.

Starkville Circuit—When I say that this place has been pastored by Rev. Wm. Campbell, it is enough, for all who know him know him to be a good and efficient pastor. The church is alive. Zion Franklin Church has been completed.

Sturges Circuit—This is a large circuit, under the pastoral care of Rev. J. M. Walton. He accomplished a good year's work.

Webster Circuit has done well under the pastoral care of Rev. H. York.

Ackerman Circuit—Rev. G. Orange pastor. There have been 150 souls added to this circuit this year, and one new parsonage with four rooms has been built. Bro. Orange's people want him returned.

Louisville Circuit, under Rev. H. A. Johnson, enjoyed a grand year's success. There have been two new churches built on the circuit this year, and they are good ones, framed up in style.

French Camp Circuit is a poor circuit, and Bro. Blackman, pastor, has done about as much as could have been expected.

Greensboro is a good circuit. Bro. Anthony Frazier was sent to this work from our last Annual Conference, but the Lord took him to himself soon afterwards. After this we supplied the work with Bro. Taylor, and the work has done well. We have built a new church at Empora, the best town from West Point to Winona, on the G. P. R. R.

Bellefontaine Circuit—Rev. S. M. Cain supplied this work. He had some success and built one new church. We have a good people there.

Our work is a poor one, but thank the Lord we have succeeded better than we expected. The Lord has been with us. There have been about 1200 souls added to the church on the district this year, four new churches built, and one church and congregation from the O. M. E. Church taken in.

This was on Bro. Golden's work. We have succeeded in our benevolent collections. The same work last year paid about \$100 for all the benevolent causes; this year, up to date, we have raised \$365. This is an increase of nearly three hundred per cent. I want to say that this is the result of our work at Vicksburg, the division of the Mississippi Conference. Two new districts already, one in the Mississippi and one in the Upper Mississippi Conference, and we are about ready to make our record new district. All we need is men that will go out in the backwoods and rural districts and do the work. When this is done, then Methodism will be the church in this country.

Speakers, singers, and actors use Ayer's Cherry Pectoral; also, Ayer's Almanac.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

W. J. Cunningham, Conway, Ark.

My fourth quarterly conference convened at Hall's Chapel, one of our new churches, December 26, 1891, with Presiding Elder W. H. Morris in the chair. Reports showed success. Paid Presiding Elder, \$9.40; pastor, \$46.39; benevolent collections, \$14. We have secured a lot 50x150 feet. I am doing all I can to have \$40 worth of material on the ground by conference. I am trying to get all of our members to take the SOUTHWESTERN. I know that it will make them better members as well as better workers.

Rev. June Lemons sends us a good report of his charge at Richmond, Ark.

Rev. Eli J. Guthrie was cordially received at Gordonsville, Tenn., and has entered vigorously upon his work. He promises well for the SOUTHWESTERN.

W. Ellison, pastor, enters upon his work at Farmington, Tenn., with vigor, expecting great things for the coming year. When the new church is completed it is to be one of the finest in that section.

M. C. Cavinis, Waco, Tex.

We spent two very pleasant years at Goliad, Beeville and Corpus Christi. We had 244 conversions. The membership was increased from 106 to 300; raised for all purposes, \$4776; built two new churches, one at Beeville and one at Corpus Christi; paid off all the old debts on the church at Goliad, improved the church and parsonage property, painted all three of the churches, and bought a bell for the church at Beeville. We leave a fine people and many warm-hearted friends at the above named places. We predict for Rev. A. Foster, my successor, a grand success. Bro. Foster is a good preacher and has a good people to preach to. We came to Waco, St. James, arrived Dec. 31st, and met a warm reception by the official board. Rev. M. Smith, my predecessor, left things in good shape. He and the official board had all the plans laid, so that it will be no trouble for us to move right off. Rev. H. Swann, Presiding Elder, arrived here on the 7th inst., and met quite a warm reception from the members of the church. We have planned to begin a revival meeting on the first Sunday in February. Rev. J. T. Gibbons, of San Antonio, and Rev. H. Swann, Presiding Elder of the district, will assist in the meeting. The SOUTHWESTERN is remembered in our congregation, and we hope to be able to send you in a good list soon. One conversion in the second sermon.

W. H. Pleasants, Tazewell Cir., Tenn. My work on the Tazewell circuit is moving on nicely, both spiritually and temporally. We have a new church building under construction, which we hope to have enclosed soon. This is a new town, that has been built in the last two years. There are about 20 colored

families here, the majority of whom are Methodists. A Christian gentleman by the name of Charley Fodge gave us a beautiful lot to build our church on. He says that he is anxious to see the old mother church established in every new town that is being built. He claims that it causes peace and happiness to predominate. Tip Top, Va., is another new town. The cry is heard there, "Give us the old Methodist Episcopal Church, that has done so much for the elevation of our race." A gentleman there, Mr. Raff Thompson, has also given us a beautiful church lot, on which we expect soon to commence a new church. This town is owned principally by colored people, the majority of whom belong to the Methodist Church, and the others are Methodist inclined, so you can see from this sketch that the old M. E. Church is still alive in southwest Virginia. The Sunday school committee prepared a Christmas table for the Sunday school scholars, which was a grand affair. The committee raised the handsome sum of \$150, for which they return thanks to their many friends for their liberal patronage.

Washington Calhoun, Yarbrough Circuit, Tex.

At our first quarterly conference the Lord's Supper was administered to 75. Collection raised, \$28.50. We have bought a bell for the Bethlehem church, celled the one at Stonehamville, and are preparing to build a new church at Pleasant Grove. The people are in sympathy with their pastor, and dearly love the Presiding Elder for his kind and wise administration.

W. T. Marley, Chattanooga, Tenn.

I truly hope the editor and paper may have great success, and secure the 10,000 cash subscribers for the SOUTHWESTERN.

So many have been cured of rheumatism by Hood's Sarsaparilla that we urge all who suffer from the disease to try this medicine.

Letters from the Laity.

Josephine Burton, Ocean Springs, Miss. Our pastor, Rev. I. C. Rucker, was agreeably surprised by his many friends Jan. 1, 1892. They brought many good things and a purse of \$6.05 with them.

Octavia Bray, Lafayette, Ala.

Our fourth quarterly conference was held Dec. 24, 1891, Rev. W. F. Smith, P. E., presiding. The conference was largely attended and the reports showed progress. The claim of the Presiding Elder, \$60, was met, and the pastor's salary had been paid. The benevolent apportionments have all been raised and peace reigns among the people. Prof. S. S. Hannon was elected lay delegate to the Electoral Conference. Resolutions expressing confidence in the Christian character of the Presiding Elder and Rev. A. N. Jackson, pastor, were unanimously adopted. The importance of taking the SOUTHWESTERN was strongly urged upon the conference by the Presiding Elder.

Geo. M. Frazier, Elliott circuit, Miss.

Our much beloved pastor, W. H. Scott, is the right man in the right place. He is finishing up a year of great success. Eighty-seven souls have been added to the church, two churches have been repaired, and the materials are now about ready to build another. On the 31st of December, the Christmas tree services were held with much interest. Remarks being made by Revs. W. H. Scott, M. D. McKinney and the writer. Coffeeville is spiritually alive.

Ada Smith, Sturgis, Miss.

Bersan M. E. Church, Jan. 1st, at 7:30 p. m., was filled to its uttermost capacity to celebrate Emancipation Day. Rev. J. M. Walton, pastor, made a powerful speech upon the Negro of yesterday, today and to-morrow. Prof. B. G. Moore read and explained the Emancipation Proclamation. While the speakers were talking, at times men were forced to wave their hats in the air and cry out, hurrah for freedom's jubilee!

Geo. W. Baker, Hernando, Miss., writes of a very pleasant visit to Sardia, Miss., on the occasion of the Odd Fellows parade there recently. He acted as chaplain. He was specially delighted with the evident progress of the people he visited and by whom he was entertained. Nicely furnished homes of their own, pianos, evidences of education and refinement met his eyes everywhere. Five miles out from there he visited his mother and other relatives, and found Rev. S. D. Truitt, who is pastor out there, closing up a very successful year's work. Of his own pastor, Rev. C. W. Walton, he says: "We mean to pay him in full."

Martha Gay, Verona, Tenn.

Mr. Benjamin Payne, a native African attending the Central Tennessee College, Nashville, Tenn., greatly delighted the people of our town in a recent lecture there, on Africa and its future. He is preparing for missionary work in his native land.

Mrs. Amy Bennett, Milford, Tex.

Mr. Editor, I was at church last Sunday. The weather was mighty disagreeable, but I went and heard our new Presiding Elder, Rev. H. Swan. The people seem to love him very much, and so do I.

S. S. Rogers, Mansfield, La.

The young ladies of Mansfield gave a grand leap year party at the residence of Mr. and Mrs. P. B. Simpkins, on the 8th inst, and everyone enjoyed themselves grandly. The ladies deserve much credit for the ability they showed in conducting the entertainment. Miss Robirda Mayo entertained the circle grandly with a couple of solos. Miss Angie L. Gilbert, one of the circle, who is to leave to attend Wiley University, Marshal, Tex., made a few remarks, also Mr. S. S. Reilly of Marshal, and the writer made a few remarks, remembering the grand old SOUTHWESTERN in his talk to the circle, and ten subscribers were taken.

There's not a joy the earth can give, like the sudden success of violent and terrible pain. It is like the rest at the gates of Paradise, but how can it be found? It is the simplest matter in the world. Buy a bottle of Salvation Oil and rub it in.

A writer in a Boston paper recommends women to study their countenances by aid of their mirrors. Good thought! But then if they do not cure their colds with Dr. Bull's Cough Syrup they run the risk of breaking their necks and destroying valuable property.

Our Children's Legion.

For Our Boys and Girls.

BY UNCLE CEPHAS.

A Boy Full of the Bible.

There was once a little boy who went to Sabbath school regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steamboat, making a journey. One day, as he sat alone on deck, looking down into the water, two naughty men (gentlemen I cannot call them) agreed that one of them should go and persuade him to drink. So the wicked man drew near the boy and, in an exceedingly pleasant voice and manner, invited him to go and drink a glass of liquor with him.

"I thank you, sir," said the little fellow, "but I never drink liquor."

"Never mind, my lad, it will not hurt you. Come and drink with me."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," was the boy's ready reply.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm and make you feel pleasant."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "And I feel much sater, and I certainly think it wiser, not to play with adders."

"My dear little fellow," said the crafty man, "it will give me great pleasure if you will come and drink a glass of the best wine with me."

"My Bible says, 'If sinners entice thee, consent thou not,'" was his reply.

That was a stunning blow to the tempter, and he went back to his companion.

"How did you succeed?" said he. "Oh, the fact is," replied the man, "that little fellow is so full of the Bible that you can't do anything with him." So may it be with all boys and girls.

Dear Uncle Cephas: My home is Baton Rouge. I am a member of the M. E. Church. Rev. W. R. Butler is our pastor, and he is doing a good work for the church, both financially and spiritually, and we believe that he is the right man in the right place. At present, I am out in this country district teaching school. I have a goodly number of scholars, and they all love me and are improving in their studies nicely. I am pleased with my position, and do my work willingly. We expect to give an exhibition soon, and hope to anticipate a grand time.

Your Niece,
SARAH HAYES.
Baker, La.

Dear Uncle Cephas: We have organized the Epworth League in our church with 11 members. Mrs. E. L. Spriggs was with us. She told us that you would take pleasure in publishing anything about the league. I am a member of the Epworth League and M. E. Church.

Your Niece,
JOSEPHINE BURTON.

Dear Uncle Cephas: I am a little girl 11 years old. I do not belong to the church, but I hope to. I am a member of the Sunday school. We have a very fine Sunday school. We have too, a nice day school. Our teacher is Mr. P. C. Price, one of the old students of Clark University. He is so good and kind that all love him. He often sits down and tells us how nice it is up at Clark University. My papa promises to send me there as soon as I am old enough to be away from home. I have had a little sick sister, but she is well now. Mr. Price, our teacher, takes the SOUTHWESTERN. He boards with us, and I love to read it, and hear from so many of my little cousins. Uncle Cephas, do you pray for sinner folks? [I certainly do, and shall pray for Ollie, especially—Cephas.] I hope you will pray that I may become a Christian. My papa is a farmer. I help him pick cotton some, and go to school some. I have 3 brothers and 1 little sister.

Your Niece,
OLLIE BUTLER.
Unionville, Monroe county, Ga.

Dear Uncle Cephas: This is my second letter to you. I am 9 years old. I am going to start to school next Monday, and hope to make good progress. I want to be good if I can't be great.

Your Niece,
LIZZIE CANNON.
Brinkley, Ark.

Dear Uncle Cephas: I go to Sunday school every Sunday. My teacher's name is Arelia Henricks. We had a good time on Children's Day, everything went on so nicely. We shall be glad when Children's Day comes again. My papa is our pastor. He takes the SOUTHWESTERN, and I delight in reading it.

Your Niece,
A. B. PERRY.
Brookston, Tex.

For Over Fifty Years, Mrs. Winslow's Sore Throat Syrup has been used for over FIFTY YEARS by MILLIONS OF MOTHERS with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. [copy]

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two bottles FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Alcorn, M. C., 183 Pearl St., N. Y.

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Plan of Episcopal Visitation, Spring Conferences, 1892.

Conference and Place.	Time	Bishop.
Mississippi, Meridian, Miss.	Jan. 6	Mallallen
Indiana, Indianapolis, Ind.	Jan. 12	Newman
South Carolina, Charleston, S. C.	Jan. 12	Foster
Georgia, Atlanta, Ga.	Jan. 13	Merrill
St. John's River, Jacksonville, Fla.	Jan. 13	Nide
Louisiana, New Orleans, La.	Jan. 13	Mallallen
Alabama, Anniston, Ala.	Jan. 13	Merrill
Florida, Fernandina, Fla.	Jan. 13	Nide
Cent. Alabama, Huntsville, Ala.	Jan. 13	Merrill
Savannah, Savannah, Ga.	Jan. 13	Nide
Arkansas, Little Rock, Ark.	Jan. 13	Mallallen
Upper Miss., Columbia, Miss.	Jan. 13	Merrill
Little Rock, Little Rock, Ark.	Jan. 13	Mallallen
Baltimore, Baltimore, Md.	Jan. 13	Foster
Kansas, Kansas City, Kan.	Jan. 13	Warren
Virginia, Falls Church, Va.	Jan. 13	Warren
Missouri, Chillicothe, Mo.	Jan. 13	Newman
South Kansas, Ottawa, Kan.	Jan. 13	Newman
Washington, Leavenworth, Va.	Jan. 13	Hurst
Philadelphia, Philadelphia, Pa.	Jan. 13	Wahlen
Central Missouri, St. Louis, Mo.	Jan. 13	Wahlen
Wilmington, Wilmington, Del.	Jan. 13	Andrews
Southwest Kansas, Winfield, Kan.	Jan. 13	Warren
New Jersey, New Jersey, N. J.	Jan. 13	Vincent
St. Louis, Carthage, Mo.	Jan. 13	Foster
Central Pennsylvania, York, Pa.	Jan. 13	Andrews
Northwest Kansas, Concordia, Kan.	Jan. 13	Warren
Lorain, Lorain, Ind.	Jan. 13	Warren
Delaware, Salisbury, Md.	Jan. 13	Vincent
Wyoming, Wilkes Barre, Pa.	Jan. 13	Goodell
Newark, Newark, N. J.	Jan. 13	Goodell
New York, New York, N. Y.	Jan. 13	Goodell
North Indiana, Anderson, Ind.	Jan. 13	Goodell
New York East, Brooklyn, N. Y.	Jan. 13	Goodell
N. Eng. S. C. Mass., Mass.	Jan. 13	Foster
New England, Boston, Mass.	Jan. 13	Foster
Maine, Augusta, Me.	Jan. 13	Goodell
East Georgia, Savannah, Ga.	Jan. 13	Goodell
North Carolina, Raleigh, N. C.	Jan. 13	Goodell
Troy, Troy, N. Y.	Jan. 13	Foster
Vermont, Montpelier, Vt.	Jan. 13	Foster
New Hampshire, Concord, N. H.	Jan. 13	Foster
East Maine, Bangor, Me.	Jan. 13	Goodell

FOREIGN CONFERENCES.
North India, Calcutta, India, Jan. 6
Mexico, Puebla, Mexico, Jan. 6
Bengal, Calcutta, India, Jan. 6
Africa, Cape Town, S. Africa, Jan. 6
West China, Hong Kong, S. China, Jan. 6
Malaya, Singapore, S. China, Jan. 6
Cent. China, Hankow, S. China, Jan. 6
North China, Peking, S. China, Jan. 6
Korea, Seoul, S. China, Jan. 6
Switzerland, Lausanne, Switzerland, Jan. 6
Germany, Frankfurt, Germany, Jan. 6
Japan, Tokyo, Japan, Jan. 6
Denmark, Copenhagen, Denmark, Jan. 6
Norway, Drammen, Norway, Jan. 6
Sweden, Goteborg, Sweden, Jan. 6
Finland, Helsinki, Finland, Jan. 6
Italy, Palermo, Italy, Jan. 6
By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS,
Secretary.

CINCINNATI, O., November 3, 1891.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallallen, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 133 Poydras street.

ST. CHARLES AVENUE CHURCH—Rev. R. L. Crawford, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 10 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Public works street. Rev. J. W. H. Smith, pastor. Sunday services: prayer meeting at 11 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CHURCH—Rev. Simon Evans, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m. and 7 p. m.; school 1 p. m.; class meetings Thursday evening.

OSHMAN CHAPEL, on Carrollton street. Public worship Sunday at 11 a. m. and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts. Rev. T. G. Montgomery pastor. Sabbath: 5 a. m. prayer meeting, 11 a. m. and 7 p. m. communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAVEN CHAPEL—Jefferson street, Carrollton, cor. Plum street. Rev. W. S. Harris pastor. Services at 11 a. m. and 7 p. m. Sunday-school 9 a. m. class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 7 p. m. class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. J. McCarty, pastor. Regular services 11 a. m. and 7 p. m. prayer meeting Monday evening at 6 a. m. Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. W. J. M. Price, pastor. Public worship Sunday at 11 a. m. and 7 p. m. Sunday-school at 1 p. m.

NASHUA CHAPEL—Union street, Carrollton, cor. Plum street. Rev. W. S. Harris pastor. Services at 11 a. m. and 7 p. m. Sunday-school at 9 a. m. class meeting Monday evening; preaching Thursday evening.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Prieur; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m. and 7 p. m. Sunday-school at 9 a. m.; early prayer meeting at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings, at 7 o'clock.

ST. MATTHEW M. E. CHURCH—Vernon street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m. prayer meeting Monday evening at 7 p. m. preaching Wednesday at 7:30 p. m. Sunday-school at 1 p. m.

SIMPSON CHURCH—Valence street, between Camp and Chestnut; Rev. J. W. Hill, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation. Rev. S. G. Smith, pastor. Sunday services at 11 a. m. and 7 p. m. Sunday-school at 1 p. m. class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post st. at Rampart, Rev. Wm. P. Forest, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meeting 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting, 9 a. m., preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night, in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Fordway; Rev. F. T. Chinn, pastor. Sunday services: 11 a. m. and 7 p. m. prayer meeting Wednesday evening; preaching Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening at 7:30 p. m. Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. Sunday-school at 9 a. m. Prayer meeting Wednesday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eight street. Rev. Charles Semmler, pastor. Bath services at 10:30 a. m. and 7 p. m. Sunday school at 9 a. m. prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

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You can cure yourself in a few days with our new and simple method of treatment. Medicine used locally and gives immediate relief. Sent by mail for \$1. Special treatment and extra large package of Cure. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLENE MEDICINE CO., Box 700 Cincinnati, O.

Price 1 "Worth a Guinea a Box." 25c.

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THE DUKEHART COMPANY, - Baltimore, Md.

DONALD KENNEDY OF Roxbury, Mass., Says:

Strange cures cured by my Medical Discovery came to me every day. Here is one of them—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the hidden poison that makes all this.

Virginia City, Nevada, Sept. 6th 1891.

Donald Kennedy—Dear Sir: I will state my case to you. About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty or thirty years since I have been using your Discovery they all left my right eye but one, and thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

Established over 50 years.
Sales over 240,000.
The best Organ made.
Especially suited for voice.
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Of finest workmanship.
Rich, deep, pure tone.
Generously equipped,
And lasts a lifetime.
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—AND THE—
MATCHLESS DECKER BROS.

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J. H. DOUGLAS, Mgr.

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Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Johnson; Secy., Rev. E. L. Lyon; Secretary, Rev. James W. Hudson; Financial Agent, Office, 139 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

Letter from Bishop Taylor.

C. C. McCabe—Dear Brother:—Africa Conference will hold its next session at Bensonville, commencing on the second Wednesday of January. I made a hasty run to London, to be in touch with Ross, and to wait on the Lord for a missionary machinist for our steamer, Annie Taylor, for engineer. Brother Walrath and wife were needed to take charge of Vivi station, so we had to have a new engineer immediately, and to wait for uncertain and, at best, very tardy mail communication was out of the question. We indeed needed two machinists, as in addition to engineering the steamer, we have to build several iron houses, and a steel sloop to run the middle passage of the Congo, of eighty eight miles, from Isangila to Manyanga, and a little later our new steamer for the Upper Congo water-ways. But I only prayed and waited in London for one at present, however. But the Lord gave us two; one is on his way to Congo, and the other soon to follow. God is leading, and we are succeeding. Good-bye! God bless you.

WILLIAM TAYLOR.

General Church News.

The Columbian Exposition.

The managers of the American Bible Society, recognizing the value of a great opportunity, desire to make an exhibit in Chicago in 1893 similar to that made in Philadelphia in 1876.

A large case containing copies of the Holy Scriptures in many languages and dialects was placed in a prominent position in the great exhibition building, furnishing one of the most impressive object lessons for the multitudes gathered from all parts of the world. Arrangements should also be made, now as then, to supply the Scriptures, by sale or gift, to all who may desire or need them.

Such an enterprise will call for an expenditure of at least ten thousand dollars, which in view of the pressing demands of the regular work of the Society, at home and abroad, should be secured by special contributions.

One generous friend of the Society, who is deeply interested in this movement, has subscribed one thousand dollars, and other subscriptions are earnestly solicited. It is important that responses to this appeal should be made at an early day, as it will soon be difficult, if not impossible, to secure suitable space for the exhibit.

Mr. William Foulke, treasurer, Bible House, Astor Place, New York, will be pleased to receive contributions or subscriptions for the purpose named.

Banana Peel on the Sidewalk.

The street car had passed, but to catch it he reckoned, So he ran like a deer, and shouted and beckoned, Till he planted his heel On a smooth bit of peel— Then he saw half a million of stars in a second.

He was in too great a hurry; better have waited for another car. There are cases, however, where haste is necessary. If you have night-sweats, feverishness, weak, sore lungs and a hacking cough, do not lose an hour in obtaining a supply of Dr. Pierce's Golden Medical Discovery. Delay in such cases is dangerous; it may be fatal. Before the disease has made too great progress, the "Golden Medical Discovery" is a certain cure. In fact, it's guaranteed to benefit or cure, or money paid for it promptly refunded.

For the SOUTHWESTERN.

What is Prayer?

MARY L. MELVIN.

Prayer is a petition to the Almighty, a form of worship to the Supreme Being.

It may be a prayer of supplication, it may be for forgiveness, or it may be of thanksgiving—yet all is classed under the same heading, Prayer.

When do we utter a prayer of supplication? When we are troubled, perplexed, cast down, overburdened or disquieted; then it is we feel how frail and insecure is our dependence on earthly things, and a craving, a longing seized us to seek peace and mercy from Him, who alone can relieve our fears and soothe our sorrows.

Thank God, we who have felt the pardoning blood of Jesus have a remedy for every wound.

A word that stimulates our weak frame and gives vigor and life to our fainting souls.

Prayer! Prayer is a cordial to our souls, a balm for every wound. What a privilege is ours to call on Him at any time, and what a consolation to the poorest or weakest mortal, to know, however feeble or inelegant his prayer may be, if uttered with a sincere trust and fervent love; it will ascend to the mercy seat on high, and the God of our Fathers will tenderly lend an ear, and that He will have mercy upon us.

David said: "I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication."

Let us then turn to our Heavenly Father, and He will have mercy upon us.

When we have transgressed any of God's holy laws, or broken any of His commandments; we feel timid, fearful and faint-hearted, and we entreat, beseech and implore forgiveness.

We cry out in the language of the Psalmist: "Wash me thoroughly from mine iniquity, and cleanse me from sin."

Oh! that we may all be cleansed from our sins, and that we may call upon Him while it is yet time for pardon.

Let us bow before Him; humbly confessing our sins and every transgression of His holy ordinance and seek his forgiveness; for we have this blessed assurance: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Let us fall at his feet and obtain the forgiveness that shall ever cleanse us from "all unrighteousness." Then may we exclaim with rapture: "My God is reconciled. His pardoning voice I hear."

When we have obtained mercy and forgiveness from above, our hearts swell with gratitude and praise, and words are too feeble to portray all that we would say, but God knoweth the heart, and we cry out with the Psalmist in our ecstasy: "Bless the Lord. O my soul; and all that is within me bless His holy name."

Prayer is to the soul what breath is to the body. Without breath our bodies would become cold and rigid in death.

Now, without prayer, our souls would languish and droop; we would have no sympathy with ourselves or with those whom we may come in contact with.

We are taught that "God is love," and as our prayers ascend to the God of love and truth; we in return receive a portion of that love and truth that makes us loving, hopeful and trusting pilgrims in this wide world of tears.

Prayer is the embodiment of spiritual life and growth. For us to cease praying, we would soon become dwarfs of our former selves.

Let us all then, while we may, while we have the moments of time in our grasp, improve them, for these are golden opportunities; that to lose them, may never come again.

Let each of us be cultivators of the soul; as the farmer is a cultivator of the soil.

He takes every precaution in cultivating the soil for the reception of the seeds he intends to sow, in order that the harvest may be fruitful and abundant, also that he may receive compensation for all of his labor. Let us cultivate then the habit of prayer, and in so doing we will reap an abundant harvest, and the effulgent light of God's love will illumine our pathways and strew our onward course with bright and brilliant scenes of divine mercy.

And in the time of God's ingathering may we be as sheaves of wheat in His great harvest for time and eternity.

Charles S. C.

How's This!

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

Books and Current Literature.

The Evening Post Publishing Company, 208 Broadway, New York, will accept thanks for a copy of the great address of the Hon. J. M. Ashley, on the Impending Political Epoch, delivered before the Ohio Society of New York, last November.

Every mother would be benefited from reading Babyhood, the Mother's Nursery Guide, devoted to the care of children. 20 cents a number, \$2 a year. Babyhood Publishing Company, 5 Beekman street, New York.

The Holiness Yearbook for 1892, is a daily companion for the Christian home. It is edited by Rev. Geo. Hughes. Published by Palmer & Hughes, 62 Bible House, New York. It contains an excellent picture of Bishop Joyce for a frontispiece.

For the small sum of 15 cents, you can get a copy of Bible Miracle and Modern Thought, by Prof. L. T. Townsend, D.D. Published by Hunt & Eaton, New York; Cranston & Stowe, Cincinnati. It is the best discussion of the subject in such narrow compass that we have ever seen. Send for a copy.

We return thanks to Rev. M. D. Buck, secretary San Francisco Call, for a copy of the minutes of the California Conference; also to Rev. John Quail, secretary, Pine Bluff, Ark., for minutes of the Pine Bluff District Conference.

Romance, published by Romance Publishing Company, Astor Place, New York, publishes every month complete stories from all lands which delight and charm the reader. Monthly, 25 cents per copy. \$2.50 per annum.

Public and Personal Purity, by Rose Bryan, M.D., published by the Philanthropist, P. O. Box 2554, New York, is an excellent pamphlet which should be in every hand. Price, nominal.

Hon. John W. Noble, Secretary of the Interior, has favored us with a copy of his report, which contains a mass of very valuable information.

The Eleventh Census, by Hon. Robt. P. Porter, Superintendent of Census, an address delivered before the American Statistical Association last October, by Mr. Porter, a copy of which has reached us, is a valuable exposition of the subject.

The opening article of the February Popular Science Monthly will be on Personal Liberty, by Edward Atkinson and Edward T. Cabot. It bears chiefly on the labor question, giving the results of an exhaustive examination of the decisions of the courts concerning restrictions on hours and modes of labor, regulation of the method of payment etc. D. Appleton & Co., New York.

Among the many works constantly being issued by our Book Concern, we call the attention of our readers, as being of special value to the following which have recently been issued, viz: The Gospel Singers and Their Songs, by F. D. Humingway, D.D., and Chas. M. Stuart, B.D. Price, 80c. The work is exactly what its name implies.

The Oldest Drama in the World, the Book of Job, arranged in dramatic form with elucidations, by Rev. Alfred Walls, with preface by Rev. A. B. B. D.D., LL.D., President of Drew Theological Seminary. Price, 60 cents.

Tough glass lamp-chimneys. Macbeth's "pearl top" and "pearl glass" are made of tough glass. They rarely break except from accident.

Pittsburg. GEO. A. MACBETH & CO.

A Galahad of Nowadays, by Martha Barr Banks, author of several very interesting stories. Price, \$1.20.

A Little Brown Seed, or an Improved Opportunity, by Mrs. Geo. Archibald. Price, 80 cents.

Fact and Fiction in Holy Writ, or Book and World Wonders, by Rev. J. M. McCarthy, M.D., D.D., author of several well known works. Dr. McCarthy, well known throughout the church and especially in this section as a former pastor of Ames Church, wields a ready, able and charming pen. The present is a great work and deserves a place in every Christian library. Price, \$1.

Una and Leo, or Changes and Chances, by Julia Goodfellow, is a splendid story which will do good wherever read. Price, \$1.

The Story of Sodom, a Biblical Episode, by W. C. Kirohen, is the first of a projected series of Biblical tales, beginning with the days of Abraham and coming down to the Babylonish captivity. It is a work which every Bible reader and student will enjoy and appreciate. Price, \$1.50. The excellent works are all published, and may be procured, postpaid, from the publishers, or at this office, at the prices published. Hunt & Eaton, New York; Cranston & Stowe, Cincinnati.

The Preacher's Magazine ranks well in excellence and value as a homiletical monthly. There is much wisdom shown in the introduction of matter essential for the student and preacher's use. The sermon by Rev. Mark Guy Pearse (its editor) on The Blessedness of Trust is a timely and trenchant one. \$1.50 per year. Single copy, 15 cents. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

One needs only glance over the following excellent works to find the very ones needed to cultivate the best motives and ambition in his loved ones. Having carefully examined them, we gladly recommend them to our readers, viz: Stephen Lyle, Gentleman and Philanthropist, by Mrs. Belle V. Chisholm, another of several highly prized stories of splendid moral tone. Price, 75 cents.

Another one of these excellent stories is Under the Quae, or the Present Day Life in England, by Henry Tuckley. Price, \$1.

And Delilot, a Sequel to Samson, by Samuel W. Odell. Price, 75 cents.

The Southward is another of those thrillingly interesting stories. To read the first half-dozen pages is to be tempted to snuff the midnight lamp, and read until the whole volume is devoured. And what is gratifying is that they are all crowded with the most wholesome and refreshing intellectual and moral food. Price, 90 cents. Cincinnati, Cranston & Stowe, New York, Hunt & Eaton.

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LET the colored people of this State see to it that their votes are recorded against the infamous gambling monopoly. Stand up for common decency, morality and right, and God and good men will sustain you.

Get a copy of "House of Bondage" for your wife or friend. It's a splendid holiday gift. Price, 75 cents, postpaid, at this office.

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"That was a gay old company that we belonged to, Joe, away back in '68, when you and I ran with the machine." Do you remember that big fire in Hotel Row, one freezing night, when fifteen people were pulled out of their burning rooms and came down the ladder in their night-clothes; and how Dick Green brought down two 'kids' at once—one in his arms, the other slung to his back? Poor 'Dick'! He got the catarrh dreadfully, from such exposure, and suffered from it five years or more. We thought once he was going in consumption, sure. But, finally, he heard of Dr. Sage's Catarrh Remedy, and tried it, and it cured him up as sound as a flint. I tell you, Joe, that catarrh remedy is a great thing. It saved as good a man and as brave a fireman as ever trod shoe leather."

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GET THE BEST. The International, which bears imprint of G. & C. MERHAM & CO., Publishers, Springfield, Mass., U. S. A.

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"THE NEW METHOD" for good health in cases of chronic disease. Ver. A. A. Moore, D.D. Moore, D.D. writes: "One of the greatest boons to mankind in modern days." Testimonials from all parts of the world. Health supplies Co., 110 Broadway, N. Y.

\$25 FAVORITE SINGER. NEW HIGH ARM. Style as shown in cut, with full set of attachments, self-setting needle and self-threading shuttle. You can get new machines only of manufacturers. Save Cash—Singer's Commemorative \$25. Sent on trial for 5 years. CO-OPERATIVE SEWING MACHINE CO., Philadelphia, Pa.

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Calisthenic Exercises and Marches with Pleasing Drill Songs and Music, for Schools, Colleges, Private Entertainments and Public Exhibitions. Prepared by FRANK L. BRISTOW. Price, 50 cents by mail.

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Ideal Four Hand Album. Compiled from the best works of Wagner, Janig, Greg Goetz, J. S. Bach, Handel, Alford, Saint-Saens, etc. Edited by J. O. V. PROCTOR. Bound in boards. Price, 50c. by mail.

The Musical Visitor. A Monthly Journal of Music for Chorus and Organists. Price, \$1.50 per year. Single copies 15c.

THE JOHN CHURCH CO., Cincinnati, O. Root & Rouse Music Co., The John Church Co., 200 Wash. Ave., Chicago. J. S. Root & Co., New York.

Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JAN. 21, 1892.

THE Methodists of Philadelphia and vicinity gave the members of the Ecumenical Conference a grand reception on the evening of Oct. 21.

THE address of the Minnesota Civil Rights Committee to the America public, is a strong and manly appeal to the sense and common justice in behalf of a weak and much injured people.

THE growth of the *Epworth Herald* is one of the marvels of the age. It is the best paper for young people published in any language. The pity is that so few of our people in this section take it. It is published by Cranston & Stowe, Chicago, Ill.

IN his speech, protesting against the passage of the "Jim Crow" car law, in the South Carolina Legislature, Representative Wigg, the race member from Beaufort, said that while politically the Negro has yielded to the logic of the situation, if the bill passed he would hesitate no longer. He said: "The colored people desire peace with their white neighbors, but they can accept none but an honorable peace. I warn the gentlemen who are forcing this measure to beware. I know of no way to judge the future except by the past. Let them remember that Caesar had his Brutus and Charles I his Cromwell, and the reform party should profit by their examples."

WHEN questioning the class for admission at Detroit Conference, Bishop Newman put the question: "Have you considered the rules of a preacher, especially the first, ninth and eleventh?" They answered: "I have." "Ah! Just repeat the first," he asked. "The ninth." The class was taken aback, and was silent. The conference was enjoying their discomfiture when the bishop asked: "Will the conference repeat these rules?" But the conference was at as great a loss as the young men.

Another evidence of the unity and equality of the human race. The bishop pronounced the same questions to the Louisiana and other Colored Conferences, with just about the same results. How is that, Dr. Potter? Perhaps the question did not reach the Doctor.

THE Rev. James B. Holloway, who has labored six years in the South takes Bro. Henning of the Southern California *Christian Advocate* to task, for his opposition to the white work in the South. He says: "I cannot avoid feeling somewhat grieved at the fact that there should be a question of the duty of the Methodist Episcopal Church in the eleven ex-Confederate States in the minds of any of our people. For I cannot see, really, why there should be any more of a question as to our duty about occupying that territory as a church in 1892, or in any other period, than there should have been in 1861-65 with the Union army as to their occupancy then. It may be claimed that there is no parallel. Why not? Because the ground is already preoccupied by another Methodism. So it was already preoccupied in 1861 by other armies—and American armies too—men who knew well what armies are for. If we had not been compelled by a fatal spirit of sectionalism to enter the field as deadly combatants, on the one side for the destruction of our glorious Union, and upon the other for its perpetuity, we would never have been thus arrayed."

Protection of American Institutions.

The Upper Iowa Conference, at its recent session, adopted emphatic resolutions of approval in favor of the protection of American institutions. The resolutions declare that "Our American institutions are such as, being defined by our traditions and laws, are peculiarly American, and common to us all. Such are

"1. Our common schools, free to all, adapted to all, preparing all for intelligent and loyal citizenship.

"2. Our common Sabbath, every body's rest-day, free from trial and from noisy dissipation; and congenial to the worship of God and the higher service of man.

"3. 'A free church in a free State,' liberty of conscience in religion and freedom from ecclesiastical dictation in politics.

"4. 'Government of the people, by the people, for the people,' subject only to the higher law of God, interpreted by the individual conscience. Our fathers ordained the constitution of the Republic for themselves and their posterity, and at great cost, gave us our American institutions. We hold them as a priceless legacy, but in trust for their posterity and ours. We should be degenerate sons of noble sires if we should fail to face the perils of our time, and with courage and intelligent appreciation protect and hand down to our coming generations their rightful inheritance, unimpaired. The dangers which threaten, can no longer be concealed. The public schools are in peril of insidious infidelity on the one side and of plausible pretense of religion on the other. Our common faith in God and His word must be maintained in all the schools of the Republic. The substitution of parochial for public schools can never be tolerated, nor can we permit the perversion of the common school to parochial or sectarian purposes. The Christianity of the Bible is part and parcel of American and English common law, and is no more sectarian, than infidelity is a religion. With the Bible in the school, duly read and revered, as in days of old, no school can be justly called 'Godless.' Let us go back to the ancient American land marks.

"5. Our American Sabbath is threatened by the rush of business which in many pursuits refuses to pause at the command of God or man. This is notably true of railroad and publishing corporations. Every American who would be true to our country's traditions and laws should demand that the gates of the World's Fair be closed on Sunday. That ancient and universal enemy of religious liberty, the Roman Papacy, which always and everywhere covets civil power, and never fails to use it against civil liberty, has so far disclosed its Jesuitical purposes as to cause wide-spread alarm, and provokes resistance at the hands of many Roman Catholic priests and members of that church in this country. Our American institutions will continue to extend equal privileges to all, Catholic and Protestant, but the time has fully come to proclaim in terms which the world will understand that our American system provides no place for the exercise of despotic power by any foreign potentate over American citizens. 'A free church in a free State' means equal freedom for each in their separate spheres, and the church must not interfere with the State in the conduct of public education or the exercise of other constitutional prerogatives."

Concluding, thereport says: "The National League for the Protection of American Institutions—a non-partisan and non-sectarian—was organized in New York and incorporated under the laws of that State, Dec. 24, 1889, with its principal office at 140 Nassau street, New York City, and our own Rev. Dr. James M. King as general secretary. This league is strong, representative, active and every way worthy of the confidence and cooperation of all true Americans. It has already rendered very important and heroic service and has plans for the future which require and should command the sympathy and support of the American people. Eminent jurists connected with the League have formulated and the League will suggest for adoption a form of amendment to the Constitution of the United States, as follows: 'No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part, under sectarian or ecclesiastical control.'

"We recommend the appointment of a permanent committee of this conference, consisting of the Presiding elder, one pastor and three laymen in each District, which committee shall have authority to act together in behalf of the Conference, and separately for local purposes within each District. Said committee is authorized to invite the co-operation of our citizens generally, without regard to sect or party for such co-operation with the 'National League' in New York as shall be found wise and practicable.

"We recommend that this committee organized, provide for needed inquiry into existing conditions, especially in the public schools of the State, maintain correspondence with the several District committees and with the 'National League' in New York, and report to the Conference at its next session, with such recommendations as the committee shall deem wise."

Our ministers should all avail themselves of the advantages of the Methodist Ministers' Relief Association. With the meagre salaries they get they can scarcely hope to be able to save any money to provide for their dependent children and families when they die. By a timely foresight, however, they may make such provisions by joining this association of Methodist Ministers' whereby they may amply provide for their dependent loved ones. To fail to do so is the blindest folly. Referring to this very matter in a recent issue Dr. Parkhurst, of *Zion's Herald*, says:

"The wife of one of our New England ministers, recently deceased, came to us with checks of \$500 each, signed by Rev. J. H. Mansfield, D.D., in payment for insurance upon the life of her husband in the Methodist Ministers' Relief Association. She expressed profound and tearful gratitude that her husband had made such provision for herself and daughter, and that the Association had dealt so promptly and generously with her. She desired advice concerning the investment of her money. We told her to put it into three of the savings banks of this city—the Suffolk, Provident and Home—and to leave it there, and not listen to the representations of any investment or stock companies of any description. The money was placed in the several banks as suggested, and she may rest assured that her husband's provision for his family will carry out his thoughtful and loving purpose. There are a large number of Methodist ministers who should hasten to avail themselves of the benefits and advantages of the Methodist Ministers' Relief Association."

Insure Your Lives.

Write to Dr. J. H. Mansfield, Lynn, Mass., for full information.

Rev. J. Benson Hamilton, Hackettstown, N. J., continues to labor for the amelioration of the condition of our dependent negro population. He hopes thereby to arouse and educate the church, so that the General Conference in May may legislate for our deliverance from the sorrow and shame involved. He is speaking five times a week, and uses all the space possible in the church press to add to his weekly meetings the vastly wider audiences they control.

Political Review.

The Democrats in Congress threaten to destroy our sugar industry by adopting the Holman anti bounty resolution, which involves the withdrawal of the sugar bounty. With free foreign sugar, our home industry must perish.

The National Prohibition party has been called to nominate Presidential candidates in St. Louis, Mo., June 29.

Unless New York Democracy unites on a candidate, the Democrats of Iowa propose to present the name of Gov. Boies for the nomination for President. As Iowa is a Republican State, in Presidential elections, the National Democratic party will hardly go to Iowa for a candidate.

The deadlock in the Iowa Legislature has been broken, and Republican Legislative officers elected.

The Mississippi Legislature is now in session, and will probably elect U. S. Senators this week.

Jan. 11, with civic and military display, Major William McKinley was inaugurated Governor of Ohio. Governor Campbell, in retiring, showed every courtesy to his successor, and leaves the capital followed by the best wishes of all classes.

Louisiana Lottery Democrats are threatening vengeance unless they are given representation at the polls in the election next April. Since the Republican demand for representation cannot be lawfully denied, and the Anti-Democratic faction in power will reserve the regular party representation for itself. We cannot see wherein they can enforce their claims.

The People's Party Convention meets at Alexandria, Feb. 17.

While we go to press the regular Republican State Convention is in session in this city. It is sincerely hoped that it will commit itself squarely against the lottery, and put up a good ticket.

Personal.

—The Treasurer of Africa Fund is permanently located, as is also *The African News*, at 210 Eighth Avenue, New York City.

—The wife and son of Rev. M. Q. A. Fuller, Loveland, Tex., has been quite sick with LaGrippe, but at last accounts were convalescent.

—Her many friends in this city and State will be glad to learn that Miss Josephine Cowgill, for several years a missionary among our people in this city, is engaged in the same kind of work in Los Angeles, Cal., and is as deeply interested in the welfare of our people as ever.

—Mrs. Rev. W. L. Duncan, of Huntsville, is spending a few days with her daughter at San Marcos, Texas.

—James Duncan Kennedy, Esq., one of the brightest and most promising young men of his race in this State, died after a few weeks illness in this city Jan. 7. Mr. Kennedy was a brother-in-law to U. S. Naval Officer Patty of this city.

—Mrs. J. P. Newman, wife of Bishop Newman, has been elected fellow in the American Geographical Society. Mrs. Newman has been an extensive traveler, and is said to be the only American lady who has traversed the entire length of the Euphrates valley.

—*Zion's Herald* makes its issue on Jan. 6 a memorial number to Bishop Gilbert Haven. The cent is an admirable likeness.

—Omaha Methodists tendered Bishop and Mrs. Newman a grand reception on New Year's day.

—A beautiful monument has been erected over the resting place of the late Gen. Clinton B. Fisk at Oak Grove Cemetery, Coldwater, Mich.

—A fine portrait of Dr. R. S. Rust was presented to Gammon Theological Seminary at Atlanta, Ga., and placed in the library, where it was unveiled at the recent services in connection with Founder's day. The venerable

Doctor's picture should be, as we hope it will be, placed in everyone of our Southern schools.

—Nearly all of the ministers and members of the Lay Conference visited our office during the session of the conference here. We were glad to welcome them and grasp their friendly hands.

—By the recent death of Bishop Samuel Adjai Crowther, at the age of nearly 80 years, the Church of England loses one of her most effective workers, and the world a noble and wonderful man. Stolen from his African home by Mohammedan slave-catchers with his mother and two sisters, while en route for Cuba he was rescued by a British ship and taken to England, where he was thoroughly educated. At the time of his death he was first bishop of Niger territory, East Africa. He was consecrated bishop in 1854, and by his arduous literary and missionary work proves that no long ages of evolution are requisite to the elevation and education of the colored race to our present plane of civilization.—*Christian Advocate*.

—The death by the gripe of Mohammed Tewfik Khedive of Egypt, and the accession of his son, Abbas, in his eighteenth year, raises the question of English occupation. Egypt is subject to the suzerainty of Turkey; but is granted by the imperial firman of 1866 the right of succession in the reigning family, on condition of paying £720,000 annual tribute to the sultan's civil list.

—Mrs. H. T. Dillon, M. D., daughter of Bishop B. T. Tanner, is not only the first colored woman physician, but the first woman of any race to pass the Alabama State Medical Examination, which she did by a written examination occupying ten days. She passed with a high average, and is resident physician at the Tuskegee, Alabama Institute. Brains and work will tell.

—Rev. A. B. Sanford, of New York, and Mr. D. D. Thompson, of Cincinnati, will assist Dr. G. W. Gray in the editorial work on the *Daily Christian Advocate* for the next General Conference.

—The Rev. Dr. R. S. Rust was recently elected president of the Cincinnati Preachers' Meeting. He seems as vigorous in body and quick in intellect as in the days of his active secretaryship of the Freedmen's Aid and Southern Education Society. He keeps up with the times, and takes a keen interest in all the local and general affairs of the church.

—General S. C. Armstrong, of Hampton Institute, Virginia, who was stricken with paralysis a short time ago, and whose condition was considered hopeless, has gradually rallied. General Armstrong has great vitality, and his friends hope that he may yet be able to resume, in a considerable degree at least, his important work as the head of the great training institution for Indians and Negroes.

—The Rev. Dr. Daniel Wise, the well-known Methodist author and editor, completed his seventy-ninth year on Sunday, Jan. 10. He has the appearance of a man much younger than he is, walks erect with a firm step, and writes with the vigor, force and beauty of his earlier years.

—Bishop Merrill's appearance in the Cincinnati Preachers' Meeting last Monday, was the occasion of such an outburst of applause as must have warmed his heart. He shows the marks of his recent severe illness, but proposes to hold his Southern Conferences. Bishops Walden and Joyce will re-enforce him.—*Western*.

City Church Notes.

(Brief items of news from the city churches will be welcome either handed us by pastors or lay men.)

Dr. Kean, of the Ohio Conference, who has conducted the wonderful pentecostal meetings during the conference, holds meetings at the St. Charles Avenue Church, near Lee Circle, Tuesday, Wednesday and Thursday evenings, of this week, at 2:30 and 7:30.

Mississippi Conference Appointments.

BROOKHAVEN DISTRICT.—Bro. L. Crump, Presiding Elder, (P. O. Brookhaven, Miss.) Augusta—Armstrong Lacey. Brewerton—G. W. Smith. Crystal Springs—Aaron Davis and Wiley McNeil.

China Grove—Richard Roberts. Columbia—Handy Roundtree. Georgetown—Stephen McDavis. Handsborough—Honey May. Hazlehurst—David Ray. Kenolia—J. H. Cook. Moss Point—A. D. Payne. Ocean Springs—I. O. Rucker. Osika—Ephriam Collins. Pass Christian—H. L. Kennedy. Pearlinton and Bay St. Louis—O. H. Flowers.

Pleasant Valley—John E. Foster. Poplarville S. H. Herr. Summerville—P. F. Robinson. Summit and Magnolia—Alfred Handy.

Vernal—J. B. Smith. JACKSON DISTRICT.—Jos. Campbell, P. E., (P. O., Meridian, Miss.)

Benton—J. I. Garrett. Brandon—J. K. Comfort. Bolton—C. H. Brown. Canton—J. C. Hibbler. Canton circuit—Robert McAlpin. Clinton—Simpson Jossel. Edwards—L. J. S. Bell. Green Hill—S. J. Wood. Jackson—A. M. Trotter. Jackson circuit—G. W. Beaman. Pelahatchie—W. H. Mims. Rosemeath—P. H. Hill. Steen's Creek—P. W. Baldwin. Trenton—James Ford.

Yazoo City—J. C. Houston. Yazoo City circuit—J. W. Davis. MERIDIAN DISTRICT.—James M. Shumbert, P. E., (P. O., Columbus, Miss.)

Carthage—J. W. Golden. Chunkey—Melvin Cooper. Daleville—T. A. Cotton. Decatur—Hayward Heslop. DeSoto—Augustus Quinn. DeKalb—Lonis Tate. Enterprise—A. B. Logan. Fiddingsburg—C. L. Cotton. Forest—P. R. Crump. Garlandsville—R. H. Patton. Hickory—M. A. Hobson. Heidelberg—Nelson Toole. Lake—J. D. Walden. Lake Como—Robert Howze. Lauderdale—Moses White. Meridian, St. Paul Church—L. L. Pratt. Meridian, Haven Church—A. J. McNair.

Meridian circuit—Peter Blue. Philadelphia—Simon May. Patchenta—G. W. Brim. Pandling—C. W. Ivy. Quitman—R. B. Anderson. Scooba—W. H. Smith. Shubuta—D. F. Dudley. Shubuta circuit—James Jordan. Stonewall—H. T. Hampton. Waynesboro—Andrew Butler.

VICKSBURG DISTRICT.—Samuel A. Cowan, P. E., (P. O., Vicksburg, Miss.)

Bovina—G. W. Longmeyer. Carey—D. D. Goodwin. Fayette—Nathan Cannon. Fayette circuit—H. R. Erby. Gloster—William Payne. Hamburg—Henry Henderson. Meadville—W. N. G. Lipscomb. Natchez—Marion Buntington. Port Gibson—John Everett. Rodney—Riley Jennings. Union circuit—Andrew Reid. Vicksburg—P. H. Davis. Vicksburg circuit—C. H. Johnson.

BISHOP Foster, in his address to the class admitted to the Cincinnati Conference, said to them: "The church does not try to make men rich. It ought not. There is a great deal too much thought about that. Young men come from the schools and demand so much for their services, when services are worth nothing, or almost nothing. Sometimes it would seem that a good salary and a good location were the only things we had in view. That is wrong—wrong to us and wrong to the souls of men. It disgraces us. It puts us in the position of men who are putting themselves on the market to be sold."—*Baltimorean*.

DAILY BREAD.

Transact business with the men of the world like a person in a shower of rain, staying no longer than is indispensably necessary.—Cecil.

You must try to be good and amiable to everybody, and do not think that Christianity consists in a melancholy and morose life.—Lacordaire.

By flowers, understand faith; by fruit, good works. As the flower is before the fruit, so is faith before good works; so neither is the fruit without the flower, nor good works without faith.—Bernard.

Pure sugar never sours or gets mouldy. True religion is like it.

To-morrow is the day on which idle men work and fools reform.

The hand that gives pleasure to a child does something that is noticed in heaven.

The church member who ain't sure whether all the Bible is true or not, would know if he was a child of God. The child knows his father's voice.

Christ gave more bread to the hungry on that one day than some of his churches to-day give in years.

A backslider is different from any other kind of a sinner, chiefly on account of what he's forgot.

The man who takes a good deal of pride in his own opinions, generally wants the whole of the road for them to go in.

Narrowness in religion is a blue pencil which crosses out that part of the Bible the man doesn't intend to live.

I like to hear the preacher give it to girls about vanity and affectation, but a preacher that wears a wig and colors his hair ain't just the man to do the job.

Every moderate drinker is helping the devil to put chains on an army of boys.

The devil will work harder to get a boy to take one drink than he will to put a jug of whisky into the hands of an old toper.

To deliberately go into temptation is to defy the devil to catch you.

In case of doubt always take the safe side. There is only one safe side with drink, and that is to let it alone.

There isn't a drunkard on earth but at one time used to go around making his brag that he could drink or let it alone.

Take a stand, by deciding never to take another drink. Say no to yourself, and you disappoint the devil.

"The joy of the Lord is the strength of the righteous." Get it and you can stand up under anything. Be happy in the Lord and stay that way, and the devil will wear himself clear out in trying to load you down.

Character is a perfectly educated will.—Novalis.

Not what I have, but what I do, is my kingdom.—Carlyle.

The best thing in the world is to be a Christian.—Phillips Brooks.

The inborn geniality of some people amounts to genius.—Whipple.

Too great confidence in success is the likeliest to prevent it.—Atterbury.

Calumny would soon starve and die of itself if nobody took it in and gave it lodging.—Leighton.

The test of your Christian character should be that you are a joy-bearing angel to the world.—Beecher.

When religion is made a science, there is nothing more intricate;

when it is made a duty, nothing more easy.—Wilson.

Truth from any other source is like water from a cistern; but truth drawn out of the Bible is like drinking water from the fountain immediately where it springeth.—Bacon.

Louisiana Conference Appointments.

ALEXANDRIA DISTRICT.—S. E. H. Morant, Presiding Elder, (P. O., Alexandria.)

Abbeyville—Pompey Bibbs.

Alexandria—A. J. Ford.

Boonville—G. J. Rogers.

Bunkie and Morrow—Joseph Johnson.

Breaux's Bridge—Horace King.

Cheueyville—A. G. Davis.

Cottonport and Bordelouville—H. W. Welsh.

Cade—sup. Richard Drake.

Crowley—sup. B. Nelson.

East Lake Charles—Edward Powell.

Eola and Sunflower—A. H. Banks.

Glencoe and Island—Edward Fields.

Huberville—Willis Carr.

Jeanerette and Petoutville—M. J. Dyer.

Jennings—sup. L. L. Green.

LaFayette—J. W. Pierce.

LeCompte—Ephraim Harrison.

Moreland—sup. W. C. Calvin.

New Iberia—W. B. Anderson.

Olivier—Stephen Tillman.

Opelousas—H. T. O. Abbott.

Pineville and Avoca—Julius Augustus.

Poland—sup. J. Bridget.

Prairie Plessance—sup. S. Strode.

Rayne—A. J. Johnson.

Sorrell and Union Chapel—J. M. Bryan.

St. Martinsville—F. D. Bowers.

St. Peter—J. A. Vincent.

Washington and Ville Platte—Adison Moore.

Waxie and Palmetto—Nelson Burton.

West Lake Charles—sup. T. Williams.

B. M. Hubbard, Principal Alexandria Academy, member of Alexandria Quarterly Conference.

G. W. Wells, Professor in Wiley University, Texas, member of Alexandria Quarterly Conference.

BATON ROUGE DISTRICT.—J. F. Marshal, P. E.

Albert Chapel—P. W. Clark.

Argonne—sup. F. Washington.

Baker, Plank Roads and Zacharie—Charles Barnes.

BATON ROUGE:

St. Mark—sup. Alexander Varice.

Wesley Chapel—W. R. Butler.

West Baton Rouge and Brusle—Z. T. Gayden.

Bayou Goula—Joseph Jones.

Bayou Paul, Courad and Carroll—H. O. Gair.

Clinton—Hampton James.

Hartzell Chapel—E. P. Harris.

Island and Letnast—C. M. Angum.

Jackson—T. A. Brown.

Jones' Creek—sup. G. Washington.

Lavonia and Melville—B. J. Reddix.

Mount Carmel—A. J. Procter.

Merrill Chapel and Mt. Zion—Jules Benu.

Macadonia—D. M. Seals.

Mason and Shiloh—D. G. Pharris.

New Roads—David Harrison.

Plaquemine and Indian Village—J. D. Pool.

Pine Ridge and Beach Grove—sup. R. Thruer.

Priestley Chapel and St. Luke—I. R. Scott.

Rylander Chapel—sup. S. Magruder.

Slaughter, Lindsay and Midway—A. A. Lacey.

St. Peter—O. C. Wright.

Stony Point—Bedford Carr.

Simmes Chapel and Yellow Bayou—G. A. Payne.

Union Chapel and Bayou Letsworth—R. J. Thomas.

Vincent Chapel—N. R. Randolph.

Wesley Chapel and Wilson—J. H. Rylander.

LAKE CHARLES DISTRICT.—W. H. Clune, P. E., (P. O., Lake Charles.)

Armandville—To be sup.

Baldwin—J. W. Mougey.

Crowley, Ebenezer and French Mission—L. F. Abernethy.

Iowa.—O. A. King.

Jennings.—O. K. Woodson.

Lakeside.—To be sup.

Lake Charles.—James M. McDonald.

Welsh.—To be sup.

MISSION DISTRICT.—W. P. McLaughlin, P. E., (P. O., New Orleans.)

Hammond.—R. L. Crawford.

NEW ORLEANS:

Central French Church.—P. J. Robidoux.

St. Bernard French Mission.—To be sup.

First Station Church.—G. B. Giambruno.

Second Station Church.—Sup. O. Russo.

Scandinavian Mission.—To be sup.

St. Charles Avenue.—To be sup.

Water Valley.—To be sup.

MONROE DISTRICT.—Stephen Priestly, P. E.

Altona.—Sup. Milos H. Tchell.

Bastrop and Mer Rouge.—M. H. Hunter.

Columbia.—Sup. Wm. Hiltou.

DeSiard.—F. M. Lashington.

Florence and Big Creek.—Osborn Wilson.

Hard Times.—To be sup.

Island.—To be sup.

James Chapel and Mill Haven.—sup. J. W. Lewis.

Lake Providence.—Alfred Gray.

Monroe and West Monroe.—E. O. Goings.

Mount Nebo.—M. S. Goings.

Vidalia.—sup. H. B. Hart.

Washington and Brodnax.—C. W. Kershaw.

Winnaborough.—Austin Jones.

NORTH NEW ORLEANS DISTRICT.

Emperor Williams, P. E., (P. O., New Orleans.)

Asbury Chapel.—H. C. Armston.

Gretna.—S. S. Wright.

La Plz.—To be sup.

Mandeville.—To be sup.

Milneburg.—To be sup.

NEW ORLEANS:

La Harpe.—A. J. Pickett.

Lower Coast.—To be sup.

Mallalieu Chapel.—D. J. Price.

Mt. Zion.—F. T. Chinn.

Pleasant Plains.—Simon Evans.

St. Matthew.—Frank Walker.

Thomson Church.—Samuel Davage.

Union Church.—J. W. Hudson.

Wesley.—T. J. Johnson.

St. Charles.—Simon Mitchell.

St. John.—Eugene Baptiste.

Slidell and Pearlville.—Alexander Couerly.

White Hall.—Frank Harvey.

J. C. Hartzell, Cor. Sec. F. A. & S. E. Society, member of Wesley Chapel quarterly conference.

A. E. P. Albert, editor SOUTHWESTERN, member of Union Chapel quarterly conference.

Ernest Lyon, Sunday School Agent, member of Union Chapel quarterly conference.

SOUTH NEW ORLEANS DISTRICT.

P. Laundry, P. E. (P. O., Donaldsonville).

Beattieville.—W. J. M. Price.

Camp Parapet.—W. P. Forrest.

Centerville and Verdunville—Joshua Parker.

Charenton—James A. Tircuit.

Darrowville.—R. C. Barrow.

Donaldsonville.—H. J. Wright.

Franklin—Thos. McCary.

Honma and Dulac—Robert Anderson.

Kenner—Samuel Bell.

Klotzville.—H. A. Sorrell.

Morgan City—Travis Larkin.

Napoleonville.—D. G. Butler.

NEW ORLEANS:

Onshman Chapel—M. P. Franklin.

First Street.—T. G. Montgomery.

Haven Chapel—W. S. Harris.

Malden—Wesley Thruer.

Simpson—J. W. Hiltou.

University.—L. G. Adkinsou.

Williams—Henry Taylor.

New Rivers—sup. J. Willson.

Poutchatoula and Springfield—Abraham Hiltou.

Raceland—Alfred Vincent.

Schriever—Stephen Green.

Shady Grove and Franklinton—Charles Crockett.

Thibodeaux—Charles Monroe.

Winstead.—E. B. Richards.

Wian's Chapel and Lee's Creek—E. H. Clark.

Woodlawn—Allen Luster.

W. D. Godman, President Gil-

bert Seminary, member of Winstead quarterly conference.

J. M. Collett, professor in New Orleans University, member of University quarterly conference.

SHERREPORT DISTRICT.—S. Duncan, P. E.

Alpha and Union—sup. J. T. Lewis.

Allen and Marthaville—J. H. Pierre.

Bedford—S. R. Hason.

Bodcane and Asbury—Abraham Venable.

Boyce—M. T. Fairfax.

Campte—P. O. Collins.

Cane City and Scott—Braxton Bolden.

Chalk Levee—sup. J. McKey.

Chopin—Wm. Ector.

Columbus—O. D. C. Bryant.

Coushatta—Wm. Emmett.

East Point—sup. J. Coleman.

Fairfield and Fairview—Emerson Hutchinson.

Fairmount—J. J. Obee.

Fr. Jessup and Maury—sup.

Grand Cane and Bonchrest—Wm. Harrison.

Leesville—J. F. Fisher.

Longstreet and Mt. Zion—Hubbard Daniels.

Mausfield—Hiram Wilson.

Natchitoches and Newton—David Shelby.

Pleasant Hill and James Church—C. W. Reeves.

Robeline—Alfred McGlockin.

Rush Point—George Johnson.

Round Grove, Providence and Jewella—James Robertson.

Shady Grove—H. O. Williams.

SHERREPORT:

St. James—C. D. Shallowhorne.

St. Paul—Reese Thompson.

Vanceville—Sanders Carroll.

Valcour Chapman left without appointment to attend one of our schools.

Mississippi Conference.

This conference opened its twenty-fourth session Jan. 6, 1892, at Meridian, Miss., in St. Paul M. E. Church, Bishop Mallalieu presiding.

The sacrament was administered by the bishop and Presiding Elders.

The bishop addressed the conference and rejoiced to meet the brethren after being absent for seven years, and expressed his pleasure on being present again.

Roll was called, and the conference re-elected J. M. Shumpert secretary, A. D. Payne statistical secretary, and A. M. Trotter treasurer.

A draft of \$524 on the Book Concern dividend and one of \$30 on the Chartered Fund was ordered.

Rev. B. L. Crump, Presiding Elder, reported the Brookhaven district, Rev. J. Campbell, the Jackson district, Rev. J. M. Shumpert, the Meridian, and Rev. S. A. Cowan, the Vicksburg district.

These reports indicated general prosperity.

Dr. S. A. Keen of the Cincinnati Conference, Rev. C. L. Harris, pastor Congregational Church, Meridian; Rev. Mr. Mitchell of the A. M. E. Church, and Rev. M. Marsh

Andrew Reid, C. H. Johnson, A. J. McNair, I. C. Rucker, Simpson Jossell, Melvin Cooper and William McMorris were elected elders.

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That it makes lighter, sweeter, more nutritious and healthful food than any other.

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This is why the Royal Baking Powder is the only absolutely pure baking powder made.

of the Baptist Church were introduced.

SECOND DAY.

Devotions by Dr. Keen.

After approval of the journal, the characters of all the effective elders of the several districts were passed, and they reported their work and benevolent collections.

Dr. J. C. Hartzell, corresponding secretary of the Freedmen's Aid and Southern Education Society, Rev. M. O. B. Mason, Field Agent, Hou. James Hill, postmaster at Vicksburg, Rev. L. L. Shumpert of the Upper Mississippi Conference, Dr. Andrews, pastor M. E. Church South, Meridian; Elder Watson and Rev. M. M. Mayo of the A. M. E. Church, and Dr. Sawyer of Rust University were introduced.

Dr. Sawyer addressed the conference in the interest of Rust University, and Dr. Mason thrilled the conference with enthusiasm, as he represented the Freedmen's Aid and Southern Education Society. James Drayden was reported deceased.

Andrew Reid, C. H. Johnson, A. J. McNair, I. C. Rucker, Simpson Jossell, Melvin Cooper and William McMorris were elected elders.

THIRD DAY.

THE PREACHER IS GOING TO LEAVE.

BY A FARMER'S WIFE.

Now, husband, is it just a fact
The preacher's going to leave?
I heard it over to Brother Smith's,
But didn't dare believe.

Such dreadful news. Now we can't get
No one to fill his place,
And help us with such holy zeal
To run the Christian race.

Yes; then 'tis true. What will we do?
Whatever will the children say?
Last year he christened Bob and Tom,
And Lulu just last May.

And Suke and Jake, when they cum
hum
From off their wedding tower,
Will think that Satan now will come
To reign in all his power.

'Twas just a month ago to day
He married them, you know,
And laughed and joked with everyone
Till nearly time to go.

And then he prayed that they might
build
For God an altar high,
Of pious words and Christian deeds
To reach up to the sky.

And he has always preached to us
The Saviour's gospel word,
And kept us Christians all to work,
And hearts of sinners stirred.

How can he think of going off,
And leaving us just now?
Who'll teach the youngsters what to do,
And when to pray and how?

And then, too, John, oh, do you mind,
When little Tim was taken,
The whole world grew so black just
then,
And we were all forsaken?

The good Lord seemed so far away,
And our hearts so full of fears,
We could not find where "Jesus wept,"
For the bitter, blinding tears.

Our preacher took the blessed Book,
And read the story through;
Somehow he thought that Jesus wept
Brought peace and comfort too.

And when I asked to tuck once more
Our boy within his crib,
He stood beside our darling's form
And held the coffin lid.

Oh, John! my heart seemed breaking
then,
I could not give him up;
Our pastor prayed to God for strength
To drink the bitter cup.

And, John, when we were kneeling
there,
Beside our precious son,
'Twas he who taught our fainting
hearts
To say, "Thy will be done."

And thus he bound the bruises up,
And poured the healing balm;
Till Christ's own Comforter had come,
And brought us peace and calm.

And so he shared in each one's joy,
And bore their grief and woe.
Oh, John, he'll change his mind, we
think,
We'll never let him go.

—Selected.

The Household.

Things Here and There.

Never leave vegetables in the
water after they are cooked.
Brass mounted mirrors surmount
the newest dressing tables.

If you rinse the floor and shelves
of your closet with clean lime
water after scrubbing, they will be
delightfully clean and pure.

Clean collars on woolen jackets,
men's coats, etc., by sponging with
ammonia and water, then with
alcohol, then rub dry with a flannel
cloth.

Dr. Norman Kerr says: "Total
abstinence is the surest way, all
other things being equal, of attain-
ing the highest physical, mental,
moral, and every other kind of
health."

In making cakes it is of very
great importance that the ma-
terials be of good quality. It is
better to make a plain cake of good
materials than a rich one of those
of an inferior quality.

The most serviceable house wrings
are old flannel or merino under-
wear, or old cotton flannel. These
never show lint, and can be wrung
out nearly dry from hot water
without losing their moisture and
warmth.

Linen cuffs are worn consider-
ably with tailor dresses or with
cloth toilets less severely made.
They are fastened with link but-
tons in the inside of the arms, and
are small and close, as of necessity
they must be.

General News Items.

Nashville, Tenn., had a \$600,000
fire Jan. 2.

John A. J. Oresswell, ex-post-
master general, died December 23
of pneumonia, making the seventh
of Maryland's most prominent citi-
zens carried off within a few days.
Mr. Oresswell was born in Port
Deposit, Maryland, Nov. 28, 1828;
was graduated from Dickinson
College in 1848, and admitted to
the bar in 1850; was a Union man,
assisted in raising troops for the
Federal army as Assistant Adjutant-
General; was in Congress two
years, and in 1865 elected to the
Senate. In 1868 was elected Sec-
retary of the Senate, but declined,
after the expiration of his term. In
1869 he was appointed postmaster
general and served five years, when
he resigned.

The inactivity of colored people
in trying to redress wrongs will
surely have a bad effect upon
them. Last week a mob entered
the jail at Waycross, Ga., to shoot
some prisoners. Everything was
dark, and the prisoners escaped
by being silent and clinging closely
to the side of the wall, while their
beds were fairly riddled with bul-
lets. In North Carolina a colored
man was hung for stealing a
syringe. During the latter part
of the week, in another state, a
mob broke into the jail, over-
powered the sheriff, and killed two
who were suspected of murdering
a white man. About the same
time people in Louisville, Ky.,
were protesting against their State
adopting a separate car law. The
people of South Carolina and Vir-
ginia are in a ferment over the
same thing. And yet but very lit-
tle support is given to organiza-
tions whose avowed purpose is to
redress just such grievances. Just
as long as this inactivity lasts, will
they have to submit to such in-
justices, and the farther off they
put the time when their effort will
be concentrated to overcome them,
the harder will be the struggle
they will have.—Ex.

Does Protection Protect?

Certainly, in one instance, it does.
Hood's Sarsaparilla is the great pro-
tection against the dangers of impure blood,
and it will cure or prevent all diseases
of this class. It has won its name of
the best blood purifier by its many re-
markable cures.

The highest praise has been won by
Hood's Pills for their easy yet efficient
action. Sold by all druggists. Price,
25c. per box.

The Sideral Messenger for De-
cember, 1891, will be found to be
as interesting and instructive to
the young and old astronomers as
ever. Subscription, \$3 per annum.

Our Symposium.

The Growth of Christianity.

If we sum up the encourage-
ments to hope, founded upon the
success of Christian work, the fig-
ures are as follows:

Three centuries after Christ
there were 5,000,000 Christians.

Eight centuries after Christ
there were 30,000,000 Christians.

Ten centuries after Christ there
were 50,000,000 Christians.

Fifteen centuries after Christ
there were 100,000,000 Christians.

Eighteen centuries after Christ
there were 174,000,000 Christians.

Now there are 450,000,000 Chris-
tians.

The followers of the three reli-
gions—Confucianism, Buddhism
and Taoism, all combined, are less
in number than the Christians
alone.

Including the latest division of
Africa among the European pow-
ers, about four-fifths of the land
of the world is under Christian con-
trol.

Hearing the gospel without do-

ing it, is not in itself a help to god-
liness. To attend church regular-
ly without deciding to serve either
God or the devil, may harden a
man's conscience even more than
staying away from church. In a
recent address at Inverness, Scot-
land, Mr. Moody expressed his be-
lief that "the skeptic is not the
hardest man to reach." In his
opinion "the hardest man is the
bald-headed man at the end of
the pew, who has heard the gospel
for twenty-five years, and allowed
it to run off like oil from marble." From all which it does not follow
that it is better to stay away from
church than to go there, but rather
that it is better to be a doer of the
word as well as a hearer.—S. S.
Times.

Rev. A. E. P. Albert, D.D., ed-
itor of the SOUTHWESTERN of
New Orleans is an intelligent, well
educated and genial Christian gen-
tleman, and a successful minister
of the gospel. He conducts ably
the paper which is an official or-
gan of our church, having been
appointed to that position by the
General Conference. This gifted
and pious man, occupying an im-
portant place in the most numer-
ous religious body in the United
States, is the victim of mortifying
injustices; ordinary comforts are
often denied him and his liberty is
menaced. We do not wish to be
understood as saying that he is es-
pecially singled out, but we speak
of him as a representative man
among a people long held in bond
age, who in their quarter of a cen-
tury of freedom have made rapid
strides in the acquisition of wealth
and education. The duties of Dr.
Albert are such that he travels a
good deal, and upon his journeys
these troubles occur. Only re-
cently he has found trouble in get-
ting anything to eat, and that in a
land of plenty, and he narrowly
escaped a Texas jail because he
occupied a seat in a car for which
he had paid, but his occupancy
was objected to by certain "chiv-
alrous" passengers. In the ad-
justments which followed the
"Emancipation Proclamation" dif-
ferences and difficulties were un-
avoidable, but it would seem that
the time has fully come when any
man who conducts himself properly
and pays his way may obtain such
food and other accommodations as
are accorded to his fellow travel-
ers. We trust that this matter
may be agitated until here, as in
England, there be no discrimina-
tion at hotels or on the cars, be-
cause of color.—Pacific Christian
Advocate.

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Stands at the head of all blood me-
dicines. This position it has secured
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and by the certificates of thousands
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remedial worth. No other medicine
so effectually

CURES

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periority of Ayer's Sarsaparilla over all
other blood-purifiers. If it was not the case,
the demand for it, instead of increasing yearly,
would have ceased long ago, like so many
other blood medicines I could name."
—F. L. Nickerson, Druggist, 23 Chelsea st.,
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rheum. It was all over my body, and noth-
ing the doctors did for me was of any
avail. At last I took four bottles of Ayer's
Sarsaparilla, and was completely cured.
I can sincerely recommend it as a splendid
blood-purifier."—J. S. Burt, Upper Kewick,
New Brunswick.

"My sister was afflicted with a severe
case of

SCROFULA

Our doctor recommended Ayer's Sarsaparilla
as being the best blood-purifier within
his experience. We gave her this medicine,
and a complete cure was the result."
—Wm. O. Jenkins, Beweese, Neb.
"When a boy I was troubled with a blood
disease which manifested itself in sores on
the legs. Ayer's Sarsaparilla being recom-
mended, I took a number of bottles, and was
cured. I have never since that time had
a recurrence of the complaint."—J. C.
Thompson, Lowell, Mass.

"I was cured of Scrofula by the use of
Ayer's Sarsaparilla."—John C. Berry, Deer-
field, Mo.

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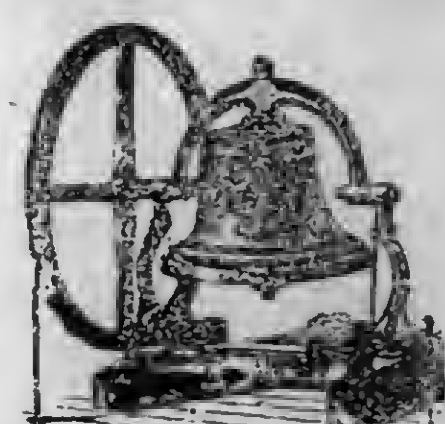
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Mr. Editor: I want to find my husband, Albert Goud. The last I heard of him was in Montgomery, Ala., during the first part of the war, when he was being taken to Texas. He was brought from Richmond to Montgomery by John Glover, and was formerly owned by Abraham Wyrtick, a miller. Address Anna Goud, 94 Polymnia street, New Orleans.

Mr. Editor: I desire to find my two brothers, Sam and John Morton, who belonged to N. Bynum. The old man died and his daughter Martha, married a Chambers, and took my father, Stephen. Harriet married Abe Morton, and went somewhere in Tennessee, taking Sam and John. They went back to Stokes, N. O., and left them there after surrender. Father and mother are getting old. There were ten of us. I am now a Nellie Johnson, the wife of Rev. S. L. Johnson. Boon, N. C.

Mr. Editor: Please find out for me as to the whereabouts of Jack Dawson, who belonged to a man by the name of Bell, during the war. Bell lived in Williamson county, Tenn; Susan, who belonged to a man by the name of John Congo, also of the above county; Jane Lack, who belonged to a man by the name of Abner Lack, of said county. My oldest sister Susan's sons, who moved to Pickens county, Ala., from Tennessee; Mims and Henry; Lindsay, the youngest son of Kitty Lamkin; Jane, Emma and Mary; my sister Kitty's children, who were raised up in Alabama. The speculators bought my mother, myself and my two sisters, Jane and Kitty, and brought us to Pickens county, Ala. Ella Lamkin, Gainesville, Tex.

Dukehart's Emulsion of Cod Liver Oil and Malt is in my opinion very valuable in all throat and lung troubles.—W. F. Godwin, M. D., Reisterstown, Md.

Bishop J. H. Vincent, D.D., whose fertile brain is ever devising means for the accomplishment of good while "Beyond the Sea," and unable to use his voice, published a Pocket Calendar for 1892, with holiday greetings; a copy of which he sends us.

The Monitor, of Philander Smith College, Little Rock, Ark., for December, contains a full history of that excellent institution from its inauguration to the present.

The Florida Sentinel brought out a splendid holiday edition. It was highly creditable to all concerned.

I was so much troubled with catarrh it seriously affected my voice. One bottle of Ely's Cream Balm did the work. My voice is fully restored.—B. F. Liepner, A. M., pastor of the Olivet Baptist Church, Philadelphia, Pa.

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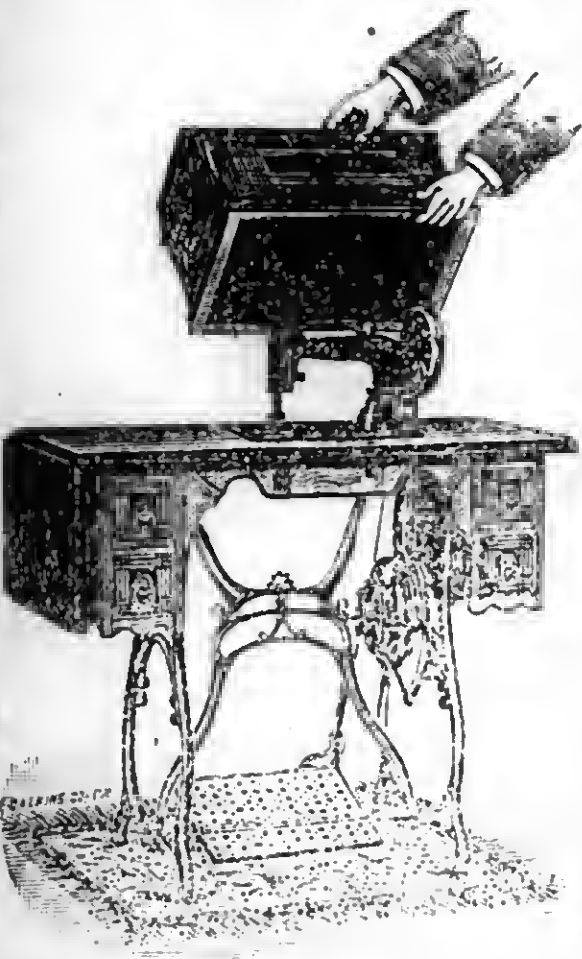
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Arrival and departure of trains, in effect at New Orleans, March 8, 1891.

LEAVE	SCHEDULE	ARRIVE
No. 2, 7:00 a.m.	Local Mail and Express.	No. 1, 7:00 p.m.
No. 42, 8:00 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago and St. Louis.	No. 41, 8:25 a.m.
No. 46, 12:01 p.m.	Chicago and New Orleans Limited. Solid vestibule train bet. New Orleans & Chicago.	No. 45, 8:00 p.m.
No. 42, 8:00 p.m.	Memphis & Kansas City Fast Mail. The only line running Curs through to Kansas City without change. Sleeping cars through between New Orleans and Memphis and Kansas City.	No. 41, 8:25 a.m.

THE Rev. J. D. Walsh, D.D., of Lexington, Ky., had an article in the *Western* of Dec. 24, on The Negro Problem, in which he says, at "the call for the election of a negro bishop in the Methodist Episcopal Church, which Dr. Albert J. R. Matthews, in the *SOUTHWESTERN*, has awakened increased interest in this hard problem." He cites several able articles on the subject which have recently appeared in

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WHOLE NUMBER 1,161

The Southwestern,

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Editorial Notes.

"They talk about a woman's sphere. As though it had a limit; There's not a spot in earth or heaven, There's not a task to mankind given, Without a woman in it."
—Selected.

NEARLY 3000 people were in line in the grand Emancipation celebration at Benna Vista, Ga., Jan. 1.

If Bishop Mallalien believes in anything at all, it is revivals and conversion. He prayed for the conversion of ten thousand this year in the California Conference. We say to that, Amen.

THE Detroit is the only conference in which there is a secretary of examinations who keeps a full and continuous record of the examinations of every man from the time he joins conference until he closes his course of study.

It may not be generally known that Dr. Benjamin Richardson, the famous London physician, was a drinker when his physicians assigned him to the task of investigating the action of alcohol on living tissues. He took a year for his experiments and came out a total abstainer.

It is a matter of special interest that in both New York City and in New Orleans persons speaking Arabic have, during the month of October, been supplied with the Scriptures in that language by the American Bible Society. The issues from the Bible House in October were 85,138 volumes; issues since April 1, 540,022 volumes.

Dr. Leonard, in *Christian at Work*, says: "The saloons of the country—of which we have in the city of New York 8,885—are licensed by the votes of church members, and a considerable part of the profits of this dreadful business goes into the public treasury. Thus church members become partners in the saloon traffic, and responsible for the evils it inflicts upon society."

If any of our readers are disposed to think that an editor has an easy time of it, we commend to them the following statement from the address of Dr. E. E. Hoss, before the Ecumenical Conference, remarking that he has not covered the whole ground: "Think of a man—one man—having to write 'leaders' and gather items, and answer correspondents, and make clippings, and redress and curtail too bulky communications, and keep a look out over the daily papers and leading reviews, and look over his household, and bring up his family respectably, and give a little time for personal piety!"

For the SOUTHWESTERN.

How to Meet the Demand.

Mr. Editor:—Lately I have received a number of letters from pastors, stating that they have frequent calls from their people for cheap Bibles; and some have not the money to pay for them. They propose, if I will send them a few dozen of such Bibles and Testaments, that they will be responsible for them—sell what they can, pay for those sold, and return the unsold early next fall. It is with sincere regret that I am obliged to decline their proposition.

1. Because I am not authorized by the Bible Society to put out Bibles in this way.

2. Because the society is unable to do business in this way.

It would require millions of capital to make the Bibles and pay clerk-hire to keep the accounts. The society has no large stock and endowment, as is supposed. Of the millions of Bibles made, it receives no profits from what are sold; and a very large per cent goes without any return, as they are given away to supply the destitute at home, and to furnish the work of missionaries in foreign countries.

I respectfully ask space in your valuable paper to give a plan by which the preacher or anyone else can supply the people, churches and Sunday schools with cheap, readable Bibles and Testaments in places where there is no Bible Society or depository. It is simple and practical. Write me and I will send catalogue, showing type, price and kind of binding. With these in hand, each person can select what is desired and hand the money to the preacher. When Bibles enough to fill a box have been selected, send me the money with the list of Bibles desired. I will at once ship by freight, or as requested.

Lately, two brethren have supplied their people in this way. One sent an order for 70 Bibles, in value \$49.75; the other 158 Bibles, in value \$32.

In one of these clubs, there were five persons who wished names printed in gilt on their Bibles. This, the Bible Society did at cost, for 15 cents each.

When the Bibles arrived (and it was all done in a few weeks), a day was appointed for distribution. The parents and children, the stranger within the gate,—all were there to receive their own Bibles. You may imagine the scene! It was a day of good works—an event not to be forgotten.

Notice of this plan can be given from the pulpit and Sunday school. The preacher in his pastoral visits and as occasion may offer, can show the price list and catalogue of Bibles; and the people can make their selection. By so doing the minister will be a real pastor, an apostolic preacher of the Word—even the words of our Lord Jesus Christ and the doctrine which is according to godliness.

In my travels, I frequently meet with parents who wish a cheap Bible for each of their children who can read, so that they may read the Scriptures verse about in the family circle. They are poor and cannot afford expensive Bibles. Brother, will you help these parents and children? Address:

W. B. RANKIN,
District Superintendent,
Austin, Texas.

For the SOUTHWESTERN.

Our Mistakes.

BY REV. G. J. IZARD.

The first thing I wish to say, dear Dr. Albert, is that the SOUTHWESTERN is everything it claims. From it we get the needed information in regard to our church and

work. With pain we discovered a mistake our great church has made. This was revealed to us by the pen of Dr. Potts, which comes through the SOUTHWESTERN. The mistake referred to is one that the church will and ought to regret until it is corrected. Surely, Dr. Potts struck the string that sounds louder than all the rest, when he said that separating our white and colored work in the South was a blunder of no small thing. Any person who can see the future a hand's span, sees at once that the wall of prejudice that was erected by the introduction of slavery was heightened and fortified by this separation. If I understand the Methodist Episcopal church, her theory is (saying it all in one sentence) to respect principle and not color, and to separate the conferences on account of a prejudice that existed against the church by other denominations was to deny her claims.

Some claim that the white membership in the South would increase by this separation. We will admit that; but the increase will and has been small and slow, and at the same time, if this increase has been on account of their being no Negroes to unite with in the M. E. Church, is an increase in number and not in love. Such a spirit is the same that existed in the church previous to 1844. And when our church bowed to this spirit she greatly forfeited and went back on her claims. Think of the great numbers of African descent that stand ready to join us when the church shows that she yet retains her claims.

Don't you think the number of colored people in the South who would join us is greater than the number of whites who would leave us or refuse to join us on account of the Negro? I think so. It is sad also to know that not a few of our colored brethren concurred in the plan of separating. The separating of the conferences is not the only mistake the conferences have made. These schools also. The getting rid of white Presiding Elders in our conferences is undoubtedly another grave mistake. We need them among us; not because we feel inferior in any respect, for we have as good timber for Presiding Elders out of Ham, as ever was in Shem or Japheth; but we need them among us to show that the church has not lost a single quality that the sainted John Wesley left when he took his letter about 10 o'clock a. m., March the second, 1791, to unite with the church triumphant. If there is anything that makes a ripple on the sea of pleasure in glory, or disturbs the sanctified soul at rest, it is when one goes back on a pledge made to him when he is taking his departure to go where he shall know as he is known. That soul in glory sees and knows all we do. Certainly, that soul can not feel happy when he sees our mistakes, no more than God does when he sees them.

We promised to say no more on the colored bishop question. But please allow me to say just here, Doctor, that the speedy election of a colored bishop is hinged upon the consolidation of our white and colored work in the South.

I am sorry to know that there is too much color line feeling in the M. E. Church. It cannot be that those who advocate color line think it is the best for the whole church. In my judgment, the ostracisms that are thrown against the colored people of the South come through the color line theory which is advocated so extensively by colored people. Take for instance, the Jim Crow car law. Is it not precisely the theory, preaching and teaching of the A. M. E., A. M. E. Z., U. M. E., and other colored Christian denominations?

They of the color line churches have no right to kick against the separate car law, for it is their production. Such denominations certainly are detrimental to the colored people. Let the theory of our church be what it may, but its working in the South is nearly the same as the other denominations.

We pray God the day is not far distant when our people will see the light and except it.
Richmond, Texas.

None But Paupers Need Apply.

BY REV. JAY BENSON HAMILTON.

It is hard to believe that our church has ever intentionally announced, concerning the relief for destitute ministers, "None but paupers need apply." It is difficult to listen patiently to those who attempt to justify the pitiless examination endured by the applicant for aid. To reveal its cruelty and impertinence, each pastor has but to imagine himself questioned in a similar manner by the estimating committee of his quarterly conference.

1. What property have you?
2. What property or income does your wife have?
3. What do your children earn?
4. Will you report to us to be credited upon your salary, your marriage and lecture fees and the presents you may receive?

Where is the minister who would submit to such offensive meddling? Alas! the only minister compelled to endure this humiliation is the "worn out minister." What adds to the shame and sin is that the torturers are his brethren in the ministry. They remind him frequently that they love and revere him for his faithful service to which the church is indebted for all its wealth and power. If it were not cruel to suggest it, we might wish that every torturer might himself be tortured in the same way by his church. But then it will be unnecessary, for very probably his brethren will do him that service by-and-by. What a pathetic scene a conference love feast is! Who can listen unmoved when the veterans tell the story of their arduous service and murmur with tears or shout with lusty fervor their love for the dear old church! Who fails to feel a heart-pang as he looks at the white hairs and wrinkled faces and remembers that these heroes must plead to abate poverty to obtain a beggar's pittance.

For the SOUTHWESTERN.

Women's Society.

BY EMMA BUCKNER.

The variety we exhibit in our churches, our societies, our modes of worship, is not an evil to be mourned over; it is a positive blessing to our cause. And Professor Christlieb has well added: "The diversity in our methods of training for the foreign field is, beyond question, more calculated to form a missionary of strongly individual character than Rome's principle of subjecting all alike to a uniform compulsory system of blind obedience."

A marked feature of late of the home agencies of the Church of Evangelization, both in our own country and through other distant regions of the world, is the organization of numerous women's societies, generally as adjunct to the other male-officered organizations of the various denominations. It is certain that the women of the church especially should be zealous in missions. In their social position they owe much more to Christianity than do men. Ever since the Lord honored the Virgin Mary above all the human kind with the maternity of Himself,

womanhood wherever Christianity has prevailed, has been a pruner and a nobler estate. Last year the receipts of the Woman's Foreign Missionary Society of the Presbyterian Church were over \$127,000, to which should be added nearly \$35,000 from auxiliary societies. The Women's Society of the Methodist Church has appropriated this year \$71,000. The three Women's Boards, acting as auxiliary to the American Board of Commissioners for Foreign Missions, raised last year upwards of \$126,000. The Baptist Women's Foreign Societies contribute \$65,000 annually. And there are many other movements along this line of Christian activity, in the interest of both foreign and home evangelization.

few causes of anxiety, however, naturally suggest themselves; and yet it is nothing more than right to frankly acknowledge that generally the theoretical difficulties have not appeared in practice. Perhaps, however, it is because largely they were so anticipated. Women have a very happy knack of avoiding difficulties which have been pointed out by men, and thus illustrating to the men, that they are not after all such superior beings. But it is well to remember that it is not desirable for women's societies to occupy such a position with such resources as that it shall come to be the men's society as the missionary agency for the male members of our church and the women's society as the missionary agency for the female members. It was not the original intention to have any such divisions in the household of faith. It was distinctly proposed—and therein is the charm and warrant of the whole movement, that without withdrawing contributions from the regular agencies, but the rather increasing them, Christian women, impressed with the special obligation of their sex to Christianity and with the demand of degrading womanhood everywhere for the same uplifting power, band themselves together for special sacrifices, because more than all possible general effects for the evangelization of women. Those who simply transfer their contributions to the treasuries of the woman's movements, fall out of the line of the beautiful and grand intention that has received so many signal tokens of the divine approval. It is also desirable that the auxiliary character be retained. And the burden of this responsibility the sisters themselves should carry, for it places men in every embarrassed circumstances when they are obliged to be the monitors of any suggestions.

It should not escape the minds of women, that many of their number who are coming to the front as custodians and counsellors of vast missionary interests, can hardly expect, with all the excellencies of judgment, to step at once into responsibilities for which many brethren have been in special training for many years. Then, too, when we consider the thorough cool judgment that needs to be passed upon questions of qualifications for appointment and of many details of the work upon the field; and when we all remember, as we do with unspeakable gratitude to God who made our mothers, wives, sisters and daughters, with what larger and more tender hearts he has endowed them, and how blessedly judgment and reason and experience are often swept away by the flood tide of their affection we are convinced that, while women can overcome difficulties better than men, men are better constituted to avoid them, and that it will be wisdom for all women's missionary boards to act upon this principle in their

relations to the boards of the general agencies. Besides, it is very desirable that this supplementary and adjunctive idea be impressed upon all the missionaries who go out under the specially fostering care of women's societies. These female missionaries find their largest sphere of usefulness by fitting right into the work of those sent out by the general societies. Independent antagonistic judgment will be most unfortunate and disastrous. The best guard against this evil is the prayerful and thoughtful maintenance at home on the part of all the women's societies of a hearty and adjunctive relation to the General Missionary Societies of the church.

Simpson M. E. Church, Indianapolis, Ind.

For the SOUTHWESTERN.

Are Our Churches a Place of Barter?

This is a question which seems to be too little thought of by the majority of our Christian brethren; they seem to wink at this evil as did the priests of old.

The ministers and officers have opened the way by giving the so-called church festival as a means of raising their church funds. This step leads to further profanation. The people, of course, being invited to come and give their money in exchange for the articles carried there for that purpose, the church becomes a place of exchange. Hoping to profit by the example of a class of their leaders, the laity, that is, a portion of them, by permission given by those in authority, give a festival in the church, it being a convenient place.

In comes the worldly or sinner man with his festival, the profits of which are shared with those that possess authority. During the meantime, patting, dancing and swearing is carried on around the church.

This pollution of the house of God was in vogue when Christ was on earth. In those days the temple was the shrine of worship, and as thousands came without bringing with them appropriate offerings, shrewd votaries peering beyond the clamor of devout service, saw an opportunity of adding worldly possessions to their spiritual needs, by offering for sale oxen, sheep and doves, to those who wished to purchase such for sacrifice.

Christ drove them out of the temple, and said unto them: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21, 13.) Will the bishops and pastors grasp the whip, and in the name of God, drive these desecrators from the church?

O Lord, how long shall this crying evil pervade our churches?
J. R. KIRKPATRICK.

THE Wesleyan Christian Advocate (M. E. Church South) shows its contemptible disposition toward our white work in Georgia by its unkind reference to the late session of the Georgia Conference held at Atlanta recently. It says:

"It is a small affair, and affords a pointed illustration of the wisdom of Bishop Foster's speech before the mission board of his church. There are about thirty members of the conference, and a little over three thousand members of their church in the State. These are almost entirely of the poorest and most illiterate class, and of course their aggressive force is small. The men composing the conference seem to be honest and earnest in their way, but the large majority of them are men of little or no adaptation for the demands on the church. The whole thing is but another proclamation of the mind of the people, that there is no need for that church in our State."

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, that all anonymous letters go directly to our waste basket; 2d, Letters must be written on only one side of the paper; 3d, No frivolous questions will be noticed; 4th, Abbreviations should not be used; 5th, Notes and items must be condensed so as to insure brevity; 6th, We return no manuscript.

Appeal from Fort Smith, Ark.

Last February Bishop Newman appointed me to this city, to rebuild our church which had burned down. We have the building up and finished (No. 6, A) in our catalogue. It is now ready for the furniture. To do this we have completely exhausted our resources, and unless we can now secure a little help from abroad to assist us in furnishing the church, it must stand idle for a long time. That would be disastrous to our interest, both in the city and surrounding country. We need pews, organ, furnace, carpet, pulpit chair, and 150 chairs for class rooms. We need \$1,500 over and above anything we can hope to raise. Bishop Bowman and Newman each wrote that they would each be one of fifteen to pay this \$1,500. Who will be the next? We are needed and wanted down here, which is evidenced by the fact that the business men of the city have given me \$4,000, and not one of them members of our church; money talks. I wish some one who reads this article would send us \$1,000, and name the church. It would reflect credit upon any name, as it is as fine a church building as there is in the city, and I am sure that within three months from dedication, we would have as large a congregation and Sunday school as there is in the city. Seats cost \$2.50 each. I hope each one who reads this will send us the price of a seat, at least. Help just a little. Reference: Bishops Bowman, Newman, Mallalieu, Ninde Merrill, and Drs. Gray and Hartzell.

W. H. WILLIAMS.

Pastor M. E. Church, 1113 Oak street.
G. W. Brothers, Cuero, Texas.

This is my second year. I have been very successful thus far. We hope by dint of hard labor to make a success of the work this year. Our first quarterly conference was held on the 2nd and 3rd, by Elder E. Henderson. There are two classes of people in the church. The religionists, who love God by trying to do right, and the Christian, who are inspired to do right by loving God. Mr. S. H. Tanner of Columbus, Texas, is now building my church here, which will be the church of this town.

Catarra is not a local but a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.

Letters from the Laity.

Some one sends reports of Epworth League meetings, but does not give the location of the league.

Mrs. E. B. Lester of Batesville, Miss., writes that Rev. S. D. Troup has had a successful year, having had several conversions.

Notes From Nashville.

The convention of the Colored Educators, which met in this city on the 29th 30th ult., was attended by a large number of representative men engaged in the educational work among the colored people. Prof. Gregory, of Howard University, presided, and Prof. S. G. Atkins, of North Carolina, was secretary, and the business was conducted in a creditable manner. The papers read were excellent in matter and delivered with ease and sometimes burning eloquence, and the debates on the questions advanced clear thinking and pertinacity in maintaining the opinions of the speakers.

The welcome address on the part of the mayor of Nashville was delivered in a friendly and courteous spirit. The governor of the State was not present, but sent Adjutant General Norman, who represented the governor, most cordially welcomed the Educators to the capital of Tennessee and spoke in warm terms of the noble work in which they were engaged. The

other addresses of welcome were by the residents of Nashville, and the responses were by the president and other members of the convention.

The closing address was by Dr. Hartzell, who made some excellent points on the progress of education among the colored people and especially in the lines of industrial work. The attendance at the convention was all that could be desired, the largest churches in the city were found at times incapable to seat the multitude.

The association determined to hold its next session at Wilmington, N. C. There was also a committee appointed to consider the feasibility of holding a summer session somewhere in the mountainous region of the South.

There was much of the social element at the convention, and numerous parties became acquainted with each other and friendships formed that will be pleasant remembrances in the future.

The saddest event that has occurred in this city for many years was the death of three firemen in a fire which occurred on the night of the 22d inst. A seven story building was among those that were burned, and when the fire was raging these three firemen were on the roof of an adjoining building using their hose when the wall fell, crushing them beneath its weight, and nothing but the charred remains of the three men was found when the fire was extinguished. They were all colored and had charge of one of the engines in this city.

Their death has stirred a sentiment of respect for the colored man in Nashville, which will not soon die out. The funeral of these men took place on the following Tuesday from the capitol building, which was placed at the disposal of the friends by the city authorities. A larger concourse of people has never been gathered in and around the capitol, on the streets of Nashville as the funeral cortege proceeded with their remains to their last resting place.

In the funeral procession were all the engines of the city, and the engine of the men who were killed was draped with deep mourning. The chief of the fire department and the president of the Board of Public Works spoke very feelingly of the men and their work, and of their death and of the cementing of the ties of friendship between the different families of the race in consequence of the death of these men. They died at their posts, and as far as this world is concerned, they covered themselves with honor and glory.

They were all members of churches; two of them were Methodists and one Baptist. One of them was formerly a student of Central Tennessee College, two of their wives were also former students. Their names were C. C. Gowdy, Stokley Allen and J. Harvey Ewing. These names will long be remembered in this city.

There is no special revival work going on in this city at this time; the church seems to be enjoying quiet, perhaps a quiet that is not prophetic of a healthful rest.

The Central Tennessee College is crowded, and many applicants have already been refused rooms and are seeking homes in the city. The medical, dental and pharmaceutical departments have been unusually large; over 130 students have been enrolled in these departments. The industrial department is going on successfully; young men are being fitted for the various trades. The work in the mechanical shop, under Prof. Sedgwick, is attracting special attention from the character of the work and the facility with which it is accomplished.

The telescope built for the university at Appleton, Wis., has been set up, and having been tested, has been found to work admirably.

Here is an opportunity for young men with mechanical genius to learn work that is done in less than half a dozen places in the United States. J. BRADEN, Nashville, Tenn., Jan. 14, 1892.

Books and Current Literature.

The Quarterly Register of Current History, published by the Evening News Association, Detroit, Mich., is unique in its treatment and exhibition of current history in all lands. The fifth number completes the first volume. \$1 per year. 25 cents a copy.

Among recent publications which we have received and commend to our readers are the following: Methodism, a Retrospect and an Outlook, a fine poetical production, by Charles Wm. Pearson, A.M. Leatherette, price, 25 cents. White cloth gilt 30 cents. New York, Hunt & Eaton; Cincinnati, Oranston & Stowe.

The Debater's Treasury, comprising a list of 200 questions with notes and arguments, by William Pittenger. Philadelphia, The Penn Publishing Co.

The Principles of the Art of Conversation, by J. P. Mahaffy; published by the same company.

Also, Correspondence, including suggestions, precepts and examples for the construction of letters, by Agnes H. Morton; published by the same company.

Of all the economic evils that flit money from our farmers and retard their prosperity, none is more widespread and disastrous than the speculation in futures. This remarkable statement is made by so conservative an authority as the American Agriculturist for January. It estimates that the artificial depression in prices, caused by the speculators in fictitious grain and cotton, will rob farmers on their 1891 crops of \$200,000,000. The American Agriculturist, therefore, indorses the proposition to impose an internal revenue tax of five cents per pound, or twenty cents per bushel on every transaction in fictitious futures, and proposes an active campaign in its behalf.

The Chantauqua for February presents the following attractive table of contents: Domestic and Social Life of the Colonists, V., by Edward Everett Hale; Sunday Readings, Selected by Bishop Vincent; Physical Culture, I., by J. M. Buckley, LL.D.; National Agencies for Scientific Research, by Major J. W. Powell, Ph.D., LL.D.; How a Bill Presented in Congress Becomes a Law, by George Harold Walker; Opportunities for Women in Washington, D. C., by Mrs. Emily L. Sherwood; How to Restore Health, by Hermine Welten. There are the usual departments devoted to the Chantauqua Literary and Scientific Circle.

Boston Homilies, Short Sermons on the International Sunday School Lessons for 1892, by members of the Alpha Chapter of the Convocation of Boston University, second series is before us.

The editors are Revs. Fred. H. Knight, Edward M. Taylor and Wm. I. Haven. Their work is so well accomplished that they have given therein to the church the very best work of its kind ever attempted. Every Bible student should possess himself of a copy. Price, \$1.25.

Workman's Confessions, by Emile Souvestre, translated from the French, is a work that every one will appreciate. Price, 80 cents.

The Friendly Five, a story by Mary O. Hungerford, is another of those splendid stories being published by our Book Concern. Its style is pure, language chaste and the moral incited loftiest. Price, \$1.

A Winter in India and Malaysia Among the Methodist Missions, by Rev. M. V. B. Knox, Ph.D., D.D., with an introduction by Bishop John F. Hurst, D.D., LL.D., will be a source of inspiration in favor of the cause of Christian missions wherever it circulates.

No one can read this book without praying for and becoming peculiarly interested in the cause of missions. Price, \$1.20. These works may all be had on receipt of price, from this office, or from the publishers, Hunt & Eaton, New York; Cincinnati, Oranston & Stowe.

We have read with mingled pleasure and profit, the soul reviving work entitled, Faith Papers, a Treatise on Experimental Aspects of Faith, by Rev. S. A. Keen, D.D., of the Cincinnati Conference, and we take great pleasure in commending it to our readers. It is a beautiful book of 144 pages, and is published for the author by Oranston & Stowe, Cincinnati. Now that Dr. Keen has been down here and electrified our Southern Conference with his great spiritual power, we cannot conceive why this book should not be in the hands of thousands of our readers. Price, 50 cents.

Our Children's Legion.

For Our Boys and Girls.

BY UNCLE CEPHAS.

Six Rules For Boys.

This letter from Henry Ward Beecher to his son, is declared on good authority never to have been published:

BROOKLYN, N. Y., Oct. 18, '78.

My Dear Herbert:
You are now for the first time really launched into life for your self. You go from your father's house and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt! Cash or nothing!

2. Make few promises. Religiously observe even the smallest promise. A man who means to keep his promises can not afford to make many.

3. Be scrupulously careful in all your statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.

4. When working for others sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity and scrupulous integrity. Selfishness is fatal.

5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody else expects of you. Keep your personal standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

6. Concentrate your force on your own proper business; do not turn off. Be consistent, steadfast, persevering.

Dear Uncle Cephas: This is my first letter to you. I am a little cripple boy 8 years old, and I go to Sunday school every Sunday. My teacher is Miss Maggie Simmons, and my superintendent is Rev. J. J. Jones. My mamma and papa belong to the M. E. Church.

Your Nephew,

ARTHUR RILEY.

Dear Uncle Cephas: This is my first letter to you. Our Sunday school is now in good shape. Our pastor's name is N. J. Johnson. He is loved by all. Our elder's name is Andrew Foster. I love them both. I am a little Christian 15 years old. I hope you will pray that I may get to heaven.

Your Niece,

LAURA BURNY.

Hubbard, Texas.

Dear Uncle Cephas: This is my first letter to you. We have a nice Sunday school, and our superintendent's name is H. Glover. Father takes the SOUTHWESTERN and I like to read it. My mother is a member of the M. E. Church. Our pastor is Rev. A. Butler. I will

try to answer my cousin's question. Adam was the first gardener, and Exodus xx Chap. Tell me where the word "money" is first found in the Bible? I am nine years old.

Your Nephew
RICHARD A. WALKER.

Waynesboro, Miss.

Dear Uncle Cephas: It has been a long time since I have written to you. Our school closed April 17, and we had a pleasant time. Our pastor is Rev. William B. Perry. My mother takes the SOUTHWESTERN. She says she could not keep house without the weekly visitor. My little cousin asked a question: How many letters does the Bible contain? There are 3,116 380 letters, 773,679 words, and 1189 chapters.

Your Niece,
AURELIA F. WELLS.

Paris, Texas.

Dear Uncle Cephas: I was reading one of the neighbor's SOUTHWESTERN and saw so many little boys and girls writing in there, that I thought I would write too. I am 14 years old. I go to school every day. I have a kind teacher, Mr. H. P. Smith. My studies are history, arithmetic, geography, grammar and etymology. I am not a member of the church, but I hope to be one. I have 2 brothers, 1 sister and a stepfather. They are all very kind to me. Mother is dead, which I know you have already heard of.

Your Niece,
LIZZIE BROWN.

Schulenburg, Texas.

Dear Uncle Cephas: I am a student of Daniel Hand School, preparatory to Straight University, this city, which was burned a few nights ago. I love my teacher very much. My mother and stepfather are members of the M. E. Church. I live with my grand father and grandmother. They belong to the A. M. E. Church. I wish you a merry Christmas.

Your Niece,
MAUD MYRTLE ANDERSON.

New Orleans, La.

Taken after dinner, Ayer's Pills promote easy digestion. Have you seen Ayer's Almanac?

E. B. Treat, publishers of all kinds of religious books, 771 Broadway, New York, has remembered us with a copy of The Don't Forget It Calendar for 1892. It is a model of its kind.

Wide Awake, for January, 1892, opens the year with the grandest outlay of good things. It fully maintains its well earned reputation. 20 cents a number. \$2 a year. D. Lathrop, Boston, Mass.

The First Christian Endeavor Prize Essay, by Rev. A. W. McLeod, Ph.D., published by the United Society of Christian Endeavor, 50 Bromfield street, Boston, Mass., treats of the spread of religious journals among the people. It is excellent. Price, 5 cents.

For Over Fifty Years, Mrs. Winslow's Sore Throat Syrup has been used by MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Sore Throat Syrup," and take no other. Twenty-five cents a bottle. (Jelly

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine



SOMETHING TO LIVE FOR

Something well worthy of every effort. From the Roman Cordelia's time, to our own, children have been the jewels of the good parents' pride and care. It's the exception to this only that excites comment.

But without good health one can neither well appreciate or direct the vigorous physical activity which is characteristic of the young, and yet the dread of delicate or depressed parents. But how is the overtaxed parent to acquire fresh vitality? By means of Drs. Starkey & Palen's COMPOUND OXYGEN. Its mission is to build up, what work, worry and disease tear down. Enriched and magnetized air does the business, when put where it is needed, by way of the lungs.

Too simple, you say? That reply might upset a theory, but not a fact. A fact cannot be too simple. The helpfulness of our (notice the "our") COMPOUND OXYGEN is a fact—fixed, proven, clinched! The only vital questions about it are, Do you need help? Will you have it help you?

Send for large book of explanation and proof—free for the asking.

DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.
120 Sutter St., San Francisco, Cal. 66 Church St., Toronto, Canada

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P. O. Box 1250

Plan. of Episcopal Visitation, Spring Conferences, 1892.

(CHRONOLOGICAL).

Conferences in the United States.

Conference of the Episcopal Church, Mississippi, Meridian, Miss., Jan. 6.	1.
Episcopal Conference, Oklahoma, O.T., Jan. 7.	2.
South Carolina, Orangeburg, S. C., Jan. 13.	3.
Georgia, Atlanta, Ga., Jan. 13.	4.
St. John's River, Jacksonville, Fla., Jan. 13.	5.
Episcopal Conference, Louisiana, New Orleans, La., Jan. 13.	6.
Alabama, Anniston, Ala., Jan. 13.	7.
Florida, Pensacola, Fla., Jan. 13.	8.
Central Alabama, Huntsville, Ala., Jan. 13.	9.
Savannah, Savannah, Ga., Jan. 13.	10.
Arkansas, Little Rock, Ark., Jan. 13.	11.
Upper Mississippi, Columbus, Miss., Jan. 13.	12.
Little Rock, Van Buren, Ark., Jan. 13.	13.
Baltimore, Baltimore, Md., Jan. 13.	14.
Kansas, Kansas City, Kan., Jan. 13.	15.
Virginia, Falls Church, Va., Jan. 13.	16.
Missouri, Chillicothe, Mo., Jan. 13.	17.
South Kansas, Ottawa, Kan., Jan. 13.	18.
Washington, Washington, D. C., Jan. 13.	19.
Central Missouri, St. Louis, Mo., Jan. 13.	20.
Wilmington, Wilmington, Del., Jan. 13.	21.
Southwest Kansas, Winfield, Kan., Jan. 13.	22.
New Jersey, New Brunswick, N. J., Jan. 13.	23.
St. Louis, St. Louis, Mo., Jan. 13.	24.
Central Pennsylvania, York, Pa., Jan. 13.	25.
Northwest Kansas, Concordia, Mo., Jan. 13.	26.
Lexington, Lexington, Ky., Jan. 13.	27.
Delaware, Delaware, Del., Jan. 13.	28.
Wyoming, Cheyenne, Wyo., Jan. 13.	29.
Newark, Newark, N. J., Jan. 13.	30.
New York, New York, N. Y., Jan. 13.	31.
North Indiana, Anderson, Ind., Jan. 13.	32.
New York, New York, N. Y., Jan. 13.	33.
N. Engl. Sib'n, Bedford, Mass., Apr. 6.	34.
New England, Boston, Mass., Apr. 6.	35.
Maine, Augusta, Me., Apr. 6.	36.
East Carolina, E. Ohio, Apr. 6.	37.
North New York, Utica, N. Y., Apr. 6.	38.
Troy, Troy, N. Y., Apr. 6.	39.
Yonkers, Yonkers, N. Y., Apr. 6.	40.
New Hampshire, Nashua, N. H., Apr. 6.	41.
East Maine, Bangor, Me., Apr. 6.	42.

FOREIGN CONFERENCES.

North India, Coimbatore, India, Jan. 6.	1.
Mexico, Puebla, Mexico, Jan. 6.	2.
Benegal, Calcutta, India, Jan. 6.	3.
Africa, Cape Town, South Africa, Jan. 6.	4.
West China, St. Paul, China, Jan. 6.	5.
Malaysia, Singapore, Jan. 6.	6.
Central China, Hankow, China, Jan. 6.	7.
North China, Peking, China, Jan. 6.	8.
Korea, Seoul, Korea, Jan. 6.	9.
Switzerland, Lausanne, Switzerland, Jan. 6.	10.
Germany, Frankfurt, Germany, Jan. 6.	11.
Japan, Yokohama, Japan, Jan. 6.	12.
Denmark, Copenhagen, Denmark, Jan. 6.	13.
Norway, Drammen, Norway, Jan. 6.	14.
Sweden, Gothenburg, Sweden, Jan. 6.	15.
Belgium, Brussels, Belgium, Jan. 6.	16.
Italy, Palermo, Italy, Jan. 6.	17.

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS.

Secretary.

CINCINNATI, O., November 3, 1891.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallalieu, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE.

Office: 139 Poydras street.

ST. CHARLES AVENUE CHURCH—Rev. R. L. Crawford, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m. Prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna. Rev. Hiram Walker, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; communion monthly; Sunday evening general class, every first Monday evening.

OAMP PARAPET CHURCH—Rev. Simon Evans, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday school 1 p. m.; class meeting Thursday evening.

OSHMAN CHAPEL, on Carrollton avenue—Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery pastor. Sabbath 9 a. m. prayer meeting, 11, 3 and 7 p. m. public worship, communion monthly, on first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAVEN CHAPEL—Jefferson street, corner of Plum street. Rev. W. S. Harris pastor. Services at 11 a. m. and 7 p. m.; Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday school 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. Rhoe, McCarty, pastor. Regular services 11 a. m.; 3 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. W. J. M. Price, pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.

NASHUA CHAPEL—Union street, cor. of Claiborne; Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnsons and Priors; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m. and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting 8:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; prayer meeting 7:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. Samuel Devay, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Pool st. at Rampart, Rev. Wm. F. Forest, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting 7:30 a. m.; class meeting 8:30 a. m.; Sunday school at 1 p. m.; preaching at 11 a. m. and 7 p. m.; Sunday school at 9:30 a. m.; meeting Tuesday nights; preaching Thursday nights; prayer meeting Friday nights. Sabbath second Sunday night in each month.

WEXLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. F. T. Chinn, pastor. Sunday services: 9 a. m.; prayer meeting; preaching 11 a. m. and 7:30 p. m.; class Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; prayer meeting Monday evening; class meeting on Tuesday evening at 7:30 p. m.; communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evening at 9 p. m.

SECOND GERMAN M. E. CHURCH—Myrtle street. Rev. Charles Senior, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

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The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JAN. 28, 1892.

THE influenza or la grippe, as it is called, is raging in England and on the continent of Europe and in all parts of the United States. It is keeping the physicians in this city very busy, and is materially increasing our death rate.

FRIENDS of Rev. B. F. Lee, D. D., editor of the *Christian Recorder*, of Rev. W. B. Johnson, D. D., and of Rev. W. B. Dervick, D. D., of the A. M. E. Church, are canvassing for their election to the episcopacy in their church through the newspapers. This is rather a unusual method.

THE war cloud seems to be gracefully passing away, and the prospects of an amicable adjustment of our disturbed relations with Chili are improving. The country, however, is in a mood for defensive preparations, and fortifications are being made at nearly all of our exposed sea ports. That's right. The best way to preserve our peace is to ever be prepared for war.

"If," said John Herries, "misfortunes have befallen you by your own misconduct, live and be wiser for the future. If they have befallen you by the fault of others, live; you have nothing wherewith to reproach yourself. If your character be unjustly attacked, live; time will remove the aspersion. If you have spiteful enemies, live, and disappoint their malevolence. If you have kind and faithful friends and kindred, live, to bless and protect them. If you hope for immortality, live, and prepare to enjoy it."

OUR Wesleyan brethren are discussing the itinerancy and the time limit. It is the burning question with them. If they extend the time limit, they will find it best to abolish it entirely. We opposed the extension, but our observation leads us to the conclusion that the church would be profited by the abolition of the time limit entirely. Let the time limit be abolished, and let every preacher be appointed annually with the possibility of returning to the same appointment so long as the people and the bishop think such reappointment is best for all concerned.

THE explosion of a gasoline stove in the kitchen of the New Orleans University last Thursday at 2 p. m., came very near causing the destruction of that excellent institution, but thanks to a kind Providence and the prompt and heroic services of President and Mrs. Adkinson, Bishop Mallalieu, and Dr. Hartzell, who happened on the ground at the time, the professors and students, it was not destroyed, but simply damaged to the extent of \$150, which was covered by insurance. The fire caused only about an hours interruption in the routine working of the institution.

It is not often that a great daily turns from its accustomed trend to compliment another paper, and especially a religious journal, but the *Detroit Daily Journal* does that very thing for the *Michigan Christian Advocate*. It shows how that paper has steadily grown year by year, from 1877 when it had only 4,500 subscribers to 1892 when it now has over 18,000 cash subscribers. The development and prosperity of the *Michigan Advocate* has been phenomenal. It shows what can be done by our people for the SOUTHWESTERN if we can only be made to come unitedly to its support. We congratulate Dr. Potts, the able editor, on his marvelous success.

The Jim Crow Car Must Go.

A note from Dr. J. C. Hartzell says: "Dear Dr. Albert, inclosed you will find \$2 to aid in testing the constitutionality of the separate car law. In my recent travels in the South, I have witnessed the workings of the law by which colored and white people are forced by law to ride in separate cars, irrespective of their character, and in spite of the fact that all must pay the same fare. The plea that equal accommodations are furnished, even, if the promises are fulfilled, does not remove the injustice of the discrimination. Division at all, based solely on color, is un-American and un-Christian in the light of the golden rule.

South Carolina has first and second class cars and the fare is graded accordingly, and all white or colored who pay the same fare ride in the same cars. There is nothing objectionable in this, and it is exceedingly unfortunate that this course had not been followed by other States."

J. C. HARTZELL.

Jan. 15, 1892.

THE Rev. Dr. Peck, Missionary Secretary, whose devotion to the cause of our people is as ever unchanged and unchangeable, sends his contribution to test the "Jim Crow" car law. He says: Mr. Editor: "I have read with burning indignation in your paper of the outrages imposed on Rev. Dr. Albert while riding in a sleeping car in Texas, and I wish to express my abhorrence of all laws that permit such discrimination against American citizens, and in token of my sympathy with the contest of the constitutionality of the 'Jim Crow' car law, I enclose you my check to assist your people in gaining their rights."

Yours for the right,

J. O. PECK.

Clark University, Atlanta, Ga., Jan. 13, 1892.

Dear Dr. Albert:—

I endorse your position on the "Jim Crow" car law. Call on me for \$5.00 when you are ready to move for a test case.

W. H. HICKMAN,

President Clark University.

Rosenath, Miss., Jan. 11, 1892.

Dear Dr. Albert:—

It seems that a martyr to a noble cause produces an effect that is irresistible. Albion W. Towner says, in the "Bystander" notes, as encouragement to the "National Citizens' Rights Association," that he has received many threatening letters from the South because of his frankness in condemning the Southern policy against the Negro; and that he could not be forced into silence, even by assassination, because a legion of advocates would rise in his stead in the defense of right.

John Brown, at Harper's Ferry, and Elijah P. Lovejoy, at Alton, Ill., fell martyrs to the cause of freedom, and by their death many heroes, both male and female, came forward to avenge the blood of their brethren.

The effect that has been produced, Doctor, by the cruel treatment inflicted upon you by railroad and hotel officials and other heartless men will be instrumental in bringing the "Jim Crow" car law to a final end.

The good people of this place are burdened with the indebtedness of a new church, but are always willing to subscribe funds to promote any good cause, and will endeavor to send in about \$30.

Emancipation Day was celebrated with appropriate exercises, and the collection for the "Jim Crow" car fund was \$24.85. You may expect remittance soon.

"The Louisiana Lottery and the Negroes."

The Negroes of this country have never had a truer friend than the *New York Independent*. From its first issue to the present, it has never faltered in its advocacy of their freedom and their constitutional rights. Hence, when it ad-

vises they should listen and heed. Read what it has to say to our people of this State touching the lottery amendment:

"There comes times when a race that has been put down and practically disfranchised finds its chance, and it is its chance is well improved the helpful fruit of it will last for many years. If the Negroes of Louisiana should now, when called to their help by the respectable white element in Louisiana, come out strongly for good morals and good order, it would be remembered to their credit, and their rights would be more respected in future.

Of course, the general religious influence among the Negroes will be on the right side. The SOUTHWESTERN, edited by a colored man, Dr. Albert, is right on this subject. The more educated Negroes connected with the churches—Methodist, Baptist, etc.,—will vote right; but there is an immense number of these church members that may vote wrong unless strong pressure by their churches is brought against the crime of gambling. And this is what we ask for. Will not the bishops of the African Methodist Episcopal Church and of the African Methodist Episcopal Zion Church, with their leading men over the country, take hold of this subject and address ringing words of warning and instruction to their presiding elders and their ministers all over the State, calling upon them to preach in the clearest way against the lottery? Will not the leaders of the Baptist Church, especially in the South, do the same? Will not leading Negroes all over the country whose names are honored by the colored voters of Louisiana, such men as Frederick Douglass and Senator Bruce, add their powerful voices, and will not every journal in the North whose Abolition record gives it a right to advise, and every colored newspaper also give its clear warning to the Negroes of Louisiana that now is the time for them to do right and earn the gratitude of the world?

Negroes of Louisiana, the *Independent* has been your steadfast friend from long before the war which gave you emancipation. It was founded by Abolitionists that it might preach abolition. We beg you to seize this opportunity. Have nothing to do with the friends of the lottery. Do not be bought by their money nor cheated by their falsehoods. Have no fellowship with their evil works or with any of their apologists. Create a public sentiment among yourselves which will prevent any of you from voting for the lottery. Make it as disgraceful as it is immoral. In doing so you will not only do right, but you will win your cause."

THE Southern California *Christian Advocate* has a new editor. Just who he is and where he originated, and where he has been we do not know. He has said several things in his short editorial life that indicate the extremely limited scope of his intellectual and moral vision. The last is in relation to the election of a colored bishop. He expresses his conclusion that the proper solution of the question will be found by a separation of our colored people into a group of their own, and then let them have as many bishops of their own color as they want. To this we simply reply, first, that the colored people do not propose to go out of the Methodist Episcopal Church, nor do they propose that anybody shall separate them from it, least of all, the California editor. If he wants to leave the church he can do so, though we would not advise him in the matter. The second remark we have to make is to the effect, that any man, whether the editor or any other, who recommends the separation of the colored people from our church is guilty of treason to the church. He is a traitor to all that is most Christlike in the church. To even suggest such a thing is an outrage upon the fair fame of the church. Away with such foolishness. Away with such wickedness.

Louisiana Conference Notes.

As was to be expected, the conference denounced the Louisiana lottery, and pledged itself to do everything in its power to assist in its overthrow.

It also denounced the separate car law, and demanded its repeal, and endorsed the movement to test its constitutionality.

The first of January, Emancipation day celebration, was heartily commended.

This was confessed to be our best session.

The presidency of Bishop Mallalieu was a declared benediction.

Bishop Mallalieu put a quietus on the over ambitious young fellows who, after a couple of years of questionable service, were so loud and pronounced in their demands for larger churches and greater recognition.

The Bishop makes long and faithful services loyalty and efficiency the test for larger recognition; not disgruntled kicking.

Our visitors were all most agreeably surprised with what they observed at New Orleans University and at the evident progress of the Louisiana Conference.

Political Review.

Mr. Mills of Texas has resigned his chairmanship of the Inter-State and Foreign Commerce Committee. He is a candidate for the U. S. Senate from his State, and will, in all probability, be elected.

The Mississippi Legislature has re-elected U. S. Senators Walthall and George.

The Republicans of Mississippi will hold their convention to elect delegates to the National Convention Feb. 23, at Jackson, Miss.

The Democratic National Convention will meet at Chicago, Ill., June 21.

The Maryland Legislature has re-elected U. S. Senator Gorman.

The regular Republican Convention of Louisiana which convened in this city Monday, Jan. 18, nominated the following very excellent ticket:

For Governor, Albert H. Leonard of Caddo.

For Lieutenant Governor, H. Dudley Coleman of Orleans.

For Secretary of State, T. Voison of St. John.

For State Treasurer, C. D. Darrell of St. Mary.

For Auditor, C. A. Fontellieu of Iberia.

For Attorney-General, John Yoist of Point Coupee.

For Superintendent of Public Education, L. A. Martinet of Orleans.

The delegates at large to the National Republican Convention were as follows:

W. P. Kellogg, Andrew Hero, Jr., R. F. Guichard, James M. Vance.

The alternates selected were Alexander Boardman, H. Herman Blunt, J. H. Lowery and J. J. Sullivan.

The convention adopted resolutions, denouncing the murder of George W. Swayze, who was murdered in East Feliciana last year; and for the arrest of whose murderers no reward has been offered by Gov. Nicholls.

The platform reaffirms our unswerving devotion to the time-honored principles of the Republican party as enunciated in its National platform, declares the right of every citizen to cast one free ballot in public elections and to have that ballot duly counted paramount to all other issues; the enforcement of the provisions of the Fifteenth Amendment to the Constitution of the United States is essential to the maintenance of free government. It declares that the Federal Republic cannot long exist unless the government of each of the States composing it is Republican in form and spirit.

No Republican Government has

existed in Louisiana for more than fifteen years. In the name of humanity, of justice and of liberty, it protests against the political intimidation, perjuries and murders which have so long disgraced the State. It favors liberal appropriations for the support of free public schools, insists upon the honest payment of all honest public obligations, and upon an honest administration of all public affairs.

It endorsed President Harrison's administration, and requested the delegates to the National Convention to work and vote for his re-nomination. It declared against the lottery, and thereby placed the party squarely in accord with the President and the National Administration generally. With such candidates and such a platform, if a peaceful and fair election is held there can be no reason why the Republicans should not carry the State at the next election, and at the same time wipe out the lottery.

Personal.

—Mrs. Mary Karnik, evangelist, can be addressed at this office.

—Rev. J. Lewis' postoffice is at Monroe, La.

—We are informed that one of the daughters of Rev. N. Burton was taken very sick Jan. 22nd, at his home, Algiers, La. Pray for her recovery.

—Bishop Mallalieu left last Monday for Little Rock, Ark., where he will hold the Arkansas Conference.

—The railroad fraternity mourns the death of Mr. B. W. McCullough, the General Passenger Agent of the Texas Pacific railroad system at Dallas, Texas.

Mr. McCullough was one of the best men in the service, and we join in the meed of praise to his memory.

—Messrs. Aristide and Constant Dejoie of this city, mourn the death of their aged mother, who departed this life Jan. 19, aged 85 years.

—Ex-President Cleveland is out in Iberia parish, enjoying the hospitality of Mr. Joseph Jefferson, the tragedian, and is spending his time in hunting.

—Mr. Joseph Jacques, a warm friend of LaHarpe or Scott Chinn Church, was bereft of his wife, by death, Jan. 13. Several children with the husband mourn their loss.

—Directly after conference, Dr. Hartzell visited Gilbert Academy, Winsted, La., where he found the school enjoying a session of unprecedented prosperity. He was delighted with what he saw and heard. He reported Dr. Godman very much improved in health.

—The Rev. John Emory Ronnd, D. D., died in Baltimore, Jan. 10, from the grippe and pneumonia. He was born in Winsted, N. Y., in 1835; was graduated from Wesleyan University in 1855 and then taught in Falley Seminary, Fulton, N. Y. He joined the New England Conference in 1857, and soon became assistant editor of *Zion's Herald*. He served through the civil war as captain of a company which he recruited. After the war, until 1882 he was president of the Centenary Biblical Institute at Baltimore and for five years longer taught in the institution. He was a thorough student and teacher and a strong preacher. His father, the Rev. William Ronnd, was for fifty-three years a Methodist preacher, his grandfather a Methodist class leader, his great-grandfather a Methodist and a soldier in the American revolution. —Northern.

REV. A. B. Logan, of Enterprise, Miss., has been righteously indignant, by the sermon of one E. B. Young, who preached at Fellowship Church (Baptist), about five miles from there, a few days ago. He abused Methodism most outrageously.

To his harsh criticism of infant baptism as practiced among us, Bro. Logan says: "If he had been sprinkled at three days of age, he would have had the stain of vice and immortality washed off, and

in the place of being a reviler of his brethren, he would have been a minister advocating the cause of Christ and humanity. Never have we, in all the history of enterprising Baptist pulpits, listened to such an ungentlemanly and unchristianlike sermon before."

THE *Northwestern Advocate* thus sums up Professor Sayce's position on biblical criticism:

This eminent scholar has recently expressed his opinion that the higher criticism has really established nothing of consequence beyond the fact of the probable composite authorship of some of the books of the Bible. He dissents from its historical conclusions most decidedly; thinks it has attempted to demolish Old Testament history upon entirely inconclusive evidence, and by methods which can not be applied to any secular history without entirely disproving it, and expresses his firm conviction that the comparatively recent discoveries in oriental archeology thoroughly establish the biblical history which the higher criticism claims to have demolished.

Professor Sayce is a man who can rank in scholarship with any of the critical vandals of these days; and his voice is equal to whole regiments on the side of right. We are not afraid of critical investigation, but we do fear the attacks of one sided hypercritical destructionists.

Dr. C. H. Payne writes to the *New York Advocate* an account of a trip which he recently made from Greensboro, N. C., to Morristown, Tenn. He is greatly disturbed by the fact that at Asheville, N. C., the railroad eating houses refused to serve breakfast to a reputable colored man, Dr. A. E. P. Albert, and expresses the belief that the country thereabouts belongs to the devil. He also intimates that another war is a necessity to straighten things out. As far as our poor memory serves us, we heard no protest from Dr. Payne concerning the similar treatment of the colored bishops and doctors under the shadow of the White House at the recent Ecumenical Conference—but Washington City is not in the South.—*Nashville Christian Advocate*.

Dr. Hoss seems to have forgotten his geography. Where, indeed, is Washington, if not in the South? Isn't it a strip between those two Northern (!) States, Maryland and Virginia? But why does not Dr. Hoss sternly rebuke such inhumanity? Latitudes do not change the right or wrong of things.

BISHOP Goodsell is quoted as having pithily and suggestively said: "The Methodist Church does not need more harness, but horse."

To its insinuating demand that the Republican party renounce the Negro vote in the South in order to make the party attractive to Southern ex-rebels, the *New York Age* asks the *St. Louis Globe Democrat*, "what are you to do about the Afro-American vote of Massachusetts, New York, Ohio and Indiana? You may whistle down the wind as loud and as long as your lungs will permit, but the Republican party can carry neither one of those States without our vote. Mark that."

List of Money Letters Received.

From January 11 to 25.

T. A. Brown, J. D. Dixon, H. J. T. Hudson, Wm. Young, S. H. Burgess, Ellen Lankin, W. A. Fortson, G. Norman, 2; Thos. Stewart, J. M. May, W. H. Hardy, E. Fields, T. Larkins, 2; J. A. Trecut, D. W. McKinney, M. C. B. Mason, S. Mitchell, Alex. McDade, P. H. Miller, Jos. Cleveland, B. M. Johnson, N. L. Walker, J. W. Davis, P. M. Carmichael, G. J. Izard, A. J. Ford, S. H. Veil, P. A. Brown, M. S. Goings, W. Williams, Sam Williams, Frank Harvey, L. Whaley, J. A. C. Wade, Daniel Brooks, A. Bell, R. C. Hitchcock, Rosa Taylor, B. J. Reddix, S. S. Wright, Wm. Ecker, J. H. Bridgett, W. W. Berry, G. R. Raney, E. L. Parks, Ellen Kitchen, Alex. Connerly, A. W. Goings, A. Kennedy, G. A. Payne, A. Moore, Wm. Perry, G. A. Banks, C. Crockett, D. G. Butler, Allen Dorsey, Mr. Wm. Smith, J. E. Holmes, J. J. Chilcott, G. A. Veil, Wm. E. Jackson, R. L. Smith, E. Williams, S. Davage, I. Rogers, G. W. Nebane, L. L. Givan, Reuben Turner, H. Ghaug, S. P. Y. Green, Wm. Fernandez, J. G. Jones, N. H. Townsend, J. Courtney, N. B. P. Brooks, S. Priestley, F. T. Chian, Sally Reeves, Henry Williams, J. H. B. Hubbard.

DAILY BREAD.

The great secret of success in life is to be ready when your opportunity comes.—Beaconsfield.

A true life is at once interpreter and proof of the Gospel.—Whittier.

By communicating our experiences we may greatly strengthen one another's faith.—Henry.

A man never is so strong as when he is giving help to others.

The soul has no pillow on which to repose so soft and sweet as a good conscience.—Gregory.

You will find it less easy to uproot faults than to choke them by gaining virtues.—Ruskin.

No man can come to me except the Father who hath sent me to draw him.—Jesus the Christ.

God always has an angel of help for those who are willing to do their duty.—Dr. Cuyler.

One man pins me to the wall, while with another I walk among the stars.—Emerson.

If you are impatient sit down quietly and have a talk with Job.

If you are just a little strong-headed go to see Moses.

If you are getting weak-kneed take a look at Elijah.

If there is no song in your heart listen to David.

If you are a policy man read Daniel.

If you are getting sordid spend a while with Isaiah.

If your faith is below par read Paul.

If you are getting lazy watch James.

If you are losing sight of the future climb up to Revelation and get a glimpse of the promised land.—Bible Reader.

It is astonishing to find how little attention most of us really pay to the ordinary church services, even when our outward demeanor is correct. In a large family, inquiries recently made at the Sunday dinner developed the fact that not a single member could recall what passages of Scripture were read at the morning service; no one could recall all the hymns that were sung, and only two could repeat the text, though all could give a general idea of the sermon. The habit of inattention is altogether too common. The dear old words of Scripture are so familiar to most of us, that, unless we exert ourselves to give heed, they are in danger of losing their significance. It is a good plan to ask the children now and then at night what chapter was read at family prayers in the morning; and the talking over of Sunday services, never in a critical or fault-finding spirit, nor yet too indiscriminately, should form a part of the Sabbath conversation in every well-ordered home.—Selected.

The old Greek poet sung of Achilles that his mother dipped him when a child in the River Lethe, and thereby rendered his whole body invulnerable, except only his heel, by which she held him. He went to Troy and wrought prodigies of valor in the war, till at last an arrow hit him in the one weak spot, and he fell. The old story has too often its parallel in the church of God. Some veteran in the Lord's army, who has long fought bravely and successfully for his Captain, suddenly falls, and all men marvel at his fall. There was some weak point in his "breast-plate." The devil saw it and smote him there. Thus it was with Noah, and Abraham and Moses, and David, and Peter, and a host of eminent saints since. Every Christian man, however holy, has one or more weak points in his character, and over these it behooves him to keep especial guard.—Aubrey C. Price.

It is in the determination to obey

the truth, and to follow whenever she may lead, that the genuine love of truth consists.—From "Wisdom of the Wise."

Nothing is more expensive than penitence; nothing more anxious than carelessness, and every duty which is bidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affection pure; in these lie the rich reward.—Cuyler.

The test that your Christian character should be, that you are a joy-bearing angel to the world.—Beecher.

The ministry is a noble calling, but a bad profession.—Spurgeon.

The place of a man before the pure, all-witnessing Spirit of God, and in the estimation of those who are heavenly-minded, determines his place in the world. All true relations are eternal.—P. O. Mozumdar.

Whatever God may hereafter require of you, you must not give yourself the least trouble about. Everything He gives you to do, you must do as well as ever you can, and that is the best possible preparation for what He may want you to do next.—George McDougal.

Nothing is small or great in God's sight; whatever He wills becomes great to us, however seemingly trifling; and if once the voice of conscience tells us that he requires anything of us, we have no right to measure its importance. On the other hand, whatever he would have us to do, however important we may think it, is as naught to us.—I. N. Gron.

Gems From Dr. Henderson's New Book "Wealth and Workmen."

To whom little is given, only little will be required, but it will be required.

A withheld penny carries with the deed as much moral weight as the withholding of a pound.

God is the giver of all good, and in giving, we but return to him his own.

No matter who plants or waters, God gives the increase.

Nothing is so friendly to virtue as employment.

Every good deed is a treasure laid up in heaven.

"The love of money is the root of all evil." But the money of love is the root of much good.

A money-loving heart cannot be a God-loving heart.

It takes far less courage to be a saint in Jerusalem than it does to be a Daniel in Babylon.

Only the empty-handed can cling to the cross.

An eye-full of beauty given the poor at the cost of the rich, is a contribution to their refinement and enjoyment.

To be honestly rich is no crime.

People Who Bury Their Talents.

The man who never tries to make himself agreeable.

The Sunday school teacher who never studies the lesson.

The woman who spends more time in talking to her neighbor over the back fence than she does in trying to teach her children the way to heaven.

The boy who could do a thing well, but thinks it isn't worth while trying to do it.

The man who is always talking about the great things he might have accomplished had not somebody abused his confidence.

The woman who never tries to prepare a good meal except when she has company.

The girl who doesn't learn much because it is too hard to study.

The church member who lets somebody else do all the giving.

The pastor who considers his work done when he gets through preaching.—Ex.

shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.—Psalm 32:7.

Thou shalt forget thy misery, and remember it as waters that pass away.—Job 11:16.

Why art thou cast down, O my son! and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.—Psalm 42:11.

For thou wilt light my candle; the Lord my God; will enlighten my darkness.—Psalm 18:28.

I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.—Jer. 31:13.

When my father and my mother forsake me, then the Lord will take me up.—Psalm 37:12.

Schools and Colleges.

Bishop Joyce delivered a strong lecture to the students of Clark University, Atlanta, Ga., Jan. 15.

With January 1, 1892, we commenced our first year in the printing department of Wiley University, with splendid prospects for a prosperous year. Our stock is new, our type clear faced, and every thing in such shape, as to insure good work.

The following testimonial from Rev. W. H. Logan, Presiding Elder Navasota district, will give an idea of our prices: "Your shipment of stationery received, the printing was excellent, I shall recommend you to the pastors in my district."

We keep abreast of the times, continually adding new material. Can you not give us a trial, we will be responsible if it is not repeated.

Hoping you a prosperous year, we are, yours respectfully, Jas. W. Cool, Manager Wiley Printing Rooms, Marshall, Texas.

The colored people of Nashville, Tenn., complain of the bad condition of their public schools. Rotting school houses, and the unequal distribution of school funds and opportunity. The teachers are kept on starvation wages.

Manifold ailments come from the scrofulous taint of the blood. It is a ready poison; a consuming fire. Dukehart's Emulsion of Pure Cod Liver Oil and Malt, etc., will subdue, restore and build up anew.

Church Polity.

Question. Do the Methodists make baptism a necessary preliminary to partaking the holy communion?

Answer. There is no law in the Methodist Church requiring this. But usage more and more includes the securing of the baptism of persons before they commune, which in most cases can be done without difficulty.

Q. What right, if any, has a bishop in the interim of an Annual Conference, and in his absence from a district in said conference, to transfer a preacher out of a charge in said district and another one into his place without consultation with the Presiding Elder?

A. There are no restrictions upon the power of bishops in their relations to Presiding Elders in the discharge of any functions of their office relating to appointments to circuits or stations of members of Annual Conferences or preachers on trial. All the powers of Presiding Elders in this matter imply the absence of a bishop, and the Presiding Elder is specifically required to keep the bishop advised.

"It shall be his further duty to attend the bishop when present in his district; and to give him by letter when absent all necessary information of the state of his district." We should consider it a very strange and discourteous proceeding on the face of it for a bishop to transfer a preacher out of a charge in a Presiding Elder's district, and put in another one in his place, without apprising the Presiding Elder of his purpose.

It would be adapted to disparage the Presiding Elder in his official capacity to have to learn anything from the public prints, or otherwise than from the bishop. Yet we can conceive cases where it should be done at once, and the Presiding Elder could not be reached; in which case the bishop would see to it that an explanation of his reason for such prompt action be communicated to the elder as soon as possible.—Christian Advocate.

The following paragraph from the pen of Bishop Foss is forcible and suggestive: "I have known of a large church in a large city in which only eight official members out of twenty-eight took any religious periodical. It goes without saying that church is a narrow, ignorant unthrifty church. A quarterly conference ought not to have an official member in it who does not take a religious newspaper. Without such information how can any man be a fit steward, trustee, class leader or local preacher?" To all of which we say Amen.

Conference Notices.

Notice.

The committee appointed to look after the district camp grounds is requested to meet in Chattanooga, Tenn. Feb. 9, at 2 p. m., at the parsonage.

W. T. MARLY, Chairman.

Monroe District.

First Round.

Columbia cir.	Feb. 4
Monroe and W. Monroe	6-7
Jones Chapel and Millhaven	11-12
Mt. Sinai and Benlah	13-14
Mt. Nebo	19-20
Bastrop and Mer Rouge	24-25
Washington Chapel	Mar. 4-5
Delhi cir.	17-18
Winnsborough	19-20
Vidalia and Trinity	22
Lake Providence	Apr. 2-3

Address me at 67 Burdett Street, New Orleans.

STEPHEN PRIESTLEY, P. E.

Nashville District, Tennessee Conference.

Second Round.

Nashville cir.	Jan. 30-31
Flat Rock and Lumsden Hill	Feb. 6-7
Seay Chapel, Nashville	13-14
Fox Camp	20
Stone River	27-28
Murfreesboro sta.	Mar. 3-6
Murfreesboro cir.	4-6
Tullahoma and Decherd	11-13
Shelbyville sta.	18-20
Farmington cir.	19-20
Greener cir.	26-27
Beach Grove and Smithville	25-27
Sparta sta.	Apr. 1-3
Sparta cir.	2-3
McMinnville sta.	8-10
McMinnville cir.	9-10
Hillsboro and Mauchester	Apr. 16-17
Thompson's Chapel, Nashville	23-24

Dear pastors and leaders of the Epworth League, please arrange and let us hold an Epworth League Convention at Murfreesboro Saturday, March 5, 1892, and at McMinnville, April 9, 1892, as sub-conventions. The Theological Institute will meet at Thompson Chapel Feb. 9. Preachers will please all be present. Pray, push and work, and let us have success.

JESSE P. PRICE, P. E.

Jackson District, Mississippi Conference.

First Round.

Pelahatchie	Feb. 6-7
Trenton	12
Brandon	13-14
Green Hill	20-21
Belmont	24-25
Edwards	26
Steen's Creek	Mar. 3
Canton	4-6
Canton cir.	5-6
Yazoo City	12-13
Renton	15-16
Yazoo City cir.	17
Roseneath	19-20
Jackson	26-27
Jackson cir.	26-27

The district stewards will please meet me in Jackson, Feb. 23 and each pastor will please forward to the secretary of the conference \$1.25 for the Minutes.

J. CAMPBELL, P. E.

Peculiar

Many peculiar points make Hood's Sarsaparilla superior to all other medicines. Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses of Hood's Sarsaparilla is equal to a larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla in its medicinal merits."

Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered."

Peculiar in its "good name at home"—there is now more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time, and retained its popularity and confidence among all classes of people so steadfastly.

Do not be induced to buy other preparations, but be sure to get the Peculiar Medicine.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

DECISIVE Baking Powder Tests

The United States Official

Investigation of Baking Powders, made, by authority of Congress, in the Department of Agriculture, Washington, D. C., furnishes the highest authoritative information as to which powder is the best. The Official Report

Shows the ROYAL to be a cream of tartar baking powder, superior to all others in leavening power (U. S. Dept. Agricult. Bulletin 13, p. 599)

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Perfect in Construction.

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Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and good lamp is indeed made and it is made in over 2,000 artistic varieties,—Hanging and Table Lamps. Banquet, Vase, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the geonice, "The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO., 42 Park Place, New York. Manufacturers, and sole owners of Rochester Patent. The Largest Lamp Store in the World.

Meridian District, Mississippi Conference.

First Round.

Scioha	Jan. 26
Daleville	30-31
Meridian cir.	Feb. 12
St. Paul	13-14
Haven Chapel	13-14
Enterprise	20-21
Stonewall	22
Quitman	23
Desoto	24
Shubuta cir.	25
Shubuta	27-28
Waynesboro	29
State Line	March 1
Patchina Mission	3
Heidelberg	4
Pandling	5-6
Lake Como	7
Garlandville	8
Hickory	9
Decatur	11
Forest	12-13
Chankey	13-14
DeKalb	15
Philadelphina	19-20
Eddingsburg	22
Cathage	24
Brothens will please take due notice and govern themselves accordingly. Let this be the grandest year that Meridian district has ever enjoyed.	

J. M. SHUMPERT, P. E.

Cumberland River District, Tennessee Conference.

Second Round.

Alexan Iria sta.	Feb. 6-7
Liberty cir.	13-14
North Lebanon	20-21
Wt. Zion	27-28
Hartsville	Mar. 5-6
Lebanon sta.	12-13
Michellville	19-20
Gainsboro	19-20
Gallatin sta.	26-27
Gordonsville	Apr. 2-3
Braden Chapel	9-10
Nashville West End Mission	16-17
Springfield cir.	24-24
Cockville cir.	23-24
Clarkville Mission	26

Brethren: Urge all the official brethren to attend the quarterly conferences. Raise the benevolent collections and put your committees to work. The successful man is the one who organizes his working forces. Don't neglect to have your people take the "Southwestern."

A. PHILLIPS, P. E.

Shreveport District.

First Round.

Fairmount	Feb. 4-5-7
Boyle	6-7
Chopin	9
Robeline	10-11
Natchitoches	13-14
Albys	18-19
Camp Hill	20-1
Columbus	23-24-5
Leesville	26
Allen and Marthaville	27-28
Pleasant Hill	Mar. 1-2-3
Shady Grove	5-6
Bedford	8-9-20
Fast Point	11
Conshata	12-13
Mansfield	15-16-17
Grand Cino and Bonchess	23-24
Langstreet	26-27
Fairfield	29-30-31
Jewella	Apr. 2-3
Rush Point	5-6
Vanceville	7-8
Caney and Scott	9-10
St. Paul	11-12
St. James	13-14
Chalk Levee	15

Brethren: Please take up general conference collections and give them to me.

S. DUNCAN, P. E.

West Tennessee District, Tennessee Conference.

Second Round.

Martin sta.	Feb. 6-7
Alamo cir.	13-14
Crockett Mills	20-21
Friendsbp.	27-28
Memphis cir.	Mar. 5-6
Warren Chapel	6-7
Memphis sta.	11-14
Memphis Mission	9-10
Porter's Chapel	11
Galloway cir.	12-13
Mason sta.	18-20
Mason cir.	19-20
Atoka and Big Creek	26-27
Onites and York	Apr. 2-3
Kenton cir.	9-10
Gardner and Sharon	16-17
Huntington cir.	21-22
Clarkburg cir.	23-24

Dear Brothers: Let us raise the amount that we promised to raise for Central Tennessee College at the last Annual Conference. Be prepared to report your missionary collection and send it to the missionary board, as they need it badly.

R. F. ANDERSON, P. E.



Copyright, 1890.

Which will you have, sickness, suffering and despair, or health, strength, and spirit? You can take your choice. All chronic diseases and derangements peculiar to women are permanently cured by Dr. Pierce's Favorite Prescription. It restores the female functions to healthy action. It removes the obstructions and suppressions which cause trouble and misery. For periodical pains, internal inflammation, ulceration and kindred ailments, it is a positive remedy. The system is invigorated, the blood enriched, digestion improved, melancholy and nervousness dispelled. It's a legitimate medicine, the only one that's guaranteed to give satisfaction in the cure of all "female complaints."

Ready Saturday, January 30th.

The Midwinter, February,

CENTURY

CONTAINS: An exposure of the methods and doings of

The Louisiana

Lottery,

In an article entitled "The Degradation of a State," the result of an investigation by one of the Editors of THE CENTURY, describing the men who have made millions of dollars out of this gigantic evil, and laying stress upon the importance of the pending fight as a national issue.

Other contents include "Reffley," a striking story of Western railroad life by Wolcott Balestier; a story by the author of "The Angelomaniacs"; illustrated articles on "The New National Guard"; "The Jews in New York"; "Pioneer Days in San Francisco," etc. Ready everywhere Saturday, January 30th. Price 35 cents. Subscriptions may begin at any time, price \$4.00 a year.

THE CENTURY CO.

23 East 17th St., New York.

SPECIFIC OXYGEN



And all diseases of Head, Throat and Lungs. Why suffer when you can send your address on a postal card and learn FREE How to get cured. Address, SPECIFIC OXYGEN COMPANY, NASHVILLE, Tenn. 622-6th-ew

WANTED, A MINISTER'S WIFE.

Wanted, a perfect lady, Delicate, gentle, refined, With every beauty of person And every endowment of mind; Fitted by early culture To move in fashionable life. Please notice our advertisement: "Wanted, a minister's wife."

Wanted, a thoroughbred worker. Who well to our household looks, (Shall we see our money wasted By extravagant, stupid cooks?) Who cuts the daily expenses With economy sharp as a knife, And washes and scrubs in the kitchen— "Wanted, a minister's wife."

A very domestic person; To callers she must not be "out;" It has such a bad appearance For her to be gadding about; Only to visit the parish Every year of her life, And attend the funerals and weddings— "Wanted, a minister's wife."

To conduct the ladies' meeting, The sewing circle attend; And when we work for the needy Her ready assistance to lend; To clothe the destitute children Where sorrow and want are rife; To hunt up Sabbath-school scholars— "Wanted, a minister's wife."

Careful to entertain strangers, Traveling agents, and such; Of this kind of "angel visits" The leaders have had so much As to prove a perfect nuisance, And "hope these plagues of their life Can soon be sent to their parsons"— "Wanted, a minister's wife."

A perfect pattern of prudence To all others, spending less, But never disgracing the parish By looking shabby in dress; Playing the organ on Sunday Would aid our landable strife To save the society's money— "Wanted, a minister's wife" —Primitive Methodist.

The Household.

Selected Recipes.

DOUGHNUTS—One cup of sugar, three cups of flour, a piece of butter the size of an egg, one cup of milk, two eggs, one-half teaspoonful of soda, one teaspoonful of mace; mix together, roll out, cut in shape and fry in hot lard.

WHITE TURNIPS—Peel some nice fresh white turnips, and after cutting them in quarters put them to stew in cold water, and when about done finish boiling in milk with salt, a little red pepper and a piece of butter, and serve plain.

BREAD CAKE—Into a piece of raised bread dough, large enough for a loaf, work a piece of shortening the size of an egg, a cupful of sugar, a teaspoonful of ground cinnamon, and a cupful each of currants and raisins. Let it rise, which will take some time, and bake slowly till done. This is good cake for children.

STEAMED INDIAN PUDDING—Heat to the boiling point one quart of rich milk and pour it over one and one-half cups of sifted Indian meal. Stir in one cupful of molasses, one quart of cold milk, but ter the size of a small egg, a scant tablespoonful of salt and two well beaten eggs. Steam for five hours in a closely covered vessel.

CRACKER CRULLEES—Split common white crackers. Prepare a bowl of cold water with a trifle of salt dissolved in it. Soak the divided crackers, one or two at a time, in the cold water, while the spider is heating on the stove and a small lump of butter melting within it. When the crackers are partly swollen and tender through out, drain them quickly from the cold water and lay them in the spider, there to sputter and brown on both sides. Serve neatly piled on a hot plate, and add more butter while eating, if desired.

GRANOLA PEACH MUSH—Into a quart of boiling water sprinkle a pint of granola (obtainable from the Sanitarium Food Co.) It will thicken sufficiently in a moment, and being an already cooked food, the granola does not need a second cooking. Mix with the hot mush thus prepared a pint of finely sliced yellow peaches, and serve at once with cream. Sweet bough apples or golden sweets sliced and used in the same manner make a most appetizing dish.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure. F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

THE ages of our bishops are: Bowman, 74; Foster, 71; Merrill, 66; Andrews, 66; Warren, 60; Foss, 57; Hurst, 57; Ninde, 59; Walden, 60; Mal'alen, 62; Fowler, 54; Vincent, 59; FitzGerald, 54; Joyce, 55; Newman, 63; Goodsell, 51; Taylor, 70; Thoburn, 55.

Don't—if a dealer offers you a bottle of Salvation Oil without wrapper or labels, or in a mutilated condition, don't touch it—don't buy it at any price, there is something wrong—it may be a dangerous or worthless counterfeit. Insist upon getting a perfect, unbroken, genuine package.

The literature on dress during the last 10 years would form an imposing collection. Equally curious and imposing also would be the collection of all the empty bottles of Dr. Bull's Cough Syrup used in the last ten years.

General News Items.

The Duke of Clarence, a grandson of Queen Victoria, is dead. Arizona has applied for admission into the Union.

New Orleans was visited by a snowstorm Jan. 14; the third time in forty-seven years.

Heavy rains have caused disastrous floods along the Alabama river, and families have been compelled to abandon their homes and seek safety. The waters are within four feet of the famous 1886 flood.

The Roman Catholic Church mourns the loss of two of her most distinguished sons. Cardinal Manning answers the call at a ripe old age, while Cardinal Simeoni falls a victim to the influenza.

Mr. Gladstone celebrated his eighty-second birthday at Biarritz, a French watering place, on Dec. 29.

The Mississippi State Bar Association will meet in Vicksburg in March.

C. P. Huntington, the railroad magnate, has a colored clerk in his private office.

John D. Rockefeller, the great standard oil king, employs two Negro clerks, W. B. Jones and W. T. Richards.

The colored people of New York and Brooklyn are agitating the "Wendell Phillips" monument project.

A colored man named Watson is engaged in manufacturing marine and stationary engines and yachts.

Michigan Republicans are determined to have the constitutionalality of the Miner Electoral Law tested in the Supreme Court of the United States. It is claimed that the division of the State into two districts for electors at large is unconstitutional, in that it deprives voters of their rights to vote for both of those electors.

Gen. M. O. Meigs, of the U. S. Army, died of the grippe at Washington, Jan. 2.

The census of 1890 has cost to date \$3,600,000, and the cost will aggregate about \$7,000,000, exclusive of printing.

The exports of cotton for the year just closing were 2,996,843 bales, an increase of 142,740 bales over last year.

Our Symposium.

Republicans of Louisiana cannot either openly or covertly support the lottery brigands without de-

grading themselves, disgracing their party and placing themselves in direct antagonism to the President and the noble purpose of his administrative policy concerning this great evil. This is no time for a partisan struggle for temporary advantage much less for a factional fight within the Republican organization of Louisiana for party leadership. The outrages and frauds committed by the Democrats of that State in the past, by which the Republicans have been robbed of their rights, affords no sufficient justification for Republican recreancy to principle, justice and morality, as involved in this campaign. Indeed, this is a splendid opportunity for the Republicans to exhibit a true spirit of patriotism and present an example of honor and magnanimity that shall exhort in others a spirit of emulation.

It would be well for Ex-Governor Warmoth, as Collector of the Port, and Mr. Wimberly, as Internal Revenue Collector, and Dr. Smythe as Superintendent of the mint, to remember that in their respective official capacities they represent in Louisiana the National Administration. Let them remember that by their conduct in this campaign they will be working out the dignity or degradation of the Republican party in the estimation of thousands of Southern citizens who have grown up since the war, and who may be said to "halt between two opinions" as to their future political faith and party fealty.—Mail and Express.

We may regard, perhaps, as the last desperate protest against Negro equality, the epidemic in the South this winter for Jim Crow railroad trains, as appearing in Texas, South Carolina and Virginia. The South Carolina bill is the most decent of the lot in that it specifically allows Negroes in parlor cars where they pay for their place. One of the natural deplorable and criminal incidents connected with this barbarous legislation, occurred the other day on a Florida railroad, where a well-to-do Negro got on a night express train and took a seat in the white passenger car. The conductor ordered him into a colored car. He obeyed unwillingly, and a little later, when the conductor came into the colored car, the man shot him dead and then jumped from the train and disappeared. Hundreds of white men were searching for him at last accounts, and nearly as many armed Negroes are declaring that if the man is captured he shall not be lynched.

SORE THROAT

Bronchitis, colds, coughs, asthma, and even consumption, in the early stages, yield to Ayer's Cherry Pectoral. Singers, actors, auctioneers, public speakers, clergymen, teachers, lecturers, and all who are liable to disorder of the vocal organs, find a sure remedy in this wonderful and well-known preparation. As an emergency medicine, in cases of croup, whooping cough, etc., it should be in every household.

Two years ago I suffered severely from an attack of sore throat.

And Bronchitis

It seemed as if I could not survive, all the usual remedies proving of no avail. At last I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health.—Chas. Gambini, Smith's Ranch, Sonoma Co., Cal.

There is nothing better for coughs than Ayer's Cherry Pectoral. I use no other preparation.—Amos S. Butler, Providence, R. I.

W. H. Graft & Co., Druggists, Carson, Iowa, certify that all throat and lung troubles are speedily

Cured By Using

Ayer's Cherry Pectoral. It leads all others. "In January, 1889, I was taken down with measles and scarlet fever, and exposing myself too soon, caught a severe cold which settled on my lungs. I was forced to take to my bed and was so ill that the doctors despaired of my recovery, supposing me to be in quick consumption. Change of climate was recommended, but I began to use Ayer's Cherry Pectoral, and soon found relief. After using several bottles, I was cured, so that I am now as well and rugged as ever."—John Dillander, Grauman of Steam Shovel, G. S. & S. F. R. Co., Justin, Texas.

Ayer's Cherry Pectoral

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

Methodist Literature, For Preachers and People.

The Pastor's Study and the School Room

THE NEW COURSES OF STUDY.

AS ORDERED BY THE BISHOPS. Note 1. The Old Course of Study held good for all conference meetings before May 1, 1889. Note 2. All examinations occurring after May, 1889, shall be upon the following Courses of Study:

FOR TRAVELING PREACHERS.

Common English Bible. History of the U. S.—R. R. 45 00. Scripture History—S. 40 00. Catechism of the Methodist Episcopal Church (No. 3) Met. 2 50. History of American Methodism—Stevens. (Abridged edition) 2 50. Discipline of the Methodist Episcopal Church. Edition of 1888. 30 00. Compendium of Methodist History—Porter. 1 50. Wesley's Sermons. (Vol. I.) 2 vols. Cloth. 3 00. Sheep. 4 50. Books of reference: Hand-book of Bible Geography—W. H. 2 25. Hand-book of Bible Manners and Customs. Freeman. 2 25. Hand-book of Bible Biography—Barnes. 2 25.

To be studied: Biblical Theology. Introduction to the Holy Scriptures—Harnack. Old Testament. Chapters XXX. 1 00. Systematic Theology—Compendium of Christian Theology—Porter. (Vol. I.) 3 vols. 7 50. Plain Account of Christian Perfection—Wesley. Cloth. 30 00. Tract net. 5 00. Autobiography—Thalheimer. Net. 1 00. Rhetoric—Hill. Net. 1 00. Written Sermon. To be read: Wesley's Sermons (Vol. II.) Cloth. 3 00. Sheep. 4 50. Christian Purity—Porter. 1 50. Introduction to the Gospel Records—Nast. 1 50. History of the Methodist Episcopal Church. 2 vols.—Reid. 3 00. Digest of Methodist Law—Merrill. 1 00.

SECOND YEAR. To be studied: Biblical Theology—Introduction to the Holy Scriptures—Harnack. Old Testament. Chapters XXXI. 1 00. Systematic Theology—Compendium of Christian Theology—Porter. (Vol. II.) 3 vols. 7 50. Medieval and Modern History—Thalheimer. Net. 1 00. The Sacraments, Biblically treated: (1) Baptism. (2) The Lord's Supper. Written sermon. To be read: Checks to Antinomianism—Fletcher. 2 vols. Cloth. 3 00. Sheep. 4 50. History of Methodism (3 vols.)—Fletcher. 4 50. Theology—Harnack and Methodology. Clothe and Harst. 2 50.

THIRD YEAR. To be studied: Biblical Theology. Introduction to the Holy Scriptures—Harnack. New Testament. Chapters XIX-XXIV. Harnack. 4 00. Systematic Theology. Theological Institutes—Watson. Part II. 2 vols. cloth. 3 50. Sheep. 5 00. Analogy of Natural and Revealed Religion—Harnack. 1 50. Pneumatics—Kiddler. 1 50. Written Exegesis. To be read: Lectures on Epistles of St. Paul—Conybeare and Howson. (Abridged Edition) 1 00. Biblical Hermeneutics—Terry. 4 00. History of the Christian Church—Leckham. Christianity in the United States—Ridpath. Cloth. 2 50. Meat and Good. 6 00.

For Local Preachers.

FIRST YEAR. To be studied: The Bible History. Outlines of Bible History. Harst. 50 00. Catechism of the Methodist Episcopal Church. (No. 3) 05 00. Hand-book of Christian Theology. Field. Introduction and Chapters I-III. 1 00. Discipline of the Methodist Episcopal Church. (Edition of 1888.) 30 00. Philosophy of the Plan of Salvation, Walker. 1 00. To be read: Hints to Self-educated Ministers. 1 25. A Hundred Years of Methodism. 1 50. Portrait of St. Paul. Fletcher. 75 00.

SECOND YEAR. To be studied: The Bible Doctrines. Christian Theology—Field. Chapters IV-VIII. 1 00. Christian Baptism—Merrill. 1 00. Church History—Lines of Church History—Hurst. 1 60. Ancient History. Thalheimer. 1 60.

To be read: Lectures on Preaching. Simpson. 1 25. History of the United States. Ridpath. 3 00. History of Methodism. (Abridged Edition.) Stevens. 2 50.

THIRD YEAR. To be studied: The Bible. Sacraments. Christian Theology—Field. Chapters IX-XIV. 1 00. Plain Account of Christian Perfection. Wesley. Cloth. 30 00. Tract net. 5 00. Aspects of Christian Experience—Merrill. 1 00. Rhetoric. Haven. 90 00. Medieval and Modern History—Thalheimer. 1 60.

To be read: Wesley's Sermons. (Vol. II.) 2 vols. Cloth. 3 00. Sheep. 4 50. Checks to Antinomianism. 2 vols. Fletcher. Cloth. 3 00. Sheep. 4 50. History of the Reformation. Fisher. 2 50. Protestant Foreign Missions—Christlieb. 1 00. Terms cash with order.

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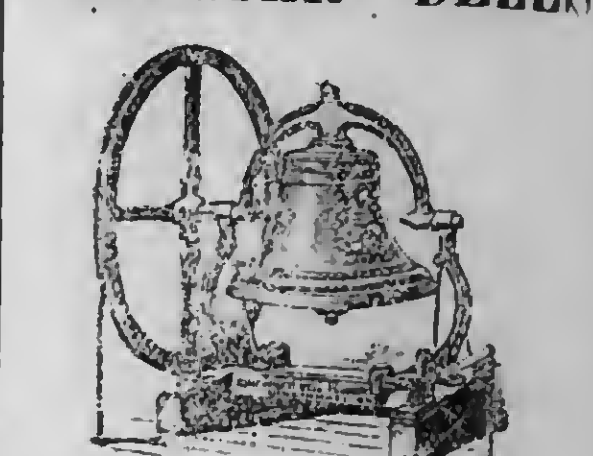
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Mr. Editor: I desire to enquire for my mother's people, whom she left in Blatonsburg, Halifax county, Va., near the line of Maryland, about 50 years ago. She seems to know nothing of her father, but her mother's name was Eliza, and had several sisters. One was named Caroline, and a brother John. All belonged to Widow Farrow. Mother was sold to a Negro trader by the name of Blackwell, and brought to this country. Any information will be thankfully received. Address Rev. J. T. Henry, Box 55, Sherman Heights, Tenn.

Mr. Editor: I desire to find my brother, Tucker Cooper, whom I haven't seen since 1861. Father's name was Thomas, and mother's, Malinda Cooper. There were 9 children; 7 boys and 2 girls. Their names are Pompey, Stephen, May, Anderson, Thomas, William, Tucker, Mary and Rosanna. The last sight of him was at the old home in Middle Tennessee, but mother left him in the Atlanta, Ga., stockhouse during the war. Any information will be thankfully received. Please address Stephen Cooper, P. O., Snuburba, Hamilton county, Tenn.

Mr. Editor: I wish to enquire for my brother, John Hicks, whom I haven't seen for nearly 20 years. Father's name is Lewis, and mother's Sealey Hicks. They were owned by Stephen Hicks, near Chattanooga, Tenn. There were 7 children of us, prior to John's departure; Elizabeth, John, Lucas, Ruben, William, George, Lizzie; and Mattie, Thomas, Edward and Waffins were born since he left. I learned that John is near Galveston, Tex. He was about 15 years of age when he left home. We then lived at the foot of Lookout Mountain, one mile south of Chattanooga, Tenn. If found, please address Mrs. Mary E. Henry, care of Rev. J. T. Henry, Box 55, Sherman Heights, Tenn.

Mr. Editor: I would like to find my sister, Amelia Leke. She used to belong to a man named Dr. Hardin, and was brought to Mississippi. The last account I heard of her, she was in Barnesville, Ga. She is the daughter of Jerry Logan. Address Fleming Logan, care of Rev. A. McDade, Maysville, Ky.

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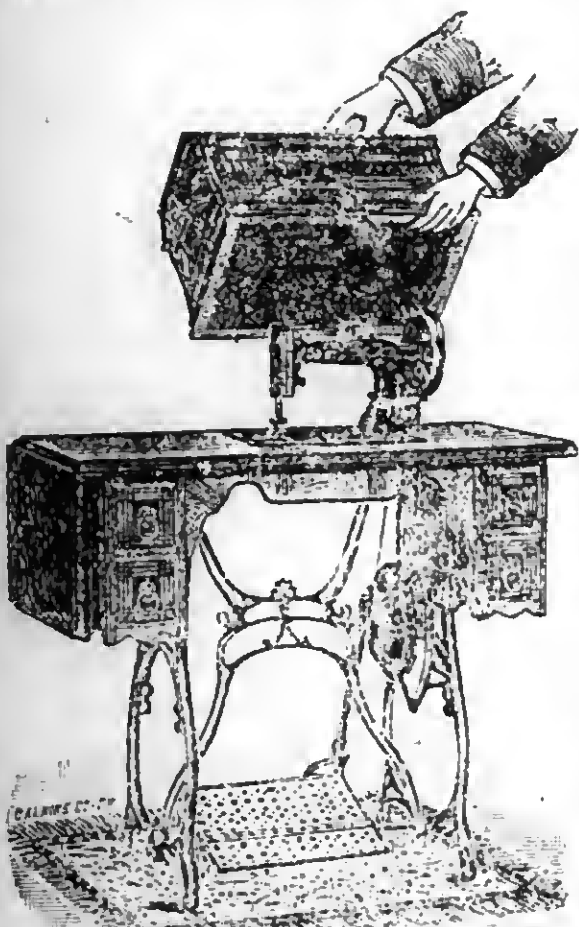
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RAILROAD SCHEDULES.

Mississippi Valley Railroad.
Kansas City and Memphis: Departs: Arrives:
Fast Train..... 5:00 p.m. 8:10 a.m.
Vicksburg & Natchez Ex. 8:10 a.m. 5:35 p.m.
Easton Route "Coast Train" 3:45 p.m. 10:00 a.m.

Illinois Central.
ARRIVE—
No. 1, pass. 7:30 p.m.
No. 41, Chic. & St. Lou. 8:25 a.m.
No. 43, Chic. & N. O. 8:10 a.m.
Limited..... 8:00 p.m.
No. 41, Memph. & Kns. City Fast Ex. 8:20 a.m.
No. 5, McComb City accommodation..... 8:50 a.m.

LEAVE—
No. 2, pass. 7:00 a.m.
No. 42, Chic. & St. Lou. 8:00 a.m.
No. 46, Chic. & N. O. 8:00 a.m.
Limited..... 12:01 p.m.
No. 42, Memph. & Kns. City Fast Ex. 8:00 p.m.
McCumb City accommodation..... 4:30 p.m.

Texas and Pacific
No. 52, Cal. ex. 7:30 p.m.
No. 54, L.R. loc. 10:25 a.m.

Queen and Crescent Route.
No. 1, lim. 2:30 p.m.
No. 5, fast line. 7:00 a.m.

No. 6, fast line. 8:45 a.m.
No. 2, lim. 5:00 p.m.

THERE are now 21 deaconess homes in this country, with 212 deaconesses. This movement is one of the most promising of the later developments in our communion.

What of his appearance?
How was he treated of men?
For whose sake was the sufferer?
To what are we all likened?
What shows the patience or the Redeemer?
Before whom was this prophecy fulfilled? (See Matt. 27. 12-14.)
What is said as to the Redeemer's death?
Where was he to be buried?
How was this prophecy fulfilled? (Matt. 27. 37.60.)
2. The Triumphant Saviour, v. 10-12.
Who appointed the Saviour's suffering?
What blessedness would come from it?
What would give him satisfaction? How would he justify the people? With whom would he share in victory?
Why would he be thus honored? For how many did the Saviour make atonement? (Golden Text.)

TEACHINGS OF THE LESSON.
Where in this lesson are we taught:
1. Man's need of a Saviour!
2. Man's ingratitude to God!
3. God's love to man!

HOME WORK FOR YOUNG BE-REANS.
Read the accounts of our Lord's sufferings and compare them with these prophecies.

What was the first prophecy of Christ of which we have any record?
What was the last prophecy before his revelation as the Lamb of God?

THE LESSON CATECHISM.
[For the entire school.]

1. Like what was Jesus to grow before the Lord? Like a root out of a dry ground.
2. How was he treated? He was despised and rejected of men.
3. For whom did he thus suffer? He was wounded for our transgressions.
4. By what means does Jesus secure our salvation? By his death.
5. What did God promise? He shall prolong his days.

EXPLANATIONS.
Our report.—Our prophetic revelation. The arm of the Lord revealed.—A bare arm has in all ages been the symbol of power. A tender plant.—A feeble shoot; a sapling. A root out of a dry ground.—A juicy root growing in an arid desert. No form.—No beauty of form. Comeliness.—Attractiveness. The travail of his soul.—The anguish of his heart. Divide the spoil with the strong.—Like a triumphant warrior. The best comment on this lesson is to be found in the account of the passion of our Lord given by the four gospels.

Doctrinal Suggestion.—The sacrificial atonement of Christ.

THE CHURCH CATECHISM.
13. Are there more Gods than one? "There is none other God but one." (1. Cor. 8. 4.)
14. Are there more persons in the Godhead than one? There are three persons in the Godhead: the Father, the Son, and the Holy

Ghost; and these three are one. (1 John 5. 7.)
15. Is the Father God? "To us there is but one God, the Father." (1 Cor. 8. 6.)

Catarrah in New England.
Ely's Cream Balm gives satisfaction to every one using it for catarrhal troubles.—G. K. Mellor, Druggist, Worcester, Mass.
I believe Ely's Cream Balm is the best article for catarrh ever offered the public.—Bush & Co., Druggists, Worcester, Mass.
An article of real merit.—C. P. Alden, Druggist, Springfield, Mass.
Those who use it speak highly of it.—Geo. A. Hill, Druggist, Springfield, Mass.
Cream Balm has given satisfactory results.—W. P. Draper, Druggist, Springfield, Mass.

Marriages.

Navasota, Tex.—At the bride's residence, Dec. 30, Mr. V. Kemper to Miss Hannah Martin.
J. A. Tillory officiated.

Columbus, Miss.—January 7, at the residence of the bride's sister, Mr. Edward Evans to Miss Isabella Winston.
W. H. Whitlock officiating.

Caledonia, Miss.—January 17, Mr. Geo. Porter to Miss Rosina Garrett, at the residence of Mr. and Mrs. James Perkins.
W. H. Whitlock officiating.

Palestine, Tex.—Miss Anna Gaston to Mr. Sam Jones, Dec. 29, at St. Paul M. E. Church.
T. Moore, P. C., officiated.

Steen's Creek Circuit.—At the residence of the bride's parents, Dec. 31, Mr. Benjamin Brady to Miss Ella Spencer, both members of the M. E. Church.
P. W. Baldwin officiating.

Doctors! Pshaw! Take BEECHAM'S PILLS.

Obituary.

Rev. Charles C. Manigault was born in South Carolina 70 years ago, and died in Jacksonville, Fla., January 4, 1892. He was converted and joined the M. E. Church South about 40 years ago, in the city of Charleston, S. C. Immediately after the close of the war he became a member of the Methodist Episcopal Church. He became a student of Baker Theological Institute, which was then established in Charleston. In 1869 he joined the South Carolina Conference, which at that time included the State of Florida. He was sent to Florida and filled the following important appointments: Micanopy, Zion (now Ebenezer, Jacksonville), Wrightsville, Simpson Chapel, Fernandina, Gainesville, and he had almost completed his second year at Lone Star, when he was called from

Consumption carries off many of its victims needlessly. It can be stopped sometimes; sometimes it cannot.
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Remedies are the greatest skin cures, blood purifiers, and humor remedies, are absolutely pure, and may be used from pimples to scrofula, from infancy to age, with the most gratifying and unflinching success.

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"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR," mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere.

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labor to reward. Bro. Manigault was one of the pioneer ministers of the Florida Conference. His funeral was conducted in Ebenezer M. E. Church by the writer, assisted by Revs. J. G. Howard, his Presiding Elder, the pastor, J. B. L. Williams, J. F. Elliot, and J. G. Ross of the Baptist Church. He leaves a wife, seven children and a host of friends to mourn his loss.

J. Grant, Jacksonville, Fla.

Batesville, Miss.—Sister Clarissa Murray, aged 55 years, and a member of New Haven M. E. Church for 18 years, died in full triumph of faith Jan. 9.

S. D. Troupe, P. C.

Starrsville, Ga.—Mrs. Emma Fisher, wife of Rev. John W. Fisher, died at her home in Jessup, Ga., Jan. 3, in full triumph.

G. W. Starr.

Lewisburg, Tenn.—Bro. Isaac Curtis, an old warrior, fell asleep Jan. 3. He was said to be over 90 years of age.

C. E. Alexander, P. C.

Jackson, La.—Wm. Barnes, a member of our church, died here Jan. 7, in full triumph of Christian faith.

J. A. Tircuit, P. C.

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FLUSH, NERVE, BLOOD, BRAIN.

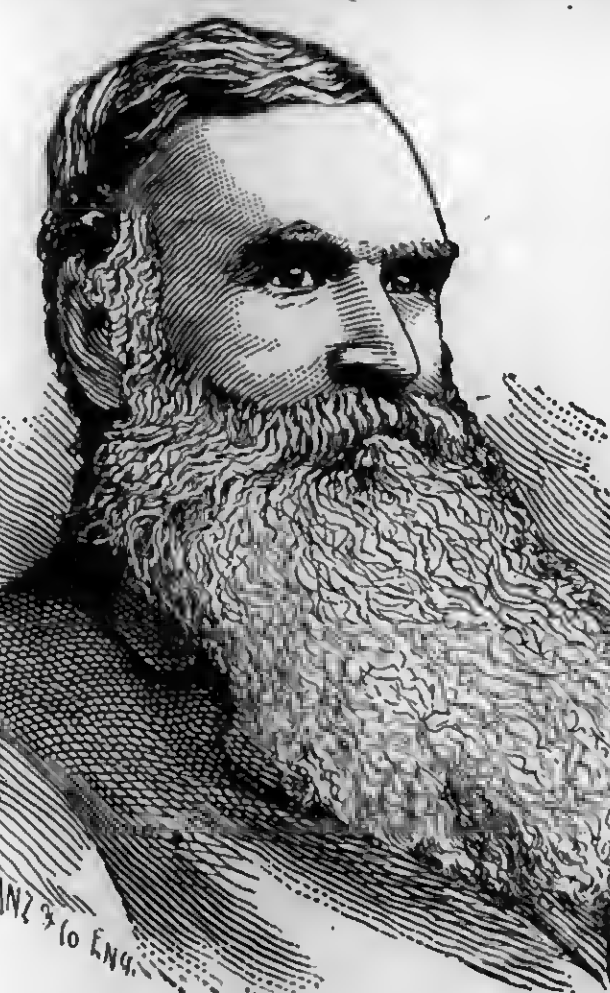
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Editorial Notes.

In the rugged path of life
Guide thou me;
Bring me, through its toil and strife,
Safe to thee.
—Central Christian Advocate.

BISHOP Foster completely captured and carried the South Carolina Conference by storm at its recent session, by his splendid and successful administration, and his great sermon and addresses.

REV. WM. PERRY, of New Berne, Ala., has written a splendid paper on the duty of stewards for our columns which we regret we cannot publish for want of space. If every pastor would see to it that every family in his charge is supplied with a copy of the discipline and the SOUTHWESTERN, he would find that stewards and everybody else would know and do their duty with much more faithfulness and devotion.

THE article on the church in the South, in the *Christian Advocate*, of Jan. 14, by Bishop Mallalieu, is without question the most important and correct exposition of all the facts in the case ever presented to the church from any source. The more we think of it the more we are convinced that it ought to be published in tract form and scattered broadcast all over the church and everywhere. Only its length prevents its reproduction in our columns. We hope, however, to give our readers extracts from it in a subsequent issue.

THE Richmond *Christian Advocate* thus illustrated the successful and easy working of the itinerant system: "There is a patented collar button that turns on a hinge so as to present the thin edge to the narrow starched slit in the neck of the shirt. The Methodist system of supplying churches with pastors is like unto the hinged button—easy to unloose. The 'settled pastorate' resembling the old system of button, takes pulling, twisting and tearing at times to get one out. Just now, viz. conference time, divers and sundry buttons are tilted towards an opening."

THE discontinuance of the *Methodist Advocate* at Chattanooga, Tenn., has been succeeded by two papers, both of which claim to be its lineal descendants, viz. the *Methodist Advocate*, new series, and the *Methodist Journal*. While the original has been bought out by the Western Methodist Book Concern. We welcome both to our list of exchanges, with the regret that, whereas one paper could not be supported there, the attempt is now made to support two. It is to be hoped that a consolidation may be effected whereby a good strong paper, for that field may be fully supported and maintained.

Mrs. Judge M. B. Hagan's Address.

Before the Woman's Home Missionary Society of the Louisiana Conference, Held in New Orleans, Jan. 15, 1892.

It is with gratitude and pleasure that we meet you to-day, and as we salute you, brethren of the Louisiana Conference, we bring you the warm Christian greetings of the Woman's Home Missionary Society of the Methodist Episcopal Church. We thank you, for your courteous invitation to bring our work before you, and we are heartily glad for this opportunity of pleading for your help and sympathy, in a work so endeared to our hearts and so important to our church and country.

There is no cessation in our home missionary work. It is constantly moving forward, multiplying, widening and enlarging. There is no halting in our Master's service, it is ever onward as a flowing stream. There was a wonderful amount of faith somewhere, when the Woman's Home Missionary Society was organized, just twelve years ago, in Trinity Methodist Episcopal Church, in Cincinnati, Ohio. Since then, an everlasting arm has upheld us, and an unseen hand has guided us. As before the camp of Israel, so God has been faithful to us. From each of our fields, our missionaries are rejoicing that the seed sown is bringing forth abundant harvests. We are planting and maturing, while God is giving the increase. From our Indian territories, our Western plains, Alaska and New Mexico, amid the revellings of Romanism and superstition, from Utah, from our local fields among the neglected and degraded of our own land, and from your own sunny Southland, we bring you the most cheering reports.

Our society has seventy-five conference organizations, over two thousand auxiliaries, and sixty-five thousand adult and juvenile members. We have fourteen fields or bureaus, eight of these include missions in behalf of the needy populations of the South, and in our Western territories. The bureau for young people's work relates to organization and the culturing of the youth of our church in missionary enterprises. The local bureau is confined to cities and towns, and independent of creed, country or color, our sympathies and our charities reach out to all. The supply bureau carefully investigates the necessities of each field, and receives and dispenses contributions. These contributions are gathered from all over our land. The bureau for immigrants, cares and provides for friendless strangers, women and girls, coming to our shores at the great ports of our cities.

Many disappointed and aching hearts have been encouraged and comforted when they landed, by the kindly words and offices of our missionaries. We give these poor helpless girls, with the great sea between them and their mothers' temporary shelter and protection and counsel; and we help them find good, safe homes.

We have immigrant homes in New York, Philadelphia and Boston, and eternity alone will reveal the influence which has been extended over many young lives hastened from danger and temptation, and protected from those who lie in wait for their destruction.

At the Philadelphia port, the past year, 69 steamers have been met, 160 girls have been sheltered, and for 78, situations have been procured.

In New York, the past year, 3,000 women and girls have been met and cared for by our mission-

aries, and 700 girls have been assisted in finding homes.

At the Boston port, 805 girls have been sheltered, and many have been assisted in finding friends and employment.

A half million of immigrants land on our shore every year. While some of them bring us the best of morals, and some of them build our walls and palaces, the multitude come with strange Gods, with prejudices, habits, customs, foreign to our own and at war with them. What a future is before our country, where foreigners, ignorant, superstitious, degraded, often the criminal refuse of other lands, are permitted to find a home themselves without any education, no lifting, redeeming influences. History shows us that only the power of a common religious faith can ever assimilate these foreign elements. We are challenged by God to-day, to use all the light we have, to irradiate the darkness around us, and reflect and transmit the rays of the religion we enjoy. If we do our duty on this very soil, we may grow the seed of the kingdom to be planted the wide world over. Neglect of our own land makes its future hopeless.

There is no work appealing more strongly to the hearts of Christian women, than this labor of love among the poor immigrant girls brought to our shores from the steerage of ocean steamers, like dumb animals. We not only shelter and instruct these girls, but we lead them to Christ. Many look to the homes as the dearest spot on earth, because there they found Jesus, as their Saviour and friend.

On the first day of January, 1892, a beautiful industrial home was opened in Boston, for the training of Italian girls to become missionaries among their own countrymen. We need these homes in New Orleans and Baltimore, and faith tells us we shall have them.

The bureau for lectures and the Home Mission reading circle, superintends and distributes missionary literature, and recommends such books for perusal, as will afford the best information in our various lines of work. Our aim is to leave no part of our land to desolation, ignorance and infidelity, but to build industrial homes and schools, gather Sunday schools and Christian congregations everywhere, scatter Bibles, good books, and to multiply all means of grace, and bring the religion of Jesus into contact with the masses.

We have schools by the great lakes, on the ranches of the remote West, on the plains beyond the Rocky Mountains, on the prairies, where grows the wheat and corn, on the hills where they dig out gold and silver, Lucy Webb Hayes Schools in Utah, in the Savannas of the South, in every direction, our Home Missionary banner is unfurled for the love of Christ and his name. In the East Southern States, we have the Thayer Industrial Home at Atlanta, Ga., the Haven Industrial Home at Savannah, Ga., the Boylan Home at Jacksonville, Fla., the Emerson Memorial Home at Bellevue, Fla.

In the East Central States, we have Kent Home at Greensborough, N. C., an industrial school at Asheville, N. C., the Browning Industrial Home at Camden, S. C. In the West Southern States, we have the E. L. Ruet Home at Holly Springs, Miss., the Adeline Smith Home at Little Rock, Ark., the Peck Memorial Home at New Orleans, La.

The women of our churches, our homes, our colleges and schools awakened to their great responsibility are coming forward in constantly increased numbers to work in the Lord's vineyard. From the mothers and daughters of our land,

from far and near we hear the earnest cry, "What can I do in the salvation of our own dear country?" One is doing a little here, another a little somewhere else, these little making up the vast and ever multiplying agency, by which the empire of the redeemer is being enlarged.

The opportunities for Christian women are inspiring,—the emergency strikes with its possibilities. Our reward or our condemnation awaits us. The glory our Saviour sought for his religion, was to espouse the cause of the poor, oppressed, the despised, and of him that had no helper. Christianity has reared thousands of charitable institutions striving to alienate the sufferings of the poor and needy, and to elevate and uplift mankind. Christianity has abolished slavery and serfdom, and placed the colored woman of the South under the same laws and possibilities with her Northern sisters. Among the great benevolences of our church, introduced to the world, is the Freedmen's Aid and Southern Education Society, through whose efforts universities, colleges and schools have been erected for the benefit of the South. From these have gone forth ministers of the Gospel, teachers, lawyers, doctors, and men and women prepared to uplift their race and help redeem the world for Jesus.

The modern organization of the Church—the Woman's Home Missionary Society—brings to your notice the Peck Memorial Home in your own city, where the poorest girl in the South can receive the blessings of a self-supporting education. In all our industrial homes are taught every useful household industry so necessary to the happiness and upbuilding of a well-regulated Christian home. While we afford those committed to our care all kinds of domestic instruction, we aim to have the cross the grand centre of influence, and to have the lines radiating therefrom so extended as to touch every interest and embrace every duty with which their lives have to do. The advantages of our model homes in the South, in co-operation with the Freedmen's Aid and Southern Education Society, are untold. Along with the educational training in these schools, the domestic happiness, the social well-being, and we trust the eternal good of many a colored girl, has been immeasurably advanced in the industrial homes of the Woman's Home Missionary Society.

Many an ignorant, uncultured girl has left our institutions reformed, elevated, full of hope and womanly ambition, and fitted to exert a Christian influence upon all around her. No girl need leave our homes without being fully accomplished in the art of dressmaking and all kinds of sewing, in cooking, laundrying, and housekeeping on its best and most economical plans. Peck Home stands a monument to the energy and perseverance of the Woman's Home Missionary Society. Its cost has been over \$10,000. Its apartments, furnishings, and conveniences for the best training in each line of industry, are complete. We have a large industrial room where sewing is taught, with the newest and most improved sewing machines. In this room our Sunday schools are held—prayer meetings, missionary meetings. The girls study by the large tables, and are furnished with good lights. Nothing is withheld from the comfort and well-being of pupils. We have an excellent library, where books have been carefully selected in view of pure religions and moral training. Our superintendents exercise the most careful solicitude over the manners and habits of each pupil. The influence of such

an institution cannot fail to bring rich returns in great blessings to those for whom it was designed. The devices by which the money was raised for this building by the women of the North, were many and marvelous. It meant much prayer, and many weary days of contriving and planning. All praise and gratitude is due the ladies of Central New York for their untiring energy and perseverance in this noble cause. We hope to see Peck Home crowded with girls. We can accommodate thirty. Send them from your cities, towns and your county districts, and we will promise to train them into useful Christian womanhood. Only a short distance from the New Orleans University, with its educational opportunities, superior industrial instruction is afforded at Peck Home. Among the dainty and comfortable rooms, is the Mrs. Jennie C. Hartzell room, named and furnished by the women of the Louisiana Conference, at a cost of \$130, and we want the best girls in your State to occupy this room. We present you with pamphlets, with the request that you distribute them among the homes of your conferences. Our sisters in the South are to be congratulated on their advancement in church work. We are heartily glad and grateful for their assistance in our Home Mission labors. At our annual meetings, none are more cordially welcomed than the delegation from Louisiana. And while they are laboring so faithfully, we ask you to hold up their hands and give them your prayers, your counsel, and sympathy. The pressure of to-day is great. As our work broadens and widens, constant demands are made on our treasury. Our industrial schools, from year to year, must be renovated, furniture repaired and replaced, in order to maintain the model homes as will best influence those whom we are trying to impress aright. Missionaries must be provided for all over our land, and it takes so much help, so much sacrifice, and there is no shrinking, no withholding; we are all singing the same song:

"Take my silver and my gold,
Not a mite will I withhold."

The time is coming, my sisters, when you will assume the responsibility of our Southern work, and you will do it bravely. We will stand side by side, hand in hand a while longer, and you will step to the front and roll on this Christly work. Educate your young women to home missions. You have a grand army of young people right here in your New Orleans University. We need the fresh enthusiasm of their young lives. We need the music of their voices, the help of their heads, their hearts, their hands. For every young lady, for every boy and girl, there is something in which all can take part.

"Think how every one may be
God's own message from above,
Soothing some one's care and pain,
Making some one glad again,
With His comfort and His love."

There is enough for each and all to do,—some can talk, some can pray, some can sing. Some have large offerings to bring, and some have only love,—but if the gifts and service are in self-denying faith, so in the sight of God they are of great value, and as the recording angel counts each offering above—

"The King stoops to crown them
With his gracious inasmuch."

The "Mother's Jewels" too, are bringing in their sheaves. With their pennies and their dimes, they have built a beautiful home in Nebraska for orphan children. While the motherless, wandering little ones are being gathered into this haven of child benevolence,

the Jewels are marching along unlocking hearts never before opened; and as we mark their footsteps, "Of all blessed ministries none seem so dear as this."

What numerous resources have been lying hid, that Home Mission work has called out of their secret plans, and sent out on errands of mercy around the world. It is the dawn of a new day, and there scarcely has been a brighter since the angels made the Judean air thick with melody when Jesus was born.

For our great work yet to be done, the Tryphenas and Tryphosas, the Phebes and Dorcas, "must be multiplied as the drops of the morning." Sisters, let us do all our hands findeth to do. It is not greatness, but the spirit that tells. These are treasures of the Lord that nail our mites, these alabaster boxes we may break for Jesus, and to how many waiting troubled hearts near our own doors, may we bear the message of the Saviour—

"In God's great field of labor,
All work is not the same.
He hath a service for each one
Who loves His holy name.
Then let us rise, for He hath called us
To a mission of our own,
And rightly to fulfill it
His grace can make us strong."

My sisters, bye and bye, there is a great harvest day coming, when the angels will be the reapers, and we the vineyards to which our heavenly Father will come and gather the fruits of our lives. God grant that for us it may be a day of rejoicing. We ask that every pulpit, and every family altar in the Louisiana Conference, send up earnest prayers in behalf of the Woman's Home Missionary Society of the Methodist Episcopal Church.

A Shocking and Cold-Blooded Murder.

A correspondent whom we know to be thoroughly reliable, writes us the following description of the cold-blooded murder of a young colored man on the Mt. Hommas Plantation in this State, by a white man on that place. He says:

"Oh Lord, how long will the poor Negro race be butchered up, as the wild beasts of the forests, in the South! The State of Louisiana has laws to protect the wild deer from the huntsman's gun, but the poor Negro has no protection whatever. On the 5th of January, 1892, at 9 o'clock a. m., on the Mt. Hommas plantation, a young Negro, about the age of 22 or 23 years, who was passing through the field at that hour, came across a stalk of cane lying in the road, that had been dropped by one of the carts that were hauling cane to plant. He picked it up and broke off four joints to eat. By this time the owner rode up to him and asked him, 'Where did you get that cane?' He answered: 'I picked it up in the road.' The owner having his gun with him, shot him down without any warning. The man who was shot went by the name of Wash, and was not sound-minded. He was shot down like a dog, and nothing has been or will be done."

City Church Notes.

(Brief items of news from the thirty churches will be welcome either handed us by pastors or lay men.)

Monday, Jan. 25, at a regular meeting held at the New Orleans University, Rev. James W. Henderson was elected president of the New Orleans Preachers' Meeting; Rev. Emperor Williams, P. E. of the North New Orleans District, vice president; Rev. W. S. Harris, secretary.

The Chilian war cloud has passed over. The little belligerent republic has made the amende honorable, and peace now smiles serenely.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take note, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

G. Norman, Ft. Worth, Texas.

We are here in this large city with only about 20 members, while we are surrounded with three other churches. Each of them have from 300 to 500 members, and they all have nice buildings. We only have a little box building, 20x30, and that's on a leased lot, and we are likely to be moved off at any time, so you all can see that we need all the sympathy that we can get. I ask the prayers of all our churches.

Owen Hyspher, Bristol, Tenn.

Praise God from whom all blessings flow! We are in the basement of our new church. We are building a nice house, 57x40, located on one of the best streets in Bristol, the electric cars passing our door. We want to be able to get in the audience room by the first of July, if we can get some help from the Church Extension Society. We are the only Methodist Episcopal Church in Bristol, which has a population of 11,000. We moved in the basement Dec. 31. We were out of a house 14 months and 3 days. The house will cost us \$3000 when completed. It will be the best colored church in Bristol. We are having a hard fight to keep the wolf out of the house. Pray for us.

J. Jones, Sloan Street, Houston, Tex.

I moved to my work Dec. 24, and my people received me and my family gladly. They are laboring to make everything pleasant for me. They have put a new heater in the parsonage and furnished it with chairs and tables. On January 8, at 10 p. m., they surprised me with a table full of good things to eat. I am always glad to receive such surprises, and I hope they will come again.

G. W. Beamon, Jackson, Miss.

The Jackson Circuit is alive both spiritually and financially. Last year we raised for all purposes \$815.16; added to the church, 50. When I came to this circuit I found 77 members; now I have 105. I also found three old houses of worship, one of which the people were afraid to meet in on a windy day; now we have a new church at Mt. Pleasant. My people gave me a suit of clothes and a hat. On December 16th I was agreeably surprised by the Mt. Salem Epworth League, led by Mrs. G. Bell, who was laden with many good things, and I bid them come again. It was the SOUTHWESTERN that taught the people such intelligence. They take it and pay for it. I've been returned to the same people, and we are now praying for a SOUTHWESTERN and financial revival.

G. W. Marsh, Cumberland Furnace, Tenn.

My quarterly meeting was held Dec. 26, 27, J. B. Bradford presiding. The Elder preached a grand sermon and administered the Lord's Supper to 44 members. Paid Presiding Elder \$8.75, pastor \$11.75.

J. W. Richmond, McMinnville, Tenn.

My first quarterly conference was held Jan. 2, 3, Rev. J. P. Price presiding. We had a grand time. Rev. J. P. Price preached at 11 a. m. and 7:30 p. m., to a good house, and administered the Lord's Supper. Paid Presiding Elder, \$9.60; pastor, \$50; for other purposes, \$73.35. I have baptized 4 infants this quarter. My Epworth League is working nicely with Miss Mamie Jiles at its head. Rev. Price greatly encouraged it while here. God bless the dear old SOUTHWESTERN.

Rev. A. G. Houston, of Oxford, Miss., writes of the glorious time had at his church on Emancipation day, Jan. 1, 1892.

Letters from the Laity.

Prof. O. F. Simmons is doing good service in Washington, Tex., teaching, lecturing and working to ditch the Jim Crow car. He recently delivered a lecture before the county alliance.

I. Howells, Harrisburg, Texas.

Dear Editor: Please tell the parents to extinguish all lights before they go to church, or take the children with them. A report of fire caused a stampede in one of our churches, on account of two children being left in a house alone.

O. B. Gibson, Glencoe, La.

On Friday night, Jan. 8, a band of gentlemen and ladies, comprising the Sunday school scholars, went to the parsonage of Rev. and Mrs. Fields and surprised them with a good many pounds of choice things, and a neat little purse of money. Rev. and Mrs. Fields invited us to call again. Glencoe is alright.

W. Cason, DeSard, La.

Rev. F. M. Lashington, pastor of Mt. Sinai M. E. Church at this place, has done a grand year's work. He built a new church here and has completed it, and recently bought a nice stove for the church, which makes it very pleasant in winter. Whatever Rev. Lashington undertakes to complete, he does it resolutely. He can not be too highly commended for his work here, and is esteemed by all the friends of the community. The congregation and friends of Mt. Sinai, being deeply impressed with the work, cordially welcome him back.

M. W., Nashville, Tenn.

We are sorry to hear of the death of Mr. H. Whitlow, the father of Mrs. J. B. Bradford, who died Jan. 1. His home was in Brownsville, Tenn. He was one among the oldest citizens in Haywood county, and was a member of the First Baptist Church. He was born in Virginia and brought to this country when 10 years old, a slave boy. His daughter, Mrs. Bradford, was not able to attend the funeral on account of being ill.

Prof. R. L. Hoffman, Paris, Tex., writes that the banquet given Rev. W. H. Jackson and his bride Dec. 31st, by the Ladies Union Society and the Daughters of Kitchen Tables, was a grand affair. Mr. Jackson has gained for himself one of the most accomplished ladies in North Texas. Revs. P. Morgan and W. Bartley officiated. Rev. Jackson and wife will teach in that city.

I will be pleased to send circulars or correspond with any of the elder's, pastors, exhorters, superintendents or any member of the church, concerning the Epworth League and how to organize.

H. B. PEMBERTON,

President of the Marshall District and Texas Conference Epworth Leagues.

Popularly called the king of medicines—Hood's Sarsaparilla. It conquers scrofula, salt rheum and all other blood diseases.

THE UNITED STATES can hardly claim to be a Christian nation, in the presence of the following facts. Its people spend every year for

Liquors.....\$300,000,000
Tobacco.....600,000,000
Candy and Gum.....400,000,000
Amusements.....100,000,000
Jewelry.....60,000,000
Sporting Goods.....20,000,000
Cosmetics.....12,000,000
Fireworks.....8,000,000

Besides this, see how much this nation gives annually toward Christian missions and ask the question, are we justified in the claim of being a Christian nation? The Methodist Church gives 1-16 of 1 per cent of its vast wealth toward the conquest of the world for Christ. There is a crying need for a systematic, consecrated liberty on the part of all God's people for this great work of capturing the world.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALWAYS ALLAYS PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. Jell

Our Children's Legion.

For Our Boys and Girls.

BY UNCLE CEPHAS.

A Boy To Be Trusted.

"I want a boy I can trust." That was what a grocer said not long ago, and a number of boys applied for the situation. One after another was refused, but a boy being greatly needed, at last one was engaged. At the close of the first week he was discharged. Nothing seemed safe when the grocer's back was turned. The boy feasted on crackers and cheese at every opportunity. He slyly helped himself from the candy boxes and from the sugar. But he was discovered and turned adrift.

The second boy was discharged after two days trial: he was too fond of reading sensational stories to attend to his duties. The third boy chewed tobacco.

Finally the grocer said he would do without a boy, but just as he had come to that conclusion a manly looking little fellow applied for work. He was poorly dressed in clothes neat though old and patched, but he had a sunny frank face. So the grocer gave him a trial. It is not a year since he entered the grocer's employ, but he has made himself so beloved and trusted that the grocer says, "Robert is worth his weight in gold."

He does not wear the old patched clothes any longer, a neat, serviceable suit makes him "look like another boy."

"He has never failed me," the grocer said a day or two ago, "I can trust him anywhere."

And away up another street, in a pleasant room, an invalid sits in the sunshine coming in through a large window. She is a widow and the grocer's boy is her only child. "Don't you get weary of life?" a visitor asked her only yesterday. "Weary!" said she, looking up in surprise. "No, I could not get weary of life with such a son as my Robert—he has never failed me—he has been the man of the house ever since his father died."

Dear Uncle Cephas: I am a little boy 12 years old. I go to school every day. I am in the sixth grade. My teacher's name is Miss A. E. Webster, and we all love her. Rev. A. D. Payne was my Sunday school teacher and my pastor too, but the conference has moved him to Moss Point, and Rev. I. L. Pratt is our pastor now.

Your Nephew
GABRIEL M. B. COLE.
Meridian, Miss.

Dear Uncle Cephas: I am a little girl 9 years old. I go to school every day. I am in the fourth grade. My teacher is Miss E. N. V. Ramsey, and we all love her. My mother and sister belong to the M. E. Church. My brother takes the SOUTHWESTERN and I delight in reading it.

Your Niece,
RUBY B. COLE.
Meridian, Miss.

Dear Uncle Cephas: I am a girl 16 years old, and I belong to the M. E. Church. My father is pastor at Atoka and Big Creek. Our Presiding Elder is B. F. Anderson, and we all love him dearly. He was with us on watch-night, and we had a grand time. Our Presiding Elder held his first quarterly conference Jan. 4, and we had a glorious time. He preached on Sunday night to a large crowd and administered the Lord's Supper.

Your Niece,
ALLEAN DUNLAP.
Atoka, Tenn.

Dear Uncle Cephas: I am a little boy 11 years old. I go to Sunday school every Sunday, and I am a member of the church. Our pastor takes your paper and I love to read it. Our pastor's name is Rev. G. W. Marsh, and we all love him. My father and mother are members of the M. E. Church.

Your Nephew,
JOSEPH CARTER.
Cumberland, Tenn.

Dear Uncle Cephas: This is my

first letter to you. I see so many of my cousins writing to you, I thought I would write. I am a girl 16 years old. I am secretary of the Sunday school. Mr. R. Hight is our superintendent, and we have a nice Sunday school. Papa takes the SOUTHWESTERN and I love to read it. Mamma and papa belong to the M. E. Church. I am a member of the church.

Your Niece,
LAURA M. BROWN.
Bertie, La.

Dear Uncle Cephas: This is my first letter to you. I am a girl 13 years old. I go to Sunday school every Sunday, and also to day school. My teacher is Prof. S. S. Rogers. He is a good teacher, and I love him. Mamma and papa belong to the M. E. Church. I am not a member of the church yet, but desire to be one. Papa takes the SOUTHWESTERN and I delight in reading it. Our pastor is Rev. O. Hinchison. Our Sunday school is getting along nicely now. I love to go to school. My studies are history, sixth reader, geography, grammar and spelling. I have 4 brothers and 2 sisters. Mamma and papa love to read the SOUTHWESTERN.

Your Niece,
EFFIE A. SIMPKINS.
Mansfield, La.

Dear Uncle Cephas: We have not taken your paper very long, but I love it better every week. We have a very large Sunday school at this place. My uncle is superintendent. We expect to have a grand Sunday school convention in May, and we would be so glad to have you and all the little cousins in our midst. Our pastor is Rev. E. Kirby. I have 3 sisters and 3 brothers, and a sweet little nephew. He is named after Bishop Haven. Mamma and papa belong to the Methodist Church. I will try to answer Dr. N. Walker's question. The shortest verse in the Old Testament is 1st Chronicles, 1st Chap. 25th verse. The longest verse in the New Testament is Revelations, 20th Chap. 4th verse. Will some of my cousins please tell me what prophetic dwelt under the palm tree? What King had an iron bedstead?

Your Niece,
MIRKEY T. HOPSON.
Harmony Grove, Ga.

"When the robins nest again," she said, "I suppose my cold will get well." So he felt very sad, but suddenly he thought him of Dr. Bull's Cough Syrup. The cough was cured and those two were happy. Price, 25c.

People call it backache and do nothing for it until the doctor is called and he pronounces it rheumatism. If they had used Salvation Oil in time the doctor's bills could have been saved.

Is the South Just to the Black Man?

The N. Y. Independent is publishing a series of anonymous letters from one Southerner to another, which, with the exception of those contributed by Judge Tourgee of the Inter-Ocean, are matchless in their word-painting of the same sentiment of the South toward the Negro. We invite the attention of our readers to the following from one of those letters:

"While here and there a stalwart man divested himself of his prejudice, and set himself to the work of fitting the freedmen for the new life to which they had been called, the South did not as a whole initiate the work of Negro education. On the contrary, it set its face as a flint against it. Schoolhouses were burned down, teachers ostracized, scholars intimidated, and every obstacle interposed that the ingenuity of bitter men could suggest. I do not wonder you cannot revolutionize the industrial system of a country in a day without friction."

A conquered and impoverished people cannot be expected to be sweet and grateful to the people whose presence among them is a daily reminder of their defeat. I do not wonder at these things. What I do wonder at is that the general sentiment of the South to-day should be so little changed. While Senator Joe Brown says

that he is heartily in favor of the education of the Negro, and while the Hon. J. L. M. Curry says that it is little less than blasphemy to say otherwise, you have only to move among your constituents to find out that they think differently. Take a straw vote, for instance, of the men who heard your speech, and you will find the prevailing sentiment to be that 'the only good Negro is an ignorant Negro.' Said a planter to me, 'The old-time Negroes, who don't know B from a bull's foot are all right; but these younger ones, who have been off to school, are of no account. I haven't a particle of use for them. They are impudent and unreliable, and don't seem to know the difference between themselves and the white people. They take papers and talk politics, and as to getting one of them into a cotton field, why, you just can't do it. Look at that disgusting fellow, now; isn't there a dnd for you? That's what the school does.'

"That disgusting fellow" was a singularly neat, well dressed and gentlemanly black man whom I had happened to meet before. As we recognized each other across the street, his hat went off his head with a grace worthy of a Chesterfield, and a smile illuminated his countenance which made it absolutely beautiful. He was jet black, not a drop of white blood in him. "You seem to know the infernal nigger," said my friend the planter, in surprise. "Well, you don't know much. We are all hard up for cotton pickers, and when I asked him the other day whether he didn't want a job, he lifted that infernal little hat of his and said, 'Thank you, I am otherwise engaged.' Did you ever hear such impudence?" "Never," said I, "but I am afraid you will hardly understand which side the impudence is on. That man you asked to pick cotton for fifty cents to a dollar a day, is one of the most promising young scholars in the United States. His classical attainments are quite equal to those of your pastor or any other white professional man in town. He is, moreover, an exceptional, not to say phenomenal, vocalist, and is going to-morrow to New England, where he has an engagement to sing for forty nights, at \$50 a night. From there he will go to England. His voice alone, to say nothing of his scholastic attainments, is worth more per annum than the best plantation you have."

"The dickens you say!" exclaimed my friend the planter. "Well, doesn't this prove just what I was telling you? Education is spoiling the Negro. If this thing keeps up where we are going to get field hands from? The next thing they will be wanting is social equality. Mind, I tell you, it's so." I could only smile as I thought how little that "infernal nigger" was ever likely to clamor for social equality with my friend the planter, or even with his son, an ignorant, drunken young bully, who went about with a pistol in his pocket, and whose favorite form of amusement was trying to be nudely familiar with young colored women whom he met on the street.

Public sentiment has been steadfastly against him, and no man has been bold enough to take him by the hand as a man and say, "I am your friend." Right here and now, without fear or favor, let me say, that so far as public sentiment or private patronage is concerned, the Negro is the loneliest man in the world.

Stones for Bread.

Selling one article on the merits of another is an old imposition. To the buyer it is unfair, unprofitable, and often unsafe. Our COMPOUND OXYGEN was introduced 23 years ago. Its health and strength giving qualities are as well known as those of any remedy in the Dispensary. But it has been counterfeited. The plea for its imitations is that they are cheaper. But the form without the substance cannot be cheap at any price. Besides this, during such a trial the patient often drifts out beyond the ropes. Get the genuine or nothing. Thus you will save your money if not your health. We would like you to read our 200-page treatise, and will send it for the asking. DRS. STARKEY & PALEN, 159 Arch Street, Philadelphia, Pa.

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Plan of Episcopal Visitation, Spring Conferences, 1892.

(CHRONOLOGICAL.)

Conferences in the United States.

Mississippi, Meridian, Miss.	Jan. 6, Malheur
Ind. Miss. Conf., Oklahoma, O. T.	7, Newnan
South Carolina, Orangeburg, S. C.	13, Foster
Georgia, Atlanta, Ga.	13, Merrill
St. John's River, Jacksonville, Fla.	13, Niles
Louisiana, New Orleans, La.	13, Mallen
Alabama, Anniston, Ala.	20, Merrill
Florida, Fernandina, Fla.	20, Niles
Cent. Alabama, Huntsville, Ala.	27, Merrill
Savannah, Savannah, Ga.	27, Niles
Arkansas, Little Rock, Ark.	27, Merrill
Upper Miss., Columbus, Miss.	27, Niles
Little Rock, Van Buren, Ark.	3, Mallen
Baltimore, Baltimore, Md.	Mar. 2, Foster
Upper Miss., Columbus, Miss.	2, Merrill
Virginia, Falls Church, Va.	2, Warren
Missouri, Chillicothe, Mo.	2, Newman
South Kansas, Ottawa, Kan.	9, Warren
Washington, Litchfield, Va.	9, Warren
Philadelphia, Philadelphia, Pa.	9, Warren
Central Missouri, St. Louis, Mo.	9, Newman
Wilmington, Wilmington, Del.	16, Andrews
Southwest Kansas, Winfield, Kan.	16, Warren
New Jersey, New Brunswick, N. J.	16, Vincent
St. Louis, Carthage, Mo.	16, Newman
Southwest Kansas, Concordia, Mo.	23, Warren
Lexington, Indianapolis, Ind.	23, Warren
Delaware, Delaware, Del.	23, Vincent
Wilmington, Wilmington, Del.	23, Warren
Newark, Morristown, N. J.	30, Newman
New York, New York, N. Y.	30, Foss
North Carolina, Raleigh, N. C.	30, Merrill
New York East, Brooklyn, N. Y.	30, Goodell
N. Engl. St. N. Bedford, Mass.	30, Foss
New England, Boston, Mass.	6, Hurst
Maine, Augusta, Me.	6, Hurst
East German, Brooklyn, N. Y.	6, FitzGerald
North New York, Utica, N. Y.	13, Newman
Tray, Plattsburg, N. Y.	13, Foster
Vermont, Montpelier, Vt.	13, Foster
New Hampshire, Haverhill, Mass.	13, Hurst
East Maine, Bangor, Me.	20, Goodell

FOREIGN CONFERENCES.
North India, Calcutta, India, Jan. 6, Thomas
Mexico, Puebla, Mexico, Jan. 14, Fowler
Bengal, Calcutta, India, Jan. 14, Thomas
Africa, Cape Town, South Africa, Jan. 14, Thomas
West China, Miss. Chung-king, China, Jan. 27, Thomas
Central China, Miss. Chung-king, China, Jan. 27, Thomas
North China, Miss. Chung-king, China, Jan. 27, Thomas
Korea, Seoul, Korea, Jan. 27, Thomas
Switzerland, Lausanne, Switzerland, Jan. 27, Thomas
Germany, Frankfurt, Germany, Jan. 27, Thomas
Japan, Tokyo, Japan, Jan. 27, Thomas
Denmark, Copenhagen, Denmark, Jan. 27, Thomas
Norway, Drammen, Norway, Jan. 27, Thomas
Sweden, Goteborg, Sweden, Jan. 27, Thomas
Bulgaria, Sofia, Bulgaria, Jan. 27, Thomas
Italy, Palermo or Fera, Italy, Jan. 27, Thomas
By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS,
Secretary.

CINCINNATI, O., November 8, 1891.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallen, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE.
ST. CHARLES AVE. CHURCH—Rev. R. L. Crawford pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting at 7:30 p. m.
BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. Hiram Wilson, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 3 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.
CAMP PARAPET CHURCH—Rev. Simon E. E. pastor. Sunday services: Prayer meeting at 4 a. m.; preaching 11 a. m. and 7 p. m.; Sabbath school 1 p. m.; meetings Thursday evening.
CUSHMAN CHAPEL—Public school, corner of 11th and 12th streets, St. Louis, Mo. Public worship, Sabbath at 11 a. m. and 7 p. m.; Sabbath-school at 1 p. m.
FIRST STREET CHURCH—corner of First and Broadway, St. Louis, Mo. Rev. T. G. H. pastor. Sabbath: 5 a. m., prayer meeting, 11 a. m. and 7 p. m.; public worship, communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; prayer meeting Thursday night.
HAYEN CHAPEL—Jefferson street, Carrollton, La. Rev. J. H. pastor. Sabbath: 8 a. m., 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching Thursday evening.
LAUREL STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday-school at 7 p. m.; preaching Thursday at 7 p. m.
MT. ZION M. E. CHURCH—Rev. Thos. McCary, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 8 a. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.
MALEXON CHAPEL—Washington street, Rev. W. J. B. Price, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; preaching at 11 a. m. and 7:30 p. m.; Wednesday at 7 p. m.; class meeting Monday at 7 p. m.
PLEASANT PLAIN CHURCH—Perdido street between Johnson and Priour; Rev. D. J. Price, pastor. Sabbath: 11 a. m. and 7 p. m.; Sunday-school at 11 a. m. and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Monday night at 7 o'clock; prayer meeting, Monday evening, at 5 o'clock.
ST. MATTHEW M. E. CHURCH—Varnet street, Algiers, La. Rev. F. W. pastor. Sabbath: 8 a. m., 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.
SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.
SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. Samuel Dargatz, pastor. Sunday services: 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.
THOMSON CHAPEL M. E. CHURCH—Post at St. Rampart, Rev. Wm. P. Forek, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.
FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets, Frenchburg, La. 10:30 a. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening at 8 p. m.
SECOND GERMAN M. E. CHURCH—Eight street, Rev. Charles Senouler, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.
THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

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You can cure yourself in a few days with our new and simple method of treatment. Medicine used locally and gives immediate relief. Sent by mail for \$1. Special treatment and extra large package of Cure \$2. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE MEDICINE CO. Box 709 Cincinnati, O.

The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, FEB. 4, 1892.

Our Colored Work in the Northwest.

The Northwest is filling up every year with colored people from the South, who were either members or followers of our church previous to their emigration from the South. As they settle in their new homes, they have nearly all been lost to us, and have joined either the A. M. E. or the A. M. E. Zion Church, because of our lack of interest in following them with the ministry of our church in their new homes. This has been a great mistake on our part, and one which has cost us the loss of thousands of members, upon whom the church had spent immense treasures and tremendous efforts. We have sown for other churches to harvest. This neglect has been protracted much too long, and it now behooves us to see to it that our church follow our people in their new homes, whether in the North, the East or the West. Our people prefer the old church, but when they move to their new homes and find not the church of their choice, what is left to them but to do the next best thing, that is to join the A. M. E. or the A. M. E. Zion Church, which anticipated their coming and provided for their spiritual shelter. This thing has continued much too long. Let us see that a stop is put to it. Our Methodism is as much adopted to our people in those sections, and they are as susceptible to her influence there as here. All that is necessary is that we go about the work with the same aggressive spirit that we go about the work in the South. Rev. Wm. E. Wilson, of Ottumwa, Iowa, who has been appointed by one of our bishops to travel over that State and organize churches for the colored people, shows what could be accomplished if sufficient push and energy is put into this work. He says:

"The colored people are coming into the state very rapidly. Over 1,000 have come in since June 1, and there are more to follow. The colored work in Iowa has never had a chance to do anything, and all we ask now is an opportunity under favorable conditions. The Methodist Episcopal Church is our choice."

The Jim Crow Car Must Go!

Miss Fannie M. Crump, of Nodena, Ark., encloses for herself \$1.50, and for Mr. J. R. Reggers, \$1.00 to test the infamous law. She says: "I hate the name Jim Crow Car Law, and don't know a better way to prove it than to send means to help to have it blotted out." Good. What woman wills must come to pass.

Rev. David S. Monroe, D.D., Secretary of the General Conference, writes from Altoona, Pa.: "Enclosed please find my check to aid in the overthrow of that abomination called the 'Jim Crow' law. May success attend the efforts to that abominable un-Christian and un-American act of assembly."

President P. A. Cool, of Wiley University, Marshall, Tex., enclosing \$3 for himself and \$1 for Rev. James W. Cool, says, "Enclosed find amounts to add to the fund to be used for testing the 'Jim Crow Car Law.' I believe it to be unconstitutional and contrary to the spirit of this Republic to deprive any law-abiding citizen of social, civil or religious privileges without just cause."

When a man is a Christian gentleman, paying his own way, and

attending to his own business, not interfering with the rights of any person a law that will allow any discrimination against that man on account of the natural color of his face, is an outrage on the rights of manhood and citizenship."

What is true of our people in Iowa is equally true of them in the North and East.

Continuing, he says: "For 20 years or more there has been a nucleus of members among the colored people, and they have been supplied from the local ranks of the white preachers, for a part of the time, with the hope that the work would live and succeed, but this has only proved a failure. For the past few years the colored pastors have been supplied by transfer. This has also failed to meet the wants and needs of the work, and now the crisis comes and we must take a stand. After a careful and prayerful consideration of this matter, and seeing things as we do, we believe that we, as colored members of the Methodist Episcopal Church, could do much better and grow faster if the colored work in the State was organized into one district and put into one conference."

This is no doubt the true policy to be pursued, and should be adopted generally.

South Carolina Conference.

The South Carolina Conference convened at Orangeburg, S. C., Jan. 13, in Trinity M. E. Church with Bishop R. S. Foster, D.D., LL.D., in the chair. The devotional exercises were conducted by the Bishop, after which the Bishop made a short and timely address and administered the Lord's supper. J. B. Middleton, the efficient secretary, was re-elected with the assistance of B. F. Witherspoon, I. B. Smith, J. N. Carter, T. J. Clark, W. R. Jervey, well known as a financier, was chosen treasurer. W. G. White, E. B. Burroughs, R. L. Hickson were unanimously chosen reporters to the SOUTHWESTERN, *News and Courier*, Greenville *Daily News*, respectively. Doctors Gray, Spencer and Grandison were introduced to the conference. C. C. Jacobs, W. G. White were appointed to take charge of accounts of the Book Concern and the SOUTHWESTERN respectively.

J. H. Johnson, well known as a mathematician, was elected statistical secretary with the assistance of E. B. Burroughs.

D. M. Minus, A. M., passed in character and reported the Beaufort district. His report was full of common sense facts and showed that the Beaufort district had made marvelous improvements in all lines of church work during the past six years. B. F. Witherspoon, the manly, gifted preacher, succeeds him in the Presiding Eldership. He deserves it, so say we all.

E. C. Brown, A. M., passed in character and reported the Orangeburg district. His report bristled with living facts, and showed that the district had kept abreast of the time for six years consecutively. A. C. Dalton, the venerable sage, succeeds him on the district.

F. L. Baxter passed in character and reported the Florence district. His report compares favorably with the others, and shows that the Florence district is not without a history. Prof. A. G. Townsend, the manly man, the scholar, succeeds him in the Presiding Eldership.

I. E. Lowery, A. M., passed in character and reported the Greenville district. His report was an excellent one, and showed that the Greenville district was marching onward. He succeeds himself.

J. E. Wilson, A. M., D.D., passed in character and reported the Charleston district. His report, as always is, was a model one, and showed that no stone was left unturned during the year. He is his own successor.

On Thursday night Doctors Gray and Grandison spoke to a large and appreciative audience in

the Olafin auditorium. Doctor Grandison, the orator, the preacher, the rhetorician, held the vast audience spell-bound for more than an hour. We are proud of him. Resolutions memorializing the General Conference to pass an enabling act to divide the South Carolina Conference into two conferences were adopted. The Bishop's address to the applicants for admission into connection was the best we have ever heard. Long may he live to grace the Episcopal office.

The Ladies Home Missionary Society convened in Trinity M. E. Church Thursday eve. Mrs. E. O. Brown and Miss Eva Penfield delivered excellent addresses. Resolutions of thanks were tendered to Dr. L. M. Dutton and lady for their generous gift of two acres of land and \$500 to assist in the erection of an orphan home. On Sunday at 11 o'clock the Bishop preached a very able and edifying sermon from the First Epistle General of John, third chapter, second verse. The substance of this powerful discourse is embodied in that subtle, metaphysical, speculative book entitled, "Beyond the Grave." At 8 o'clock p. m., Doctor Grandison preached a strong, eloquent, doctrinal discourse to a packed church. Laying aside prejudice, Doctor Grandison is a typical Negro, born leader, fearless and uncompromising defender of the race which he identifies.

Indeed, his manner is graceful, diction fine, logic profound and rhetoric chase. The appointments for the ensuing year were read Monday night. On the whole, each preacher was pleased with his appointment. It is said, all things considered, that the South Carolina Conference is composed of the most intelligent body of Christian ministers that has ever assembled in the city of Orangeburg. Last, but not least, Prof. Crawford, of Gammon Theological Seminary, was with us and delivered a fine address, respecting the above mentioned school.

The following delegates were elected to the General Conference: J. E. Wilson, D.D., and L. M. Dutton, D.D., as ministerial delegates, and Rev. B. F. Witherspoon and F. L. Baxter reserves; and Profs. E. J. Sawyer and M. H. Gaasaway lay delegates, and Messrs. J. H. Fordham and J. M. Moses reserves.

We regret that we can give only the following appointments this week:

FLORENCE DISTRICT.—A. G. Townsend, Presiding Elder. Bennettsville, J. McLeod. Cheraw, F. E. McDonald. Chesterfield, W. S. Neil. Clio, E. H. Foster. Darlington, F. D. Smith. Ebenezer, G. W. Cooper. Florence, B. M. Pegues. Little Rock, G. W. Shackelford. Lydia, D. G. Johnson. Lynchburg, W. R. Jervey. Lynnes River, T. Smith. Lamar, F. E. Hickson.

Marion, E. M. Pinckney. Mars Bluff, A. Middleton. Mayesville, J. R. Townsend. Mt. Zion and Bethel, D. J. Sanders.

North Marlboro, B. S. Jackson. Pee Dee, F. W. Sasportas. Shiloh, J. W. Dore. Timmonsville, M. V. Gray. Salem and Wesley, F. L. Baxter. Hartsville Mission, A. S. J. Brown. Hopewell Station, H. M. Murphy. Smyrna cir, A. Adams.

New Hope, Henry McDonald. CHARLESTON DISTRICT.—J. E. Wilson, Presiding Elder. Black River, Charles Dangerfield. Camp Ridge and Lake City, M. M. Mouzon.

Centenary, E. C. Brown. Old Bethel, O. O. Jacobs. Cooper River, James McEaddy. Clarendon Mission, I. B. Smith. Foreston, Stewart Simmons. Georgetown, A. M. Lees. John's Island, W. S. Bailey. Kingstree Station, J. O. Weston. Kingstree cir, W. M. Hanna. Mt. Pleasant, to be supplied. St. John's, Benjamin Brown.

St. Andrew's, A. H. Harrison. St. Mary's, A. Cooper.

St. Stephen's, J. T. Harrison. Santee, Joseph Lucas. Turkey Creek, J. E. A. Keeler. Ladson and St. Jude, F. C. Weston. Washington Chapel, to be supplied.

Political Review.

There is a dearth of political news of a national character this week.

The lottery and anti-lottery fight in this State is about all that is to be noted.

There are now three full tickets in the field, and before the last of this month there will be five. The Warmoth faction, and the People's Party, will meet in a few days from now and nominate their tickets.

THE wreck on the Texas Pacific Railroad, near Robeline, La., last Saturday morning was a most destructive one. The train was completely destroyed. The engineer, fireman and several passengers were killed and injured. Rev. T. J. Johnson, returning from Shreveport to his church, Wesley Chapel, in this city, was aboard that train. He was shaken up very much, but thanks to a kind Providence escaped any serious injury.

FREDERICK Douglass made a close study of Hayti and Haytian affairs while he was minister to that Republic. In his lectures now being delivered he has many interesting facts to narrate. Recently in his lecture, in speaking on the subject of race prejudice in Hayti, he said:

"In towns and cities they are largely mixed. In complexion they range all the way from black to white. All colors associate on terms of perfect social equality and all intermarry without regard to race or color. As there are more white men than white women in the towns and cities of Hayti, and as white men can only own property through their wives, white men marry colored women and live honorably with them. Some of the richest merchants in Port au Prince have married colored ladies, and to the amazement of Americans, the fact of such marriages does not excite comment."

Church Polity.

Ques. Has a Bishop and the Presiding Elder the right to pay any attention to petitions for or against the return of a preacher to a charge? If a preacher is successful should he be removed because of such a petition signed by a few disaffected members? PASTOR.

Ans. The right of petition is one of the most sacred known to Americans, and Bishops and no one else can disregard it. As to the weight such a petition should have with a Bishop in the matter of fixing his appointment, we are not at liberty to judge. The Bishop and his cabinet, who have all the facts in the case, can be the only ones that can properly judge every individual case.

Q 1. How many colored representatives from our church attended the Ecumenical Conference?

Q 2. Were they in the meeting called by the African Churches to bring about organic union?

Q 3. Did they agree to it, if so, how many signed the agreement?

Q 4. Did those who did not agree to it publicly protest that they did not unanimously agree to it? ENQUIRER.

A. 1. Of the nine appointed, eight attended.

A. 2 We do not know that any such call was ever made. The meeting referred to was called by a few brethren of some of the Negro Churches, and one brother of our own church. Its purpose as stated was: "for advancing plans and means looking toward closer union and more fraternal relations among the various colored Methodists in the world." The meeting was attended by Rev. Drs. O. N. Granderson, E. W. S. Hammond, I. B. Scott and a number of our white brethren.

A. 3. On the first and only night that our representatives attended no agreement was reached, and nothing was signed.

When the discussion drifted beyond fraternal union Dr. Hammond invited them all to come and otherwise. Dr. Scott said he believed in fraternity and gave as references certain gentlemen in the other churches. He thought it would be good for the colored bodies to unite, but could not speak as to his own church.

A committee was appointed to mark out a course of procedure for those in favor of organic union. The meeting adjourned to a subsequent night when they would hear the report of the committee, etc. This meeting was held, but as stated above, our representatives were not present.

DR. O. H. Parkhurst says: "The question that confronts us all, is not how many men we can get out of this world into heaven, but how much heaven we can get into the men of this world, and into the intirety of the associate and civic life of this world."

Personal.

—The Central Alabama Conference elected Prof. A. W. McKinley, ministerial delegate to the Gen. Conference, and Dr. Scruggs, of Huntsville, lay delegate.

—The Savannah Conference has elected Dr. C. O. Fisher and Dr. Thirkield, ministerial delegates, and Prof. T. A. Fortson and J. B. Greenwood, lay delegates. All of Atlanta.

—We were favored with a pleasant call by Mr. C. H. Shotwell, editor *Fair Play*, last Monday.

—Miss Virginia, only daughter of Rev. A. H. Banks, is dangerously sick at her parents home in Eola, La. We hope she will recover.

—A postal from Rev. H. L. Kennedy informs us that Rev. H. May, pastor of Handsboro, Miss., is still at Pass Christian, Miss., in bed sick. He has not yet gone to his work.

—In a note enclosing notice of his quarterly round, Rev. Pierre Landry writes us from his home at Donaldsonville, La.: "I am slowly improving. I was well under way to recovery, but over exerted myself at the New Orleans University's fire last Thursday, and had a relapse which did me up badly."

—The editor left last Tuesday for Columbus, Miss., and Van Buren, Ark., the seats of the Upper Mississippi and Little Rock Conferences, respectively. From the latter place he will proceed directly to New York to attend the session of the Book Committee which meets there Feb. 10. He will return about Feb. 15.

—Mr. and Mrs. White have invited us to the marriage of their daughter, Miss Evelina, to Rev. Braxton Bolden, on Wednesday evening, February 10, 1892, at Mount Zion M. E. Church, this city. Joy to the happy couple.

—Rev. Julius Benn, is at his work, Merrill Charge, La., Woodville P. O. Miss., suffering from La Grippe. He is sadly in need of the help of his brethren. Help him brethren; every dime counts.

—Mr. Richard Dymond, member of the Local Book Committee at Cincinnati, called last Friday while the editor was out with Dr. Harrington, of Oregon, also of the Book Committee, who was on his way to New York. We regret not to have met him.

—Rev. T. E. Woods, Springville, Tenn., reports the serious illness of his wife. Pray for her recovery.

—Rev. Wm. Marrell, an honored superannuate of the Louisiana Conference, has been confined to his room by sickness for several weeks, and does not seem to gain any. We hope he will soon be convalescent.

—Rev. Geo. W. Wells, A. M., of Wiley University, Marshall, Tex., was summoned by telegraph to the bedside of his sick wife, from the session of the Louisiana Conference in this city. Her health is frail, but the hope is still enter-

tained that she will rally and recover.

—Dr. and Mrs. W. P. McLaughlin are to be congratulated upon the advent of a bonnoing girl to increase the joys of their family circle. Mrs. McLaughlin's life was despaired of, but we rejoice to note the fact that she is now doing well.

—Rev. Charles Downs, of this city, superannuate of the Louisiana Conference, was taken suddenly sick a few weeks ago. We are glad to learn that he is getting better.

—Rev. H. W. Key, of Mason, Tenn., has been confined to his bed for several days with La Grippe. His many friends will be glad to know that he is up again.

—Mr. and Mrs. T. G. Lester, faithful members of our church at West Bay City, Mich., were on a visit to our city last week and made a pleasant call. They inquired for our churches and worshipped there last Sunday. Other members of our church from the North visiting down here should profit from their example.

—Dr. T. A. Walker, of Baton Rouge, Professor of Gynecology, was in the city last week delivering about a half dozen concluding lectures to the senior class at the New Orleans University Medical College.

—Rev. W. S. Harrington, D.D., editor of the *Pacific Christian Advocate*, Portland, Oregon, and member of the Book Committee from that section of the church, passed through here on his way to the annual meeting of the Book Committee in New York, last Friday. He visited the editor at his home, conducted the devotional exercises at the New Orleans University on the same day, inspected the several departments of this excellent institution, including the medical college on Canal street, and made us a very pleasant visit. He was favorably impressed with everything he saw and heard. Dr. Harrington is a warm and faithful friend to every development of our work in this section, and we were pleased to have him spend a few hours among us to note our work and progress.

Books and Current Literature.

In the February New England Magazine, Walter Blackburn Harte writes a thoughtful estimate of Walt Whitman's genius, in which he avoids the extremes of adulation and depreciation, into which most critics of Whitman have fallen. He also contributes a short story, John Parmenter's Protege, which contains a good deal of human nature and humanity. New England Magazine, 86 Federal street, Boston, Mass.

The publishers of The Century Magazine have issued a pamphlet entitled Cheap Money, containing the articles on Cheap Money Experiments which have been appearing in Topics of the Time of the Century during the past year or more. Single copies cost 10 cents each, postpaid. The pamphlet will be supplied in packages, by the hundred, at 5 cents each, for distribution. The pamphlet deserves a wide circulation.

Common sense and good judgment are the qualities for which our American ladies are noted. When they find an article which will add to the comfort of their homes or to their personal appearance they speedily adopt it, being quick to discover the superiority of the new over the old. It is to this trait that the firm of A. McDowell & Co., owes the wonderful success of their French Fashion Journals among American women. Whenever these journals are critically examined their superior merit is at once recognized. To each yearly subscriber who sends \$3.50, the regular yearly price for either La Mode de Paris, or Album des Modes, will be given gratis, as a premium, Book No. 1, Dressmaking Simplified. This book is valued at \$5. Book No. 1 teaches how to keep wrinkles out of dresses; how to join seams; how to finish a waist; the darts, the bones, the collar, etc.; how to make and put in sleeves of all kinds; how to make the new sham skirt by rule; how to match plaids and stripes; how to make a band in your subscriptions through local news dealers; but if any difficulty is experienced in obtaining the journals, send direct to A. McDowell & Co., 4 West 14th street, New York.

DAILY BREAD.

Make all you can honestly.
Save all you can prudently.
Give all you can possibly.
—John Wesley.

Trying to drown a sorrow in drink is about as wise as cutting off a sore finger to make it stop hurting.

It is safe to distrust the religion of people who have no use for soap.

The devil is always glad when a hypocrite joins the church.

Anybody who is willing to work for Christ can be always busy.

A kind word will go farther and strike harder than a cannon ball.

God never has to look at a man's bank account to find out whether he is fit for heaven.

All the devil can do against the man who bears the shield of faith is to waste his ammunition.

The man is most needed who will cheerfully do things that somebody else is willing to do.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

There is not a place on earth so low that from it we may not step to a higher place in heaven.

The devil would rather get one boy to go wrong than to sell a barrel of whiskey to drunkards.

Doubt yourself; doubt your friends; doubt everything else, but never doubt God. Keep on trusting in him, though the heavens fall.

"He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God."

The devil has his way in the homes of a great many religious people, by making them believe they can't afford to take a religious paper.

Christ washed the feet of his disciples and yet there are many of us who are not willing to go to one we have offended and acknowledge that we did wrong.

The man who is religious when he isn't watched, will be religious anywhere, and the man who is religious only while he is watched, is not religious anywhere.—*Ram's Horn.*

Death will be the funeral of all our evils, and the resurrection of all our joys.—*Mason.*

Death is like a mighty angel, with one foot standing on time, and another on eternity.—*Arnott.*

Great as is the power of death, death shall be destroyed by him who is stronger, Jesus Christ.—*Bate.*

On our pilgrimage to that city which hath foundations, whose builder and maker is God, on every hand we are reminded of our mortality, until we, in our turn, fall by the wayside, and swell the number of the dead.—*Trench.*

Death has nothing terrible which life has not made so. A faithful Christian life is the best preparation for eternity.—*Tryon Edwards.*

Death comes at Christ's command to call the believer to himself; and grim and ghastly though be the look of the messenger, surely that may be welcome in the sweetness of the message he brings.—*Dr. Caird.*

We may not be called to go on a foreign mission to China, nor a domestic mission to Dakota. But each of us is called to comfort and to lift, to convert and save, the soul that stands next to us.—*Dr. C. S. Robinson.*

Christianity has done for women and children what no other religion has attempted to do for them. It has crowned them with honor, when men would have put them in subjection and dishonor. It is the glory of Christianity that it is a protection to the weak and a defense to the helpless.—*Methodist Recorder.*

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*

Our grand business is not to see what lies dimly at a distance, but what lies clearly at hand.—*Carlyle.*

He who destroys an evil in his own nature gives a good influence to all time. He who reverses adverse heredity is a benefactor of generations. Over all the terrible facts that science reveals in regard to crime is the antidote of faith and spiritual renewals. And he is indeed a celestial knight who changes the current of evil heredity into streams of good, and it is such moral heroism that the new era will recognize and crown.—*Herrick Butterworth.*

Reason can correct the interpretation that faith puts on her Lord's words; but faith is ever the bride to whom the King revealeth himself. Reason like an old, wise tutor, goeth forth with faith and teaches her to see new meanings in the King's words, new wonders in gifts, new graces in his dealings, new glories in his character. But faith alone carries the sweet secret of the King's favor.—*Mark Guy Pearse.*

When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—*Spurgeon.*

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—*J. H. Newman.*

Instead of being thankful for the ninety and nine blessings they have received, some people overlook them all, and only murmur because of the one they failed to secure.—*Religious Telescope.*

Our Lord has a keen eye for all that is good. When he searches our hearts he never passes by the faintest longing, or desire, or faith, or love, or any of his people. He says to each and all, "I know thy works."—*C. H. Spurgeon.*

Infidelity is noisy, but it is shallow. A little time ago, in the history of New York, Thomas Payne said: "In five years there will not be a Bible in America." How we smile to-day when we read his words!—*Dr. R. S. Storrs.*

They that make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that the Lord goes before them as truly as he went before Israel in the wilderness, though not so sensibly.—*Henry.*

Blades of Grass.

Whenever the devil is about to lie he will work very hard to make you believe he is telling the truth.

A Christian's working capital is his faith in God.

There is no such thing as the right use of a wrong thing.

People seldom neglect the duties that lie the farthestest from home. The man who doesn't believe that he is sick is a hard man to cure.

The King's Will.

Do good to them that hate you. Abhor that which is evil; cleave to that which is good.

Bless them which persecute you; bless and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be not wise in your own conceits.

Provide things honest in the sight of all men.

Live peaceably with all men.

Trust in the Lord and do good.

Avoid all appearance of evil.

Be not overcome of evil, but overcome evil with good.

Let your light shine wherever you go for God.

Live all the religion you profess.

Do nothing that you cannot do for the glory of God.

Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

Don't love your money or your own way, or anything else more than you love God.

Let no man put a stumbling block or an occasion to fall in his brother's way.

Do all things without murmurings and disputings.

O taste and see that God is good.

Keep yourself in the love of God.

Rejoice in the Lord always.

—*Ram's Horn.*

Schools and Colleges.

The new annual report of President Warren, of Boston University, is in press. A free copy will be sent on application to the registrar.

Gammon Theological Seminary.—Founder's Memorial Day.

Wednesday, Dec. 23, 1891, was Founder's Day at Gammon Theological Seminary, and it was observed by a special memorial service in honor of the late founder, the Rev. Elijah H. Gammon, of Batavia, Ill., who died on the 3d of July last. Many representatives of the neighboring schools were present to join in doing honor to the name of this noble benefactor. The chief feature of the day was the memorial address of President Wilbur P. Thirkield, D.D. It was a loving tribute to the memory of one with whom he had long been associated in establishing the seminary on a substantial foundation, but it carefully avoided indiscriminate praise. The purpose was to give only the truth in reference to the life and character of this philanthropist, and in this the speaker succeeded admirably. A few extracts from the address are here given:

"This is no time for unconsidered tribute or indiscriminate praise. Mr. Gammon would rather change the established rule of necrology, 'Say nothing but good of the dead,' and substitute for it, 'Say nothing of the dead but the truth.' He who was honest to the core and who loved the truth would, if he could speak to us, ask on this memorial day only the tribute of unadorned and simple truth.

"Standing in the presence of his life in all honesty we may say: Here is a man of wisdom, fidelity, energy, fortitude, of unending integrity and indomitable perseverance; a man of genuine mental and moral texture through and through; without vanity and free from ambition; of great religious sincerity; holding steadfast to the right; a strong lover of truth; a stout advocate of justice and humanity; a preacher of righteousness; the poor man's friend, a son of God.

"On December 23, 1819, he was born at Gilmore, Pond plantation, Maine. In 1843 he began to preach on a salary of \$100 a year. In 1851 he joined the Rock River conference in Illinois. In 1858 his health broke, an old bronchial trouble taking chronic form, and he took a superannuated relation to the conference, which he sustained till death. He was a strong and thoughtful preacher. After a year he went into business. His prophetic eye saw the immense harvests of the great west and the possibilities of machinery in gathering them. Of his phenomenal success in developing harvesting machinery, The Implement World says that, 'it is hardly possible to measure the influence Mr. Gammon had in the successful improvement of the methods of reaping the harvests of the world.'

"It is as a philanthropist that his name shall be honored among men; not altogether because he gave his half million of dollars to found and perpetuate Gammon Theological Seminary. The man himself, his motives, his purpose, his sacrifice, his unselfish enthusiasm, bestowal of thought and time and heart for humanity, these furnish the measure for his philanthropy.

"Why did his philanthropy take this form? He founded and endowed an institution, not merely for the sake of the Methodist Episcopal Church, but for all churches. It took the form of a theological school, because he believed that the ministry held the center of power, and its members were to be the leaders of their race for years to come. He established it especially for the Negro race, not because they were black, but because they were men needing a pure Gospel, clearly preached. He was no sentimentalist, but simply had a heart as broad as humanity, and without prejudice it went out to this race as a part of God's family, needing the touch of Christ's hand through him. He shared the view of Lowell:

"In the gain or loss of one race
All the rest have equal claim."

"Cherishing a plan of large beneficence, he turns toward the South as a field of profitable investment for the kingdom of God. He sees here a race numbering millions upon millions, with millions more to come. Out of two centuries of slavery they have come with two positive inheritances—the English language and the Christian religion—without which their marvelous strides forward and upward for the past twenty-five years never could have been chronicled. Here is a race that has reared the fabric of vigorous and aggressive church organizations. They have built more than ten thousand churches; a membership of a million and a half has been gathered. The ministry is the center of power, and holds in its grasp the weal or woe of the people. The call for trained ministers is urgent. It will soon be imperative. Yet for the 10,000 preachers who are to preach to 10,000,000 of their race—there is not over two theological schools in all the South.

"We lay claim to the title philanthropist for our founder in that he sees, seizes upon and occupies this immense opportunity for the redemption of a race."

"President Thirkield portrayed Mr. Gammon's character and strength as a man, dwelling on his depth and breadth of thought, his statesmanlike qualities, his integrity, modesty, self command, tenderness and reverence, summing up his whole character in the simple word—genuineness.

Said he again: "Of the last five months of Mr. Gammon's life, three were spent on our campus, which

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms removes the sympathetic effects of the disease, banishes the headache, and refreshes the tired mind.

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla
Sold by all druggists. 21¢ six for \$1. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1884.

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ABSOLUTELY PURE

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Insist upon seeing the stamp of the genuine.—"The Rochester," and ask for the written guarantee. If the lamp dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you (boxed) any lamp safely by express.

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had become the center of his constant thought and affectionate interest.

He returned to his Batavia home, where his last days of painful weakness were brightened by the presence and ministrations of the wife who had been the joy and inspiration of his life—a rare woman, spiritually minded, generous, devoted, who into all the plans of Mr. Gammon entered with a personal interest and enthusiasm that cheered and sustained him in his most beneficent purposes.

"In great peace, on July 3d, last, he entered on immortality.

"He who, by his prophetic wisdom and skill had done more than any one man to send forth reapers whose multiplied powers should gather the vast harvests of the West, as the shadows of this day began to lengthen, standing near his Master, and looking out upon the great fields of the South, heard a voice, saying: 'Lift up your eyes and look on the fields, for they are white already to harvest. And he that reareth receiveth wages, and gathereth fruit unto life eternal.'

"He could not go, but he could prepare men and send them in his stead. And the significance of his response may be realized already in the more than two score of spiritual harvesters who, as alumni of this school, are now out in the fields sowing and reaping. And, with an institution equipped for the centuries, who can so forecast the years as to estimate of the harvests to come, that the 'sons of Gammon' shall reap and gather into the garner of the kingdom of God!"

After the address, on motion of Prof. E. L. Parks, D.D., the following telegram was ordered sent:

To Mrs. E. H. Gammon.—The faculty, alumni, students and friends send kindest greetings and tenderest sympathy on Founder's Memorial Day. The appreciation of Brother Gammon's character and life work constantly increases.

GAMMON THEOLOGICAL SEMINARY.

An Appropriate Memento.

At the close of the memorial exercises on Founder's Day, in Gammon Theological Seminary, a pleasant surprise was given the audience. All were invited to the seminary library to be "introduced to an old friend." There upon the wall was a life-size (bust view) oration portrait of Dr. R. S. Rust, the late secretary of the Freedmen's Aid and Southern Education Society. The likeness is perfect and the expression most life-like. This, with the beautiful frame in which it is enclosed, was a Christmas present from Dr. Rust to the seminary. No more fitting memento of our veteran

friend could be in our possession than this splendid portrait.

A Greek and Roman entertainment is to be given in the New Orleans University Chapel, Feb. 12, 1892. The speakers will be students of the university and members of the general history class. They will be dressed in Greek and Roman costumes, and gorgeous tableaux are to be given.

Work at the New Orleans University Medical College is now progressing splendidly; and the students, especially those of the senior class are being worked day and night. Free clinics, under the direction of able physicians to the worthy poor, are now open there every day, except Sunday, from 11 a. m., to 12 m.

Cards of recommendation for admission may be had from any of our city pastors.

The clinics are at the medical building, 302 Canal street.

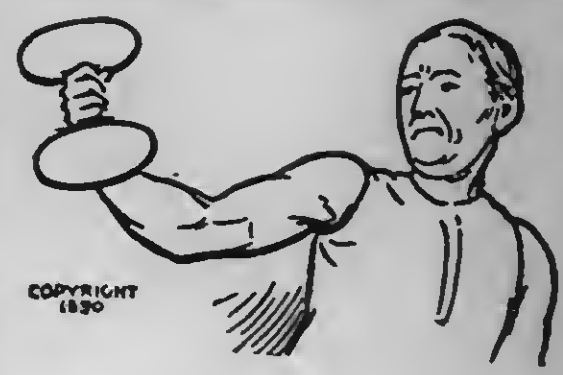
Sick Headache yields to BEECHAM'S PILLS.

THERE is just one thing for our church to do in the South, and that is to hold fast to all it has attained, and push its work in all directions. We are not intruders; we are not a hostile force; we are not competitors; we are not the rivals of any body or church. We ought to aid with a more exuberant liberality than in the past all our work among the blacks, and equally so among the whites. God lays the duty upon us, while at the same time the imperative behests of patriotism and philanthropy supplement the supreme demand of our holy religion.—*Bishop Mallalien.*

The Crusader nominates Judge A. W. Tongree for the U. S. Supreme Bench in place of Justice Bradley, deceased. We second the nomination, and hope that the President will not ignore the claims made by his friends in his behalf as he did in the case of the appointment of the Inter-State Commerce Commission.

Book Committee.

The Book Committee of the Methodist Episcopal Church will meet in New York City, at 150 Fifth Avenue, Feb. 10, 1892, at 10 o'clock a. m. A. SHINKLE,



Pretty strong reasons for trying Dr. Sage's Catarrh Remedy. In the first place, it cures your catarrh—no matter how bad your case, or of how long standing. It doesn't simply palliate—it cures. If you believe it, so much the better. There's nothing more to be said. You get it for 50 cents, from all druggists.

But perhaps you won't believe it. Then there's another reason for trying it. Show that you can't be cured, and you'll get \$500. It's a plain business offer. The makers of Dr. Sage's Remedy will pay you that amount if they can't cure you. They know that they can't—you think that they can't. If they're wrong, you get the cash. If you're wrong, you're rid of catarrh.

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Cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the SORES, Restores the Sense of Taste and Smell.

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A SYMPOSIUM.

Bishop Mallalieu.

Let preacher and people realize the experience of full salvation, then pray and work for revival.

Rev. C. C. McCabe, D.D.

Let the revival begin in the preacher's own heart. Let every sermon be saturated with prayer. Organize a Gideon's band. Do not let the existence of an organization be known, but simply secure a promise from a little band of workers that will implicitly obey their pastor, and go when he says "go" and come when he says "come." Drill them well. Take them aside and pray fervently with them for power to work. Enlarge this band as the revival spirit comes upon the church. Have a definite aim, and never stop till you reach the goal.
New York City.

Rev. S. F. Upham, D.D.

Let the pastor preach twice on Sunday, thought-provoking, heart-searching, conscience quickening sermons, humbly relying upon the Holy Ghost to give efficiency to the truth. Let the old methods so signally blessed of God through a hundred years of Methodist history, be used. Invite penitents to the altar; sing the Gospel in Charles Wesley's hymns; and be not afraid of the thunder shout of victory.
Madison, N. J.

Rev. J. O. Peck, D.D.

1. Believe it is God's order to give it.
2. Believe you are called to lead it.
3. Arrange all plans to give the revival right of way, then push it by prayer, faith and incessant work.
New York City.

—Zion's Herald.

Consumptives obtain relief by using Ayer's Cherry Pectoral. No other cure is so effective.

BROWN'S IRON BITTERS ALMANAC
For 1892
Contains One Hundred Recipes for making delicious Candy cheaply and quickly at home. This book is given away at drug and general stores.

Books and Current Literature.

The always perplexing labor question receives first attention in The Popular Science Monthly for February. In an article entitled Personal Liberty, by Edward Atkinson and Edward T. Cabot, are given the decisions of the courts concerning restrictions on hours and modes of labor, regulation of the method of payment, etc. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.

The February Pansy is a notable number. Price, \$1 a year, 10 cents a number. Little Men and Women for February gives a kindly greeting to all boys and girls so fortunate as to have this magazine for a monthly visitor. Price, \$1 a year, 10 cents a number. The February Babyland, with its bits of poetry, scraps of song, and pretty stories, is as charming and dainty as the babies for which it was made. Price, 50 cents a year, 5 cents a number. D. Lothrop Company, Publishers, Boston.

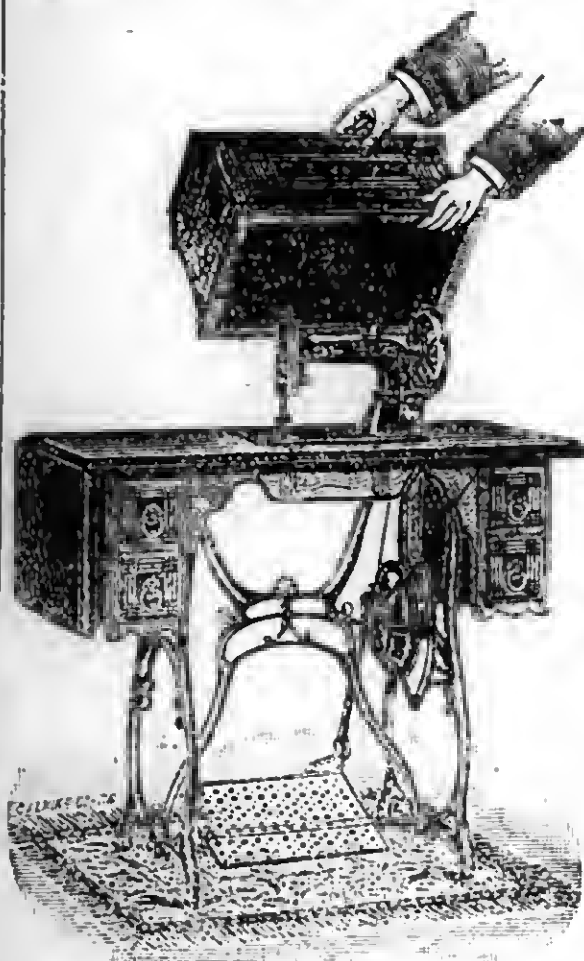
True and tried friends are always welcome, consequently Vick's Floral Guide is sure of a warm reception. The numerous colored plates of flowers and vegetables are certainly works of art and merit. Send 10 cents to James Vick's Sons, Rochester, N. Y. The 10 cents can be deducted from the first order.

Fitin—Self-estimated free by Dr. Kline's Great Nerve Restorer. No hints after first day's use. Mail reduced price. Treatise and 200 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

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We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

Each Machine is furnished with the following equipment: One Foot Hemmer, One Oil Can with Oil, One Gauge, and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Ticker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this Machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 129 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.
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All officers of the Woman's Home Missionary Society in Louisiana have certificates properly signed. The Board, with each manager, meets the third Monday in each month, at Union Chapel, on Bienville street, at 3 o'clock p. m.

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No. 1, pass.: 7:30 p.m. No. 2, pass.: 7:00 a.m.
No. 41, Chic. & St. Louis: 8:25 a.m. No. 42, Chic. & St. Louis: 8:25 p.m.
No. 43, Chic. & W. O.: 8:10 a.m. No. 44, Chic. & N. O.: 8:10 p.m.
Limited: 8:00 p.m. Limited: 12:01 p.m.
No. 41, Memp. & Kns.: 8:25 a.m. No. 42, Memp. & Kns.: 8:25 p.m.
City Fast Ex.: 8:25 a.m. City Fast Ex.: 8:25 p.m.
No. 5, McComb City accommodation: 8:40 a.m. No. 6, McComb City accommodation: 4:30 p.m.

Texas and Pacific.

No. 52, Cal. ex.: 7:30 p.m. No. 51, Cal. ex.: 8:00 a.m.
No. 54, B.R. loc.: 10:25 a.m. No. 53, B.R. loc.: 3:00 p.m.

Queen and Crescent Route.

No. 1, lim.: 2:30 p.m. No. 6, fast line: 8:45 a.m.
No. 3, fast line: 7:00 a.m. No. 2, lim.: 5:00 p.m.

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S. J. P.

3. The blessedness of seeking God?

HOME WORK FOR YOUNG BE-REANS.

Find what Hezekiah did to give good water to the thirsty citizens of Jerusalem.

Think why figures borrowed from agriculture are so frequently used, and figures borrowed from commerce so seldom used, by God's prophets.

Write down the names of some Bible characters to whom God was very near who did not "seek him" nor "call upon him," and from whom he withdrew.

THE LESSON CATECHISM.

[For the entire school.]

1. Who are invited to partake of divine blessings? Every one that thirsteth.

2. What should we do when God's servants speak? Harken diligently.

3. When should we seek the Lord? While he may be found.

4. What does God say concerning his word? "It shall accomplish that which I please."

5. What is Christ to us? A leader and a commander.

EXPLANATIONS.

Every one that thirsteth—Isaiah prophesied in "hard times," when all people were longing for relief. The waters—Longings of the heart are symbolized by thirst, and satisfaction of the heart is symbolized by water, wine, and milk. No money—The nation of Judah was nearly bankrupt at this time, and yet there are many indications that money was lavishly spent by the king and nobles. So these people who have spiritually "no money" are reproved in the next verse for spending it on that which is no bread. Harken diligently—Attentively listen. Fatness—Dainties. An everlasting covenant—God, by Abraham and Moses, had made one covenant with the Hebrews; they had broken it, and their present disasters were due to this sad fact. God now offers to make a new covenant, the covenant of Christ, which will secure salvation to all who repent of their sins.

Doctrinal Suggestion—The forgiveness of sins.

THE CHURCH CATECHISM.

16. Is the Son God? "Christ is over all, God blessed forever." He is the true God. (Rom. 9; 5; 1 John 5. 20.)

17. Is the Holy Ghost God? The Holy Ghost is "the Eternal Spirit." (Heb. 9. 14.)

18. In what name are Christians baptized? In the name of the Holy Trinity—the Father, the Son, and the Holy Ghost. (Matt. 28. 19.)

Catarth in New England

Ely's Cream Balm gives satisfaction to every one using it for catarrhal troubles. —G. K. Mellor, Druggist, Worcester, Mass.

I believe Ely's Cream Balm is the best article for catarrh ever offered the public.—Bush & Co., Druggists, Worcester, Mass.

An article of real merit.—C. P. Alden, Druggist, Springfield, Mass.

Those who use it speak highly of it.—Geo. A. Hill, Druggist, Springfield, Mass.

Cream Balm has given satisfactory results.—W. P. Draper, Druggist, Springfield, Mass.

Conference Notices.

Alexandria District, Louisiana Conference.

First Round.

Glencoe and Island.	Feb. 6-7
St. Peter.	7-8
Sorrell and Union Chapel.	11
Jeannerette and Patonville.	13-14
Haberville.	15
Oliver.	18
Alherville cir.	20-21
Cade.	25
St. Martinsville.	27-28
New Iberia.	28-29
Lafayette.	Mar. 3
Breanx Bridge.	4
East Lake Charles.	5-6
West Lake Charles.	5-6
Jennings.	7
Rayne.	7
Prairie Pleasant.	10
Washington and Ville Platte.	12-13
Opelousas.	13-14
Waxia and Palmetto.	11
Rosa and Big Cane.	18
Eola and Sniffower.	19-20
Cottonport and Bordelonneville.	24
Grand Tot.	25
Bonnie and Morrow.	26-27
LeCompte.	31
Cheneville.	Apr. 2-3
Mooreland.	7
Alexandria.	9-10
Pineville and Avoca.	16-17
Poland.	16-17

S. E. H. MORANT, P. E.

HOW BABIES SUFFER

When their tender skins are literally OX FRENCH with itching and burning sores and other itchy, scaly, and blotchy skin and scalp diseases, with loss of hair, none but mothers realize. To know that a single application of the

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Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. PUTZKA DRUG AND CHEMICAL CORPORATION, Boston.

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PAINS AND WEAKNESSES

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Notice.

The annual meeting of the W. H. M. Society of Texas will be held some time during the month of June. All adjoining societies are cordially invited to the meeting.

L. A. WESTBROOKS, President

South New Orleans District, Louisiana Conference.

First Round.

Thibodeaux.	Feb. 6-7
Beattleville.	7-9
Schriever.	7-11
Honma.	16-17
Morgan City.	16-17
Patersonville.	23
Centerville.	18
Franklin.	19-22
Charenton.	20
Winsted.	20-21
Raceland.	24
Woodlawn.	26-28
Napoleonville.	27-8
Klotzville.	29
Donaldsonville.	Mar. 1-6
Darrowsville.	3-6
New River.	4-5
Camp Parapet.	13
Haven Chapel.	10-13
Cushman Chapel.	16-17
Williams Chapel.	30-31
Shady Grove.	19-20
Lee's Creek.	23-24
Ponchatoula.	27
Walden Chapel.	Apr. 1-3
First St.	7-10
Simpson Chapel.	10
Kenner.	14
University Charge.	14

PIERRE LANDRY, P. E.

Monroe District.

First Round.

Columbia cir.	Feb. 6-7
Monroe and W. Monroe.	6-7
Jones Chapel and Millhaven.	11-12
Mt. Sinai and Beniah.	13-14
Mt. Nabo.	19-20
Bastrop and Mer Rouge.	21-22
Washington Chapel.	Mar. 4-5
Delhi cir.	17-18
Winnaburgh.	19-20
Vidalia and Trinity.	22
Linke Providence.	Apr. 2-3

Address me at 67 Burdett Street, New Orleans.

STEPHEN PRIESTLEY, P. E.

Jackson District, Mississippi Conference.

First Round.

Pelahatchie.	Feb. 6-7
Trenton.	12
Brandon.	13-14
Green Hill.	20-21
Clinton.	24-25
Bolton.	26
Stearns Creek.	27-28
Canton.	Mar. 4-6
Canton cir.	5-6
Yazoo City.	12-13
Beaton.	15-16
Yazoo City cir.	17
Rosemeath.	19-20
Jackson.	26-27
Jackson cir.	26-27

The district stewards will please meet me in Jackson, Feb. 23, and each pastor will please forward to the secretary of the conference \$1.25 for the Minutes.

J. CAMPBELL, P. E.

Shreveport District.

First Round.

Fairmount.	Feb. 4-5-7
Boycot.	9
Robeline.	10-11
Natchitoches.	13-14
Alpha.	18-19
Cumot.	20-21
Columbus.	23-24-25
Leesville.	26
Allen and Marshallville.	27-28
Pleasant Hill.	Mar. 1-2-3
Shady Grove.	5-6
Bedford.	8-9-20
East Point.	11
Conshatta.	12-13
Manassah.	19-20
Grand Cane and Bonchess.	15-16-17
Longstreet.	23-24
Fairfield.	26-27
Jewella.	29-30-31

Rush Point.

Calie City and Scott.

7-8

West Tennessee District, Tennessee Conference.

Second Round.

Martin sta.	Feb. 6-7
Alamo cir.	13-14
Crockett Mills.	20-21
Friendship.	27-28
Memphis cir.	Mar. 5-6
Warren Chapel.	6-7
Memphis sta.	11-14
Memphis Mission.	9-10
Porter's Chapel.	11
Galloway cir.	12-13
Mason sta.	15-20
Mason cir.	18-20
Atoka and Big Creek.	26-27
Conkles and York.	Apr. 2-3
Kenton cir.	9-10
Gardner and Sharon.	16-17
Huntington cir.	21-22
Clarkburg cir.	23-24

Dear Brethren: Let us raise the amount that we promised to raise for Central Tennessee College at the last Annual Conference. Be prepared to report your missionary collection and send it to the missionary board, as they need it badly.

B. F. ANDERSON, P. E.

Nashville District, Tennessee Conference.

First Round.

Flat Rock and Lumsden Hill.	Feb. 6-7
Seay Chapel, Nashville.	13-14
Fox Camp.	20
Stone River.	27-28
Murfreesboro sta.	Mar. 3-6
Murfreesboro cir.	4-6
Tullahoma and Decherd.	11-13
Shelbyville sta.	18-20
Farmington cir.	19-20
Spencer cir.	26-27
Beach Grove and Smithville.	25-27
Sparta sta.	Apr. 1-3
McMinnville sta.	2-3
McMinnville cir.	8-10
Hillsboro and Manchester.	Apr. 16-17
Thompson's Chapel, Nashville.	23-24

Dear pastors and leaders of the Epworth League, please arrange and let us hold an Epworth League Convention at Murfreesboro Saturday, March 5, 1892, and at McMinnville, April 9, 1892, as sub-conventions. The Theological Institute will meet at Thompson Chapel Feb. 9. Preachers will please all be present. Pray, push and work, and let us have success.

JESSE P. PRICE, P. E.

PRESTON'S CURES ANY HEADACHE

"While You Wait," BUT CURES NOTHING ELSE.

HAS YOUR CHURCH A GOOD COMMUNION SET?

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Notice.

Brethren of the Baton Rouge District, please take notice that the Minutes of the district conference can be had by applying for the same to Rev. A. A. Lacey, Slaughter, La.

Baton Rouge District.

First Round.

Merrill Chapel and Mt. Zion.	Feb. 27-28
Wesley Chapel and Wilson.	Mar. 1
Slaughter and Midway.	" 2
Vincent Chapel.	" 3
Cinton.	" 4-6
Rylander Chapel.	" 7
Macedonia.	" 8
Pine and Beach Grove.	" 10
Mt. Carmel.	" 11
Jackson.	" 12-13
Argentine.	" 14
Plank Roads and Zachary.	" 15
The Plains.	" 16-17
Stony Point.	" 18-20
Priestley Chapel.	" 26-27
Jones Creek.	" 26-27
Conrad.	" 29
St. Marks.	" 30
West Baton Rouge.	" 31
Wesley Chapel.	Apr. 2-3
New Roads.	" 4
Union Chapel and Letsworth.	" 6
Sumner Chapel.	" 8-10
Melville and Lunonia.	" 11-12
Musson and Shiloh.	" 13-14
Rosedale.	" 15-17
Plaquemine.	" 17-18
Bayou Conla.	" 19

Dear Brethren: Start out to make this your best year's work. Wherever the General Conference expenses have not been raised, collect them at once.

J. F. MARSHALL, P. E.

Marriages.

At Mt. Vernon M. E. Church, Richmond, Tex., Dec. 24, 1891, Mr. Lee Ludwig to Miss Lena Morrison.

G. J. Izard officiating.

At the home of the bride, in Kendleton, Texas, January 10, 1892, Mr. John Austin to Miss Mary Brown, both members of our church. Miss Crown is our Sunday school superintendent.

G. J. Izard officiated.

Lowesville, N. C.—At the residence of the bride's father, January 20, Mr. Cyrus Johnson to Miss Sallie E. Delinger.

Rev. J. A. Rush officiated.

DeSiard, La.—At the residence of the bride, Dec. 25, Mr. James Thomas to Miss Mary Williams.

Mr. Peter Young to Miss Donia Pleasant. Both ladies are members of Mt. Sinai M. E. Church.

F. M. Lashington officiated.

Houston, Tex.—Mr. C. Williams to Miss Hattie Martin, January 6.

December 14, Mr. Miles Williams to Miss Mary M. Lewis.

J. Jones, P. C.

St. Martinsville, La.—San. 21, Mr. Van Drake to Miss Mary Hamilton.

Rev. F. D. Bowers officiated.

At the residence of the bride, Jan. 14, Mr. Jessie White to Miss Huler Kirkman.

Mr. Wm. Harris to Miss Isabella Bass, Dec. 11.

Mr. Robert Williams to Mrs. Jennie Phillips, Sept. 24.

G. W. Marsh officiating. Cumberland Furnace, Tenn.

Obituary.

In Waco, Tex., Dec. 30, Miss Matilda Westbrooks, aged 61 years, mother of Rev. C. P. Westbrooks, pastor of St. James M. E. Church.

Rev. A. Foster officiated.

Benton, Miss.—Jan. 20, Bro. Charley Coleman departed this life in full triumph of faith. He was a faithful member of Wesley Chapel for 18 years and was loved by all who knew him. His wife, Bettie Coleman, died 30 minutes after him. They leave five sons and a daughter to mourn their loss. The funeral was conducted by Revs. J. I. Garrett and D. A. Bragg.

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For the SOUTHWESTERN.

Ambulances and Artillery.

REV. JAY BENSON HAMILTON.

Ambulances and artillery are equally essential in a campaign for conquest and occupation. The sagacity of true generalship provides nurses and surgeons for the sick and wounded as surely as food and clothing and shelter for the vigorous and active. Reckless bravery may forget in the heat of battle that there is no field hospital and the wounded are counted as dead; but the thinking soldier will hesitate to follow the leader who values life and limb so lightly as to begrudge as useless waste the surgeon's expense for lint and linen. A thousand glorious victories could not gild the shame of one retreat like Napoleon's from Moscow, where the sick and dying were left by the wayside, the victims of the pitiless elements and the prey of savage beasts or fiercer men. Methodism has shown such eagerness for the conquest of the world for God, that she has been fittingly named the flying artillery of the Lord's army. From the beginning of her first campaign she has not been unmindful of the necessity of a hospital department and ambulance corps. No Protestant church in this country has shown such a real interest in her veteran ministers as ours. The bare pittance we have been able to offer toward their support is bountiful when compared with the provision made by our sister churches. What might have been allowable or excusable in the rapid or forced march of a conquering army, may become a shame and a sin in a force of occupation and settlement. The crippled soldier who may have received scant nursing upon the battle field, should not be supported in the almshouse when the battle is over and the victory is won.

Central Alabama Conference.

The sixteenth session of the Central Alabama Conference convened in Lakeside Church, Huntsville, Ala., Jan. 27, 1892, at 9 o'clock a. m. Bishop Merrill presiding, assisted by Bishops John M. Walden and Isaac W. Joyce.

After singing and prayer, Bishop Merrill very feelingly addressed the conference, expressing his gratitude at being able to be present, and earnestly exhorted the brethren to deport themselves as ministers of Christ, while in the homes and among the citizens of Huntsville.

Roll was called by the secretary of the last conference, Rev. A. N. Jackson, who was received by 35 votes out of 47 cast. A. S. Williams and F. L. Teague were elected

assistants. Dr. W. H. Nelson statistical secretary, and E. M. Jones and T. O. Levert assistants. H. Matthews treasurer, with G. W. Mann assistant. The usual committees were appointed. A court of trial was appointed to try the case of J. H. M. Durand, J. Ellis and T. H. Ham, against whom charges were brought. The court reported that after a careful trial of the cases, J. H. M. Durand was expelled from the ministry and membership of the Methodist Episcopal Church, and J. Ellis and T. H. Ham had nothing sustained against them, and their characters passed.

John W. Lewis, Wm. A. Bowers, George W. White, David Richardson and General G. Tuggle were discontinued. John T. Williams and Ambrose C. Comer were located by a two-third vote, in pursuance of request of last conference. James Yarbrell was granted a supernumerary relation, and by their request, M. M. McKinney and Z. T. Pearall were given a supernumerary relation.

Emanuel Harrison, Samuel H. Viel, Thomas J. English, Beauregard G. Smith and Lawson W. Hill were admitted into full connection. Elijah Frazier, William T. Trammel and George R. Rogers were elected deacons, and Paul G. Goins, Franklin L. Teague, Thomas P. Phillips, Lewis H. Mixon and Thomas H. Ham were elected elders, and were ordained.

The election of the General Conference delegate was very exciting, yet in good spirits.

On the second ballot, Prof. Alfred W. McKinney of the Central Alabama Academy was elected by 29 votes out of a total cast of 55.

Rev. Handy N. Brown, Presiding Elder, was unanimously elected by acclamation, after one ballot had been taken, as reserve.

Lay delegate: Dr. Burges E. Scruggs; reserve, Ponza Bishop.

The vote on the admission of women as delegates to the General Conference, resulted 22 for and 31 against. On equal representation in the General Conference, 20 for and 31 against.

Rev. Dr. Brannan, Presiding Elder; Dr. Simpson, pastor; and Dr. Jones, President female college, M. E. Church South, were introduced. Also, Rev. Duncan of the African M. E. Church, Rev. Humphrey of the Cumberland Presbyterian Church, and Miss Harris, in charge of the industrial department of the Central Alabama Academy, Prof. C. C. Morse of the SOUTHWESTERN and A. McHan of the Methodist Advocate were introduced and spoke for the publications they represented.

The following were also introduced, and well did they present the departments of church work in their charge: Drs. W. A. Spencer, Board of Church Extension; O. H. Payne, Board of Education; W. P. Stowe, Book Concern; A. B. Leonard, Missionary Society; J. C. Hartzell, Freedmen's Aid and Southern Education Society; W. H. Hickman, Clark University; and J. C. Murray, Gammon Theological Seminary. All of these brethren seemed to be full of fire and enthusiasm for the work; their addresses and sermons were grand in every particular.

This was Dr. Hartzell's first visit to this conference, and never will he be forgotten by it and the people of Huntsville. After Prof. Murray had entertained the overcrowded house on Friday night for an hour, Dr. Hartzell took the stand, and for an hour and a half the congregation was swayed by his powerful and magnetic presentation of the great work the church is doing for the education of our people, and the wonderful development of the Negro brain that is being made in the schools of the church, and the marvelous success the

Lord gives him in the noble cause.

Sunday was a blessed day. Love feast at 9 o'clock. At 11 o'clock Bishop Walden preached from John, chapter 12, verses 31 and 32. The Holy Spirit was in the house and many rejoiced at its presence. An ordination and memorial session was held at 3 p. m. At night, Dr. Hickman preached a highly entertaining sermon. The missionary sermon on Thursday night by F. L. Teague was a creditable one, and full of valuable information.

From the opinion of the older members of the conference, this was the best session ever held. Bishops Merrill and Walden seemed to vie each other in their presiding, as to the pleasantness and discord avoided. The pastor, Presiding Elder and people of Huntsville seemed to have tried to outdo themselves in making the entertainment a pleasant one. Profs. McKinney of the Conference Academy and Counsel of the State Normal School sent special invitations to the conference to visit their schools, and vehicles to transport them free of charge. As Prof. McKinney said this session had done much to lift up Methodism in Huntsville. It was voted that the next session would be held at St. Paul Church, Birmingham, Ala.

A. N. JACKSON.

Sixteenth Session Savannah Conference.

Opening session and remarks by Bishop Nide. M. C. B. Mason elected secretary. Assistants, R. T. Adams, G. W. Lamar, Treasurer, C. K. Wright. Assistant, G. M. Neal. Statistical secretary, G. W. Arnold. Assistants, H. M. White, W. H. Holmes, J. H. Wilson, J. P. Wragg. Railroad secretary, J. D. Jenkins.

Dr. Hartzell, A. B. Leonard and W. P. Stowe were introduced and addressed the conference.

A \$757 draft on Book Concern and \$250 on Chartered Fund were ordered.

Wednesday night, Drs. Leonard and Hartzell made able addresses, representing the work of their societies.

The second day's session was almost entirely taken up by introductions and addresses. R. R. Wright, president State college for colored youths; Dr. Cook, Presiding Elder of the M. E. Church South; Dr. Hughes, pastor of same church in Newnan; W. H. Hickman, president Clark University; Ed. Kirby, transfer from South Carolina Conference, were introduced.

Sidney B. Beanford, Andrew Owens, Jas. H. Wilson, Geo. W. Lewis, D. W. Winn, Jas. M. Anderson, Jas. H. Saunders, C. H. Blake, Simon B. Crandall, Wm. A. Mitchell, Isaac G. Nunn, O'Neal Samples, Stephen A. Jordan, A. S. Perry and Wm. Young were admitted into full connection.

Simon B. Crandall, Isaac G. Nunn, O'Neal Samples and A. S. Perry were elected to deacons' orders.

The election of delegates to General Conference took place on the third day, as follows: C. O. Fisher, W. P. Thirkfield. Alternates, M. M. Alston and John Watts. Lay, T. H. Fortson, T. G. Greenwood. Alternates, Jno. T. King and Jno. L. Bowdoin.

Freedmen's Aid anniversary occurred at night. Speakers, Hickman, Mason and Thirkfield.

Wm. H. Lovelace, Columbus W. Adams, A. M. H. Evans, Vincent D. Jenkins, Henry C. Dennis, Gideon Y. Flemister, Reuben R. Hinesman and Willis Sagoes were elected elders.

Willis J. Smith, Frank R. Bridges, John A. Wyatt, Miller P. Moore and George W. D. Foster were admitted on trial.

Julius C. Stacy, E. H. Oliver, John W. Bowlin, Chas. P. Cannon

and St. Clair Adams were elected local deacons.

Saturday night, quarto-centennial address of work in Savannah Conference, by Geo. Standing.

Love feast on Sunday at 9, led by Geo. Standing. Grand sermon at 11 by Bishop, Feb. 11. L., after which, the deacons and elders were ordained.

The next conference is to be held at Brunswick.

L. F. Beeks, L. W. Williams, Ben. R. Glass, R. B. Hays, I. H. Goins and Anthony Hall were admitted from other churches, and their orders recognized.

Wm. H. Groves, J. W. Naylor and Edward Lacey had died.

C. C. Morse, business manager of the SOUTHWESTERN, and R. Taylor, Presbyterian Church, Newnan, were introduced.

Monday night, the missionary sermon by L. J. Preston, and memorial services were held.

The reports of the Presiding Elders and passing of characters came of on the last day. All passed. Bro. Mason, Field Agent, addressed the conference, urging it to double its Freedmen's Aid collection.

A resolution asking the General Conference to establish an official paper at Atlanta, and appoint Dr. Fisher editor was passed, also a resolution endorsing M. C. B. Mason for one of the secretaries of the Freedmen's Aid Society.

The list of appointments was then made as follows:

ATLANTA DISTRICT.—A. J. Wilson, P. E. Newnan.

Atlanta:—

Chapel St.—J. D. Jenkins.
Gate City St.—A. G. Story.
Loyd St.—Geo. W. Arnold.
South—J. M. Anderson.
University—W. H. Hickman, sup.

Fairburn—C. L. Johnson.

Grantville—L. W. Coates.

Grantville cir.—Wm. Young.

Hapeville—Geo. Washington.

Heard—Wm. Hopkins.

Hogansville—E. D. Giddens.

Hogansville cir.—O. W. Adams.

LaGrange—Jno. Watts.

LaGrange cir.—H. M. White.

Lutherville—G. W. Matthews.

Moreland—To be sup.

Newnan—R. T. Adams.

Newnan cir.—Jno. Crolley.

Palmetto—J. O. Hunt.

Palmetto cir.—To be sup.

Piney Grove and Cross Anchor—

W. J. Smith.

W. P. Thirkfield, president Gammon Theological Seminary, University Quarterly Conference.

M. C. B. Mason, Field Agent Freedmen's Aid and Southern Education Society, Loyd Street Quarterly Conference.

GAINESVILLE DISTRICT.—M. M.

Alston, P. E. Gainesville.

Atlanta:—East—G. W. Lewis.

Marietta St. Mission—To be sup.

North—H. O. Dennis.

Decatur—W. A. Mitchell.

Duluth—J. E. Watkins.

Elberton—J. W. Fisher.

Gainesville—P. H. Travis.

Gillsville—Benj. Boston.

Harmony Grove—Edward Kirby.

Hoschtou—To be sup.

Lavonia—Frank R. Bridges.

Lithonia—To be sup.

Oxford and Covington—J. A. Hol-

iday.

Roswell—To be sup.

Suwanee—S. B. Buford.

Union Grove—R. B. Hinesman.

White—To be sup.

GRIFFIN DISTRICT.—E. L. Ham-

mett, P. E. Griffin.

Barnesville—J. A. W. Usher.

Chippley—J. G. Nunn.

Columbus—O. T. Roberts.

Greenville—Alexander Johnson.

Griffin—W. H. Lovelace.

Griffin cir.—J. P. Wragg.

Hampton cir.—W. O. Bryant.

Jonesboro—R. B. O'Neal.

Liberty Hill—W. O. Hunter.

McDonough—V. D. Jenkins.

McDonough cir.—G. Y. Flemister.
Oak Hill—G. W. Merriwether.
Thomaston Mission—To be sup.
Troup Factory—J. D. Arnold.
Whitesville—A. M. H. Evans.
Whitewater—G. W. Lamar.
Williamson—W. A. Hill.
Woodberry—J. A. Wyatt.
Zebulon—L. J. Preston.

MACON DISTRICT.—C. O. Fisher,
P. E. Macon.

Albany—N. S. Sterling.

Americus—S. H. Gary.

Angusta—R. T. Kent.

Bullock—S. H. Jordan.

Barke—M. P. Moore.

Charleston—W. H. Brown.

Cordele—L. P. Kimball.

Oulodon and Knoxville—S. H.

Hays.

Eastman and Hawkinsville—To

be sup.

Forsyth—David McLendon.

Indian Springs—To be sup.

Macon—S. C. Upshaw.

Macon cir.—B. R. Glass.

Millen and Munterlyn—J. H. Cole.

Rocky Ford and Bascom—Andrew

Owens.

Swaynesboro and Thrift—A. S.

Perry.

Sylvania—J. H. Wilson.

Wadley—D. W. Wynn.

Waynesboro—W. A. Holmes.

S. C. Upshaw, Conference Tract

and Sunday School Agent, Macon

Quarterly Conference.

ROME DISTRICT.—H. R. Allen, P.

E. Rome.

Adairsville—G. W. Lightner.

Austell and Dallas—To be sup.

Cartersville—H. H. Muzon.

Carrollton—Samuel Smith.

Carrollton cir.—Willis Sagoes.

Cave Spring—J. H. Grant.

Cedartown—To be sup.

Chicamauga Park—G. W. D. Fos-

ter.

Dalton—I. H. Gains.

Douglas—O. H. Blake.

Floyd—Jacob Jackson.

Marietta—To be sup.

Rome:

First Church—O. K. Wright.

Second Church—G. M. Neal.

West Rome—To be sup.

Rome cir.—To be sup.

Shady Grove—A. G. Gill.

Sammerville—Joseph Sams.

Tallapoosa—G. A. Arnold.

Temple—O'Neal Samples.

F. M. Gordon, teacher in deaf

and dumb asylum, Cave Spring

Quarterly Conference.

SAVANNAH DISTRICT.—A. P. Mel-

ton, P. E. Waycross.

Appling—R. B. Hays.

Barien—J. H. Saunders.

Blackshear—F. M. Jones.

Brunswick—James Jackson.

Brunswick cir.—E. R. Reid.

Camden—To be sup.

Darien and St. Simon—C. L. New-

ton.

Homerville—S. C. Crandall.

Jessup—A. B. Fish.

Montgomery—Richard Stacy.

Reidsville—To be sup.

St. Marys—Matthew Holmes.

Savannah—O. R. Buffington.

Savannah cir.—Wm. Daniels.

Thomasville—J. H. Smith.

Valdosta—J. O. Allen.

Wareboro—McD. Spencer.

Waycross—Archibald Samuels.

General Conference Entertain-

ment.

The committee having in charge the entertainment of the delegates to the ensuing General Conference find it necessary to call the attention of the delegates to a few important facts largely suggested by letters already received.

1. It is the intention of the committee to exhaust the list of entertainment in the homes of the citizens of Omaha, who have generously proffered their hospitality.

2. Delegates who are entertained at the hotels and who desire extra accommodations, whether for themselves or their families who may accompany them, will be expected

to pay all above the sum agreed upon between the committee and the hotels. While the committee would gladly entertain the wives of delegates were it in their power, yet they feel compelled to suggest that this voluntary entertainment is limited to delegates only. Yet it will be a pleasure to the committee to give the names and terms of places where the families of delegates may conveniently stop.

3. While it would be exceedingly gratifying to the committee to furnish each delegate with a room to himself yet it is expected that in hotel rooms two delegates may be placed. Single beds will be furnished.

4. Some of the lay delegates who desire to be entertained at hotels have expressed their purpose to pay for all extra accommodations which they may require beyond the entertainment provided by the committee.

5. All delegates who have provided themselves with entertainment at hotels or private boarding houses or with friends residing in Omaha or Council Bluffs will be good enough to inform the committee at their earliest convenience.

As soon as possible the chairman of each delegation will be informed of the place of entertainment for himself and colleagues. He will please communicate these facts to his associates, both ministerial and lay, and report the same to me.

In behalf of the committee on entertainment.

ALFRED HODGETTS, Chairman.
1007 Pierce St., Omaha, Neb.

For the SOUTHWESTERN.

Five Thousand Conversions.— Our Motto for '92.

The twenty-fourth session of the Mississippi Annual Conference was, doubtless, the most soul-stirring and inspiring of all in the history of the conference; and its members went to their different fields of labor with more courage, a brighter future and greater expectation, according to the different testimonies that rang out from all sides during the pentecostal services that were conducted by Dr. S. A. Keen, than ever before.

While our good bishop's heart seems to be full of good things, yet, he deeply impresses all, that his most earnest desire was, five thousand conversions for the Mississippi Conference this year.

Now, with God on our side, five thousand conversions, is a small thing to ask at his hands, when we consider His promises, and the means we have, with to do the work.

His promise is, that "one shall chase a thousand, and two put ten thousand to flight."

There are seventy-six pastoral appointments within the bounds of the conference, and five thousand conversions is only sixty-five for each, or one for every three members in the conference.

Therefore, let each Presiding Elder as he passes through his district, and the pastors at each point on their circuit, and those in the stations as well, raise the acclaim, until the heart of the whole church is burdened for the conversion of souls.

Then, with an earnest and united petition to the throne of God from the whole church, we may expect in due season to have a wonderful pouring out of God's blessing upon the whole conference.

G. W. SMITH.

Bowerton, Miss.

ALL subscribers desiring a change in their address should notify us, giving their old as well as their new address. Pastors who have been moved by their conferences will especially take notice.

Letters from the Districts.

Chattanooga District Conference

W. T. MARLEY.

The twenty first session of the Chattanooga district conference convened in New Hope M. E. Church, Hill City, Tenn., Nov. 27, 1891, Rev. D. W. Hays, D.D., presiding.

Resolutions of regret were adopted over the loss of Rev. L. M. Moores, who had transferred to the Tennessee Conference, to educate his children in Central Tennessee College, under the care of Rev. Dr. Braden.

C. W. Walton, S. D. Brown and the writer were elected secretaries. A paper was read by J. G. Dins more on The Sunday School and Epworth League Work.

J. W. Zellender read one on the work and death of Revs. Jack Crawford and Moses Cox.

Dr. Hays and Rev. B. B. Bryant and others made telling remarks of the conflicts through which they were called to pass.

A paper was read on memorializing the General Conference on the subject of electing a colored bishop, as follows:

To the General Conference of the M. E. Church, to be held at Omaha, Neb., May, 1892.—Greeting:

Dear Fathers and Brethren: We, the members of the Chattanooga district, East Tennessee Annual Conference, respectfully memorialize your august body to elect a bishop of African descent. We believe the good of the work among our people imperatively demands such action. This request is not to be construed to imply, on the part of those urging it, a lack of confidence in and a high appreciation for the members of the present body of bishops.

Respectfully yours,

S. D. BROWN,

J. T. HENRY,

C. W. WALTON.

Resolutions were adopted expressing high appreciation of the work done at Morristown, Tenn., under the able management of Rev. J. S. Hill, A.M., B.D., president of Morristown Academy, and his faithful faculty.

Thanks were extended to the kind citizens, the pastor and secretaries, for their hospitality and services rendered; and to Rev. D. W. Hays, D.D., for the manner in which he presided over the conference.

The following was unanimously adopted:

WHEREAS, The Rev. A. E. P. Albert, D.D., editor of the SOUTHWESTERN, has greatly increased the circulation of the paper, and gives us perfect satisfaction; therefore, we, the members of this district conference, pray the General Conference to continue him as editor of the SOUTHWESTERN, unless the General Conference thinks best to elect him a bishop. If such a thing was done it would give us a boom up this way. Therefore,

Resolved, That we do our duty in helping to increase the cash subscribers to ten thousand.

The conference decided to hold a Sunday school institute next summer.

The next district conference is to be held at Churchville, two miles from Chattanooga, Tenn.

To the Alexandria (La.) District.

My Dear Brethren: Begin preparations for the Sunday School Agent's visit. Have the Sunday school interests well worked up. Your letter of appointment will soon be in your hands. It's nearly the same as last year. This is our opportunity to do more for Christ than ever. Gold, silver, time, labor and expense are all ours, to utilize for a grand splitting of the world to Jesus. Let the Alexandria district do her share. Keep fresh on our hearts the pentecostal baptism we received at the Annual Conference. Preach as never before the glorious story of the cross, and the free gift of the Holy Ghost, given to us for Jesus' sake, and at the close of the year we will report converted and added to the church 1000 souls, and collected for benevolences \$800. Let us push the

battle to the gates. No time to lose.

The following brethren are district agents:

Missions—A. Moore.

Church Extension—H. T. O. Abbott.

Freedmen's Aid and Southern Education Society—A. J. Ford.

Education—W. B. Anderson.

Bible Cause—J. A. Vincent.

Sunday School Union—M. J. Dyer.

Tract Society—J. M. Bryan.

Episcopal Fund—F. D. Bowers.

Sunday School Agent's Fund—A. G. Davis.

Presiding Elder's Fund—District stewards and pastors.

Delegates to General Conference

Fund—G. J. Rogers.

Conference Claimants—A. H. Banks.

Brothers, each of you push your cause.

S. E. H. MORANT, P. E.

West Tennessee District, Tennessee Conference.

J. S. FOSTER.

The first district conference of the West Tennessee district convened in Martin, Tenn., Jan. 14, Rev. B. F. Anderson, Presiding Elder, in the chair.

J. S. Foster was chosen secretary, C. L. Seward assistant.

The conference decided to have a Home Mission among the sisters, with headquarters in Memphis.

Rev. C. L. Seward, pastor Centenary M. E. Church, Memphis, Tenn., preached one of his able sermons on Thursday night.

Reports showed that a good work had been done on the district.

Rev. Mr. Freeman of the Missionary Baptist Church, was introduced and made some encouraging remarks.

Greetings were received from Dr. J. P. Price, Presiding Elder of the Nashville district.

On Friday night we held our educational meeting. Rev. H. W. Key, agent of Central Tennessee College, being absent on account of sickness, had requested J. S. Foster to lecture on education and take the collection. Cash and subscription \$10.

The West Tennessee district will try to raise her apportionment this year for Central Tennessee College. We must have a chapel there sufficient to accommodate all of our students, and for our commencements.

We will also try to raise our other benevolent moneys.

The conference voted that all local preachers and exhorters should take the SOUTHWESTERN.

Miss Sarah Butler, daughter of ex-Presiding Elder Butler (deceased) who is now teaching school in Martin, attended the conference regularly.

The following sisters were introduced and spoke encouragingly: Mrs. P. Martin, Jane Shepherd, Fannie Silvertooth and Rachel Somers.

The good people of Martin were very kind in entertaining the conference.

After a pleasant session we adjourned, to hold our next district conference in Atoka, Tenn.

Presiding Elder Priestley, of the Monroe district, is out in a personal card to his preachers giving them the apportionments which they are to raise for the several benevolent causes. Conference has just closed, but Bro. Priestley does not intend for his district to follow in the rear, hence he takes time by the forelock. Let every Presiding Elder follow this worthy example, and let them include the SOUTHWESTERN in their apportionment. Let there be a general and vigorous rally on all these lines and victory is assured.

Mack Henson, Presiding Elder of the Austin district, West Texas conference, had his last Annual Report printed in pamphlet form, for a copy of which we return thanks. It shows heroic efforts and splendid results all over the district.

FITs—All fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to fit cases. Send to Dr. Kline, 93 Arch St., Phila., Pa.

Letters from the Pastors.

Special Correspondence.—Please take note, that all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

Rev. P. W. Clark, of Albert Chapel, Zachary, La., was sick several days after conference, but is now fully restored, and writes of the encouraging outlook of his work there.

W. C. Calvin, Moreland, La., has gone to his work with the determination to succeed. He is full of courage and will no doubt accomplish the desire of his heart. God bless you, Bro. Calvin.

J. H. Grant, Cave Springs, Ga., had a year of great prosperity at that point. He has nearly completed the brick church there and raised the past year over \$1,920. The Sunday school raised \$116. He pleads for the appointment of a Sunday school agent for that section.

Rev. G. W. Beamon, Bolton, Miss., informs us that that town was burned to ashes recently, leaving only three stores. No account of how the fire caught. Losses said to be about \$100,000.

E. D. Spencer, Johnsonville, Ark.

I am now closing my second year here, with grand results. We had neither house nor members, but today we have a church worth \$800 or \$900, which fact Dr. Mason can witness. We have now 35 good members, and a good Sunday school. The Lord blessed us with a grand revival this year, in which about 40 souls were converted.

Rev. J. A. C. Wade, Sparta, Tenn., reports a grand Emancipation Day celebration on Jan. 1, at that place. The church is alive and enjoying a season of great prosperity.

A. Alexander, Jefferson, Texas.

I was well received on this work, and am succeeding splendidly. Presiding Elder Hamilton's quarterly visit, Jan. 25, was a real benediction. Collection on that occasion \$18.25. The church and Sunday school are prospering. The SOUTHWESTERN will soon receive a large cash subscription list from here.

W. P. Hayes says: "Tell the public the sewing machine secured by me as offered by the SOUTHWESTERN gives perfect satisfaction." That's what they all say. Why not get one while you can?

B. F. Smith, Victoria, Tex., who has returned to his same work says: The conference is over, and the minute work is finished and forwarded to Philadelphia for publication. The conference left my people filled with the holy fire, and it is still ablaze; watch-night was a scene of spiritual awakening. My people gave me a grand surprise. They left me many presents. The work is still increasing. There has been plans forwarded to give a grand leap year supper on the 13th of February, for paying off the indebtedness of the church. We anticipate a grand time. The SOUTHWESTERN is not forgotten. I am doing all I can for its circulation in every home.

Deafness Can't be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circular, free.

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75 cents.

For Over Fifty Years,

Mrs. Winslow's Sore Throat Syrup has been used for over FIFTY YEARS BY MILLIONS OF MOTHERS FOR THEIR CHILDREN WHILE SUFFERING WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Sore Throat Syrup," and take no other. Twenty-five cents a bottle. 1019

FOR THE BLOOD.

Weakness, Malaria, Indigestion and Biliousness, take WINSLOW'S IRON BITTERS. It cures quickly. For sale by all dealers in medicine. Get the genuine.

Letters from the Laity.

Bro. A. G. Miller, Vanceville, La., who was elected a lay delegate from the Louisiana to the General Conference, is much elated, as any man has reason to be over his election to such a body, and returns thanks to his constituency for the honor bestowed. He promises to serve them to the best of his ability and to co-operate with the other members of his delegation and of that body to accomplish the greatest good possible for the cause. He asks for the prayers of the church.

St. Paul Church, Shreveport, La.

The good ladies and gentlemen of Shreveport favored Rev. T. J. Johnson and family with a grand storm party, Jan. 6. Among the party were Misses Anna Chambliss, M. T. Gardener, Alice Elstner, M. Jones, Fannie Mitchell, Z. Cleveland, G. Johnson, Mrs. E. Jordan, E. Patterson, O. Bonner, Eliza Aikens, F. Campbell, S. Cole, Messrs J. Plaisance, J. Reuben, J. Johnson, C. Mitchell, Williams, Dailey, etc.

Peter McCan of Hattiesburg, Miss., is overwhelmed with the joys stimulated in him by his visit to the recent session of the Mississippi Conference at Meridian. His travels with the editor of the SOUTHWESTERN on the railroad, Bishop Mallalieu's address, Dr. Keen's pentecostal services and Dr. Payne's wonderful sermon, all stirred him up with holy ardor for the work and the cause of Christ generally.

James Bird, recording steward, Donaldsonville, La., sent us resolutions of his official board, requesting the return of Rev. M. J. Wright for another year. We regret it came too late for publication before conference. Bro. Wright has been returned however, and it is to be hoped that the Lord will own and bless the continued relation of Bro Wright to that church for another and possibly other years.

W. S. Shelby, Columbus, La., reports the closing of a good year's work by his pastor, Rev. C. D. C. Bryan, and rejoices over his return for another year.

P. Miller, Columbus, Tex.

The SOUTHWESTERN has been a regular visitor to my home for ten or twelve years. Every issue is read with unabated interest. I could not feel satisfied without it for more than one reason.

It is a great educator for our church. If every Methodist read the paper there would be an active and progressive spirit awakened everywhere.

The editor does not allow his readers to be unacquainted with whatever touches the race socially, morally or politically. The SOUTHWESTERN is supplying a long-felt want. I wish for the paper a year of increased circulation, and increased usefulness.

Our new pastor, Rev. A. Brown, has arrived here, and has preached several excellent sermons. Our congregation is highly pleased. We are expecting a plentiful ingathering of souls and a general reviving all along the line. Prof. Hen

derson, Rev. O. L. Madison, Messrs. Chas. Waddle, Felix Budge, E. F. Eason and others took part in the program.

Geo. O. Embree, Belton, Texas, is loud in his praise of his pastor, Rev. John H. Swann, and of his work. They had a recent good rally in which \$84.75 was realized.

H. C. T. Kittles, Cave Springs, Ga.

When Rev. J. H. Grant came here the church was divided into bitter factions. He succeeded in uniting them, and in building a large and much needed brick church. A church has been much needed here for years, and pastors have been sent here for years to build one. They come and go, and no church started. They fainted by the wayside. Bro. Grant came and said, we need a church and must have one. In spite of opposing foes, in spite of cant's, never wills, etc., he, with Rev. F. M. Gordon at his back, ordered a new plan, and the result is we have a new church nearly finished. That is what you call bringing something out of nothing. He didn't ask the people what they were going to do about a new church, as former pastors have been asking. He said, come an lets build a church, and all followed. The work that has been done, has nearly all been paid for. After having done so much work on the brick church, he has raised more money for missions than any pastor that has ever been here, except Rev. M. M. Alston, who is now Presiding Elder of the Gainesville district. The work Bro. Grant has done here should be heartily approved of by the Savannah Conference. When our church is completed we will take in the whole town. Bro. Grant is a good preacher and worker. He is a Methodist preacher, in the true sense of the word.

All sufferers from blood disorders can use Ayer's Sarsaparilla with assurance of cure.

The most unique magazine is the February Ladies' Home Journal, entirely made up, as it is, in prose, verse and fiction by daughters of famous parents, some of the daughters being famed themselves. Hawthorne's daughter, Mrs. Lathrop, for example, has an excellent story; Mildred Howells, the novelist's daughter, writes a very sweet poem; the daughters of Charles Dickens, Thackeray and Horace Greeley all write of their famous fathers; President Harrison's daughter, Mrs. McKee, surprises by writing a very strong article on The Training of Children; Gladstone's daughter tells how a Woman's College began of which she is Vice-Principal; General Sherman's daughter tells a clever war story; Julia Ward Howe presents three literary daughters; ex-Senator Ingalls' clever daughter, Ethel, sketches Mrs. Leland Stanford; Jefferson Davis' favorite daughter, Winnie, portrays The American Girl Who Studies Abroad, from her own experience; and these are followed up by the daughters of Sir Morell Mackenzie, Mrs. Alexander, and Richard Henry Dana; Miss Bradley writes of the Queens of Westminster Abbey, of which her father is dean. Such an issue is worth five times its modest price of ten cents. Published at one dollar per year, by the Curtis Publishing Company of Philadelphia.

Do You Want One?



A Book. A book with a purpose. Not for the well and hearty; rather for the sick and weak, "other half" of humanity. The book is practical—it appeals to the commonsense of common folks. It is historical—as trustworthy as Lossing or Bancroft.

History repeats itself. So does disease. Self-absorption (and a physician sometimes) leads each person in ill health to think he is traveling an unknown way of suffering. Would such an one but look about him he would find that he was one of a large procession. This fact can be turned to advantage by the wise sufferer, because identical experience is of the highest value in this short life of ours.

How eagerly we listen to the acquaintance whose experience of ill health matches our own. The book referred to contains just this—500 times multiplied. Every sufferer will find his own symptoms and condition exactly described in the very words of truthful and get-at-able people.

The volume is DRS. STARKEY & PALEN'S Brochure, describing their COMPOUND OXYGEN Treatment. It has often turned the whole life course of a reader. The ground it covers is as wide as human suffering; the facts it sets forth as reliable as those of Lossing or Bancroft.

Will you profit by the experience of others? It may be too late, when you get experience of your own. Send for the book at least. It is to be had for the asking.

DRS. STARKEY & PALEN, 1549 Arch Street, Philadelphia, Pa.

120 Sutter St., San Francisco, Cal.

66 Church St., Toronto, Canada.

WE TELL THE TRUTH about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH. We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells NOTHING BUT THE TRUTH. Write for it today. (P. O. Box 1192) D. M. FERRY & CO., Detroit, Mich.

Plan of Episcopal Visitation, Spring Conferences, 1892.

(CHRONOLOGICAL).

Conference and Place.	Time.	Bishop.
Mississippi, Meridian, Miss.	Jan. 6.	Mallalieu
Ind. Miss., Indianapolis, Ind.	Jan. 7.	Newman
South Carolina, Orangeburg, S. C.	Jan. 14.	Ferrill
Georgia, Atlanta, Ga.	Jan. 13.	Yost
St. John's River, Jacksonville, Fla.	Jan. 13.	Nicksa
Louisiana, New Orleans, La.	Jan. 13.	Mallalieu
Alabama, Anniston, Ala.	Jan. 13.	Mallalieu
Florida, Fernandina, Fla.	Jan. 20.	Nicksa
Ark. Arkansas, Little Rock, Ark.	Jan. 27.	Merrill
Upper Miss., Columbus, Miss.	Feb. 3.	Merrill
Lower Miss., Vicksburg, Miss.	Feb. 3.	Merrill
Virginia, Falls Church, Va.	Feb. 3.	Warner
Missouri, Chillicothe, Mo.	Feb. 3.	Newman
Central New York, St. Louis, Mo.	Feb. 3.	Newman
South Kansas, Ottawa, Kan.	Feb. 3.	Newman
Washington, Lynchburg, Va.	Feb. 9.	Hurt
Philadelphia, Philadelphia, Pa.	Feb. 9.	Walton
Central New York, St. Louis, Mo.	Feb. 16.	Newman
Southwest Kansas, Winfield, Kan.	Feb. 16.	West
St. Louis, St. Louis, Mo.	Feb. 16.	Vincent
St. Louis, St. Louis, Mo.	Feb. 16.	Newman
Central Pennsylvania, York, Pa.	Feb. 16.	Newman
Northwest Kansas, Concordia, Kan.	Feb. 16.	Newman
Lexington, Lexington, Ky.	Feb. 16.	Newman
Delaware, Salisbury, Md.	Feb. 23.	Tindal
Wyoming, Wilkes Barre, Pa.	Feb. 23.	Goodell
New York, Morristown, N. J.	Feb. 23.	Bowman
New York, New York, N. Y.	Feb. 23.	Newman
North Indiana, Anderson, Ind.	Feb. 30.	Fitzgerald
New York East, Brooklyn, N. Y.	Feb. 30.	Goodell
New England, Boston, Mass.	Mar. 6.	Hurt
Maine, Augusta, Me.	Mar. 13.	Goodell
East German, Brooklyn, N. Y.	Mar. 13.	Fitzgerald
North New York, St. Louis, Mo.	Mar. 13.	Newman
Troy, Plattsburg, N. Y.	Mar. 13.	Foster
Vermont, Montpelier, Vt.	Mar. 13.	Foster
New Hampshire, Concord, N. H.	Mar. 13.	Hurt
East Maine, Bangor, Me.	Mar. 20.	Goodell

FOREIGN CONFERENCES.

North India, Calcutta, India.	Jan. 6.	Tobias
Mexico, Puebla, Mexico.	Jan. 7.	Tobias
Bengal, Calcutta, India.	Jan. 14.	Tobias
Africa, Cape Town, S. Africa.	Jan. 14.	Tobias
West India, Kingston, Jamaica.	Jan. 14.	Tobias
Malaysia, Singapore, S. E. Asia.	Feb. 11.	Tobias
Central China, Hankow, China.	Mar. 23.	Tobias
North China, Peking, China.	Mar. 23.	Tobias
Korea, Seoul, Korea.	Mar. 23.	Tobias
Switzerland, Lausanne, Switzerland.	Mar. 23.	Tobias
Germany, Frankfurt, Germany.	Mar. 23.	Tobias
Japan, Yokohama, Japan.	Mar. 23.	Tobias
Denmark, Copenhagen, Denmark.	Mar. 23.	Tobias
Norway, Drammen, Norway.	Mar. 23.	Tobias
Sweden, Goteborg, Sweden.	Mar. 23.	Tobias
Italy, Palermo or Terzi, Italy.	Mar. 23.	Tobias

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

CINCINNATI, O., November 3, 1891.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallalieu, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE.

Office: 139 Poydras street.

ST. CHARLES AVENUE CHURCH—Rev.

R. C. Crawford, pastor. Preaching at 11 a.

m. and 7 p. m. Sunday-school at 9:30 a.

m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON E. CHURCH—Lafayette street

and Madison. Hiram, pastor. Preaching

at 11 a. m. and 7 p. m. Sunday-school at

5 a. m.; Sunday school at 9 a. m.; preaching

at 11 a. m., 3 and 7 p. m.; communion every

evening at 7 p. m.; communion, monthly, third

Sunday; general class, every first Monday

evening.

CAMP PARAPET CHURCH—Rev. Simon Evans

pastor. Sunday services: Prayer meeting at

8 a. m.; preaching at 11 a. m. and 7 p. m.

Sunday-school at 1 p. m.; class meeting

Thursday evening. CUSHMAN CHAPEL, on

Carrollton avenue. Public worship at 11 a. m. and 7 p. m.

Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and

Dryades sts. Rev. T. G. Montgomery pastor.

Sabbath: 9 a. m., prayer meeting, 11 a. m. and

7 p. m.; communion, monthly, on the

first Sunday; Sunday-school at 1 p. m.; class

meeting Monday evening; general class every

Monday evening; preaching, Thursday night

at 7:30 p. m.; prayer meeting, Wednesday

evening at 7:30 p. m.

HAYEN CHAPEL—Jefferson street, Carrollton,

cor. Plum street. Rev. W. S. Harris pastor;

services at 11 a. m. and 7 p. m.; Sunday-school

at 9 a. m.; class meeting Monday evening; preaching

Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J.

Pickett, pastor. Sunday services: prayer meet-

ing at 8 a. m.; preaching at 11 a. m. and 7 p. m.

Sunday-school at 1 p. m.; class meeting

at 11 a. m. and 7 p. m.; class meeting Tuesday

at 7 p. m.; preaching Thursday at 7 p. m.

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

Missionary Collections.

BY G. J. IZARD.

Thanks to the Missionary secretaries for informing us through the SOUTHWESTERN, that more than \$6000 interest had been saved to the Missionary Society, by pastors promptly forwarding the missionary money as soon as collected. This notice, no doubt, will increase the saving to \$12,000. Every pastor will at once realize that the great interest paid by our Missionary Society, if saved, will so increase the amount apportioned to each conference that its efforts will be visible in the most insignificant charge.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I desire to find my people. I have not heard from them in 30 years. I left them somewhere in the State of Virginia. They belonged to a man by the name of Thomas Neal. My father's name was Ezle, and mother's Patsy. We were all sold, father and mother, to John Stokes. My name was Henry when I lived with them. I was sold to a man by the name of Henry Sneed. Sneed was a speculator and took me to South Carolina, and sold me to Bewley, and Bewley brought me to Tennessee and changed my name and called me Sneed. So I go by the name of Sneed Bewley. Any information will be thankfully received. Address Sneed Bewley, Crossville, Tenn.

Mr. Editor: I am anxious to find my people. Mother was named Hanna Cairer, and a sister named Ann, Gillam, Mollie and Frances Dilket, and a brother in law named Pink Harley, and a brother named Thomas Gillam. My name is Amanda Gillam. My sister was Eliza Gillam. Address any information to Amanda Gillam, Akron, Ala.

18 Pounds of Blood
Is about the quantity nature allows to an adult person. It is of the utmost importance that the blood should be kept as pure as possible. By its remarkable cures of scrofula, salt rheum, etc., Hood's Sarsaparilla has proven its claim to be the best blood purifier.

For a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

African Letter from Bishop Taylor.

Anglo-French Boundary Commission.

I have had the pleasure of traveling from Liverpool to Sierra Leone with the officers of the above named Commission, whose vast undertaking is outlined in this sketch, as furnished me by Major J. J. Lamprey.

The British Commission for the delimitation of the English and French frontiers on the West Coast of Africa is composed of the following officers: Capt. Kenny, R. E., and a detachment of Royal Engineers; Surgeon Major J. J. Lamprey, Army Medical Staff; M. Scott Elliot, botanist, from the Royal Gardens; Capt. Campbell, and a detachment of native soldiers, hammock men, native porters and carriers—400 in all.

The object of this commission is to define the limits of the French and English territory in this region, embraced to the north by the

Niger River, and extending east and west to certain fixed points to be arranged by the two powers.

The journey will be a long and trying one, and the distance great between points to be surveyed, and it is therefore not contemplated that the Commission can return to Europe before the commencement of the "sickly" or rainy season, next June or July—a time when this climate is notoriously trying.

In commercial circles of Liverpool, Manchester, London, New York, Boston and Philadelphia, the movements of this Commission will be watched with interest and great concern, as a new opening for trade with the tribes of this part of Africa, and a field for commercial enterprise by the introduction of a railway and telegraph wires across the continent to the navigable waters of the Niger.

The officers are men of experience. Capt. Kenny, R. E., has just returned from a similar, but much smaller undertaking, at Bathurst Gambia, West Africa. Mr. Scott Elliot has lately returned from a botanical undertaking at Madagascar. Capt. Campbell has had a long military training with troops in the field; and the medical officer, Surgeon Major Lamprey, has already seen much service, and dates his African experiences from the year 1877, and has had opportunities of gaining a knowledge of native customs and habits possessed by few Europeans.

WM. TAYLOR.

Steamship Kinsebo, South bound, Nov. 21, '91.

For the SOUTHWESTERN.

Bishop Grant of the A. M. E. Church, and His Creed.

BY REV. N. H. SPEIGHT.

In the issue of the *Southwestern Recorder*, a paper of the A. M. E. Church, Oct. 1, 1891, I noticed that an educational meeting was held at Galveston, Texas, June 3, 1891, Bishop Grant of that church presided. An address was delivered by the bishop, from it I quote the following:

"No race is debarred from our church and its privileges." That we "had taken white people in the church in California." But, said he, after a moments pause, "I think we'll run it a while longer yet."

There are three things worthy of note in this:

1. "No race is debarred from our church and its privileges." It can be plainly seen that the bishop here digressed from his church policy. It is a known fact that the A. M. E. Church is a strictly race church for the Negroes. They propose to save the Negroes only. They boast that the church is owned and run by Negroes. If this is not a bar to other races, I can't see why. I have no doubt but what the bishop and many others wants the church to spread out among other races; but to do so, they must put a better foundation under the church than the present one, for the present foundation is only laid for the Negro. For as long as the present foundation remains, all other races will be debarred from the church. For the present society is, to admit none to her fellowship but the Negro.

2. The bishop said he "had taken white people in the church in California." Let that be as it may. The bishop certainly digressed in that. From the fact it is purely a Negro church, and to admit whites in it, is to destroy its present policy. It is not the policy of the church to receive whites in it, all her sons and daughters must be black. It is a known fact that one of the strong weapons they use against our church is, "The A. M. E. Church is strictly a race church for the Negro." It is a known fact that, from the bishop down to the sexton are Negroes, and as far as I know of, all her communicants are Negroes, and the call by her is for Negroes. Then, to say "no race is debarred," is digressing from its standard. To receive white members in it, would break

the arm of its power, and destroy its weapon. "I think we'll run it a while longer yet." Here the bishop makes a third blunder. After partly coming to the light, and bringing with him his hearers, he undertakes to run back into the dark again by using the words after a short pause, "I think we'll run it a while longer yet." Mark you, the bishop said, "No race was debarred from the church and its privileges."

3. He had previous to that time received white people in the church. He here finds himself entangled, and quietly leading his hearers to the great foundation stone-laid by the M. E. Church on which she is struggling so hard to build a lasting structure, "The fatherhood of God and the brotherhood of man;" he here retreats to his own line again. To do this he makes a short pause, and threw this veil over the eyes of his hearers by which he hoped to lead them back into the dark again, "I think we'll run it a while longer yet." The bishop reminds me of the maxim of the good milk-cow, after giving a good bucket of milk, kicks it all out. So the bishop brought his hearers to the door of the A. M. E. Church, then hoodwinked them to lead them back into the dark again.

Like a brother in a strictly race church that came to assist me once. He said, "That all races were kindred by creation, we had one Father even God, one Redeemer even Christ, it was our Christian duty to help save the world to God, regardless of race or color." After talking a bit more, he said, "He belonged to a strictly race church," and was doing what he could in that. He seemed to see the absolute need of saving the world to God, and it was our Christian duty. But he would do his part only in trying to save the Negro.

So our good bishop in one statement seems to have nothing against receiving whites into his church, provided they do not aspire for office. The bishop and many others of our strictly race church brethren are like the close communionists. They preach a free salvation, but practice close communion.

I think the bishop and his disciples ought to preach what they practice, or practice what they preach.

Oxford, Ala.

For the SOUTHWESTERN.

Self-Denial.

BY PINKIE COLEMAN.

In reading over the different articles in the SOUTHWESTERN, I concluded to contribute a little mite, that might be of some good to all of us, and be beneficial to our brothers and sisters. Hoping and trusting in the heavenly Father for the guiding of my pen in tracing out the different illustrations of the above mentioned subject—self-denial, which is one of the Christian graces that enables and purifies the soul and opens the door of the heart, so that the Holy Spirit may enter in, and reign there in undisputed sway. The Christian enjoys peace and happiness and sweets of heavenly joys that cannot be numbered. To teach the blessings, we must forget self entirely, and do and think for others, with that pure undivided love and care that is entirely unselfish. No matter for whom, the best or lowest of human beings, whether it be our own friends or enemies, we must remember that our God is no respecter of persons. Our beloved Savior set us an example full of self-denial. He went about doing good all the time that he was here on earth, to show us how to love and care for all, that we may be happy in this world as well as hereafter in eternal glory.

French Camp, Miss.

For scrofula in every form Hood's Sarsaparilla is a radical, reliable remedy. It has an unequalled record of cures.

Hon. H. C. Adams, statistician to the Inter-state Commerce Commission, has favored us with a copy of the statistical report of the commission for 1891. It is a most valuable contribution, and shows the marvelous progress of the railroad interest of this country.

Three Black Crows

There were three crows sat on a tree,
As black as any crows could be,
"Alas!" said one, "would I were white
Instead of being black as night."
"Such foolish wishing," said his friends,
"In disappointment often ends."
But now, forsooth, to make you white,
We'll be an easy matter, quite.
We'll wash you well with some GOLD DUST,
And, when you're white, we fondly trust
That while you wonder at the feat,
Your happiness will be complete."

Behold him now as white as snow!
Wonder of wonders! saith the crow,
"If GOLD DUST POWDER makes black white,
'Twill surely all the world delight;
And mistress, mother, nurse and maid
Will find themselves henceforth well paid
In using this great help for all.
The household's needs—both great and small;
For dishes, kettles, pots and pans,
For paint, and floors, and milkmen's cans—
It surely will great comfort bring,
And clean each dirty place or thing;
For what will make a black crow white,
Will make whatever is dingy bright."

GOLD DUST WASHING POWDER.
N. K. Fairbank & Co.,
Sole Manufacturers,
Chicago, St. Louis, New York, Boston,
Philadelphia, Baltimore, New Orleans,
San Francisco, Portland, Me., Portland,
Ore., Pittsburgh and Milwaukee.

An Appeal to the Brethren of the Savannah Annual Conference for the Sacred Collection for our Conference Claimants.

REV. R. T. ADAMS.

Dear Brethren: I desire to appeal to you for conference board of church stewards in the interest of our collection for conference claimants.

This is one of the most sacred and needy causes that it is our duty to present to the church of God. It is needy because the dear ones that have a claim on this fund are in the greatest possible need of it, and it is our duty to present this cause to the church because to neglect to do so is to tarnish the devotion, duty and patriotism of the church to its greatest and most honored heroes.

The United States pays out its many millions of dollars annually to the federal patriots who wore the blue and marched under the stars and stripes, and endangered their lives for the American Union and human liberty. The patriotism of the loyal North for its greatest heroes is so strong to day that no man of any political party can be elected to any office who is opposed to paying pension to the Union soldiers.

Let us not let the United States Government be more righteous toward its heroes than the Christian Church is to her heroes.

We have a membership in our conference of nearly twenty thousand. At last conference we received for conference claimants, \$137.50. Divide this among twenty thousand members and we have a sum too small to count, and had it not been for the Chartered Fund and Book Concern Dividend and other funds at our disposal, we would have had almost nothing to pay to our claimants, and at the best we could but poorly meet their most urgent needs.

Of all of our collections, none are more needed and more needy and nearer our hearts than this one. Let us take all of our collections, but in the name of all that is true and honorable, let us not neglect the dear ones right in the midst of our own conference.

The claimants on this fund at the next session of our conference will be greater than ever before. Let every pastor come up with at least \$5 for this fund, and let all of those on the better charges bring up at least \$10, and then we will be able to make many hearts rejoice.

Covington, Ga.

One of the troubles of life is the breaking of lamp-chimneys. Needless. Macbeth's "pearl top" and "pearl glass" are tough against heat.

You will save nine-tenths of your chimney-money by using them,

"Pearl top" fits most of the little lamps; "pearl glass" is for "Rochester," "Pittsburgh," "Duplex," etc.

We make a great many sizes and shapes, all of tough glass. You can get the right ones. Talk with your dealer about it.

GEO. A. MACBETH & CO., PITTSBURGH.

Among many other good things, Lippincott's Magazine for February, 1892, treats its readers to its table of contents, in which we find Roy the Royalist, by William Westall; The Managing Editor, by Julius Chambers; Across the Sea, by Philip Bourke Marston; Secretary Rusk's Orsade, by Julian Hawthorne; The Board of Trade and the Farmer, by Henry Clews; The Ambassador, by Charles Converse Tyler; Days of My Youth, by St. George Tucker; Names vs. Initials, by Jane de Forest Shelton, etc., etc.

Calendars are more certain to fly at this season than snow itself. One of the very best we see comes from N. W. Ayer & Son, newspaper advertising agents, Philadelphia. It is the red ear of the crop. It looks and talks business. Its size is generous, its figures very plain. Like the other productions of the firm, this bears their famous phrase, keeping everlastingly at it brings success—a text which they both preach and exemplify. The calendar is sent by them, postpaid, for 25 cents, and is so packed as to pass through the mails uninjured.

THE GREAT CHURCH LIGHT REFLECTORS
FOR OIL, GAS, ELECTRIC LIGHT
I. P. FRANK
551 PEARL ST. N.Y.

\$25 FAVORITE SINGER.
NEW HIGH ARM.
Style as shown in cut, with full set of attachments, self-setting needles and self-threading shuttle. You cannot run machines only of manufacturers. Save Cash—Singer's Commission of 25. Sent on trial. Warranted 5 years.
CO-OPERATIVE SEWING MACHINE CO., Philadelphia, Pa.
We pay Freight.

Stanley in Africa!
AGENTS WANTED IN EVERY township to sell our new line of Stanley, entitled "Heroes of the Dark Continent." Splendid inducements. LIBERAL PREMIUM LIST FOR THE AGENT. 600 pp., 10 colored plates, 400 illustrations. Sent at sight. Write to HUNT & EATON, 150 Fifth Avenue, New York.

CHAUTAUQUA READING CIRCLE
The fourteenth year, beginning in the Autumn of 1891, appeals to all good citizens. It will be THE AMERICAN YEAR.
American Political and Constitutional History, Literature, Social Institutions, etc., will form the chief subjects. Distinguished writers will contribute the required literature. A Membership Book with division of the reading by week and month. Various charts and suggestions for study, are sent to everyone who joins. Are you dissatisfied with your mental life? The Chautauqua Circle offers you a definite, practical plan. Write for details to OFFICE C. L. S. C., DRAWER 104, BUFFALO, N. Y.

FOR MUSICAL PEOPLE.

Easter Music. All kinds for Sunday-Schools and Churches. Complete list furnished on application. *F. W. Root's New Course in Singing* for the Male and Female Voice. The clearest and most concise methods in existence. Price of each volume \$1.00 in paper; \$2.00 in cloth. *Story of a Musical Life*, by Geo. F. Root. A most fascinating autobiography, by one of America's best known composers. Price \$1.00. *King of Music*, by Jas. R. Murray, a charming new Cantata for children. Price 30 cents. *Popular College Songs*. The best collection in the market, contains the latest and best songs, 134 pages. Price 50 cents. *Anthems*, by H. F. Danks. Anthems for opening and closing of services, offertory, etc., etc., 64 pages. Price 35 cents. *Collections of Latest and Best Vocal and Instrumental Music*. Complete lists of contents furnished on application.

THE MUSICAL VISITOR contains anthems and voluntaries for choirs and organists, in addition to choice reading matter. Published monthly. Price is cents a single copy, \$1.50 a year. Special terms to clubs.

THE JOHN CHURCH CO., Cincinnati, O.
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WORTH A GUINEA A BOX.
BEECHAM'S PILLS
PAINLESS--EFFECTUAL.
Human health can only be maintained when the rules of life are strictly obeyed. Man's system is like a town; it is healthy if it must be well drained. This drainage is frequently interfered with by careless habits, and when it becomes clogged, illness is the result.
Beecham's Pills have been in popular use in Europe for fifty years and are specially adapted in a safe, gentle manner, to keep human drainage in perfect order.—*American Analyst*.
Of all druggists. Price 25 cents a box. New York Depot, 363 Canal St.

DUKEHART'S FLUID EXTRACT OF MALT AND HOPS
CONCENTRATED AND NON-ALCOHOLIC.
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SMALL DOSE. AT DRUGGISTS.
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Kennedy's Medical Discovery
Takes hold in this order:
Bowels, Liver, Kidneys, Inside Skin, Outside Skin.
Driving everything before it that ought to be out.
You know whether you need it or not.
Sold by every druggist, and manufactured by
DONALD KENNEDY, ROXBURY, MASS.

Established over 50 years.
Sales over 240,000.
The best Organ made.
Especially suited for voice.
You should own one.
Of finest workmanship.
Rich, deep, pure tone.
Generously equipped,
And lasts a lifetime.
No Organ so popular.

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CELEBRATED ESTEY PIANOS
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MATCHLESS DECKER BROS.
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PECK MEMORIAL HOME
OPENED OCTOBER 5, 1891.
Is situated three blocks from New Orleans University, on
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Young ladies from the country desiring the privileges of Christian home life and study at the University, can accumulate by paying \$1 month for board, and addressing for further information, Miss H. M. Hegeman, Peters Avenue, corner St. Patrick Street, New Orleans, La.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLEN SICKNESS a lifelong study, I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
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OUR PRICES: Vaults containing 4 barrels, \$3.50; barrels, \$3.75. 35 Cents for each additional barrel. Satisfaction guaranteed.
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Rev. J. W. Hilton, President, Vice-President, Rev. F. J. Johnson, Treasurer, Rev. F. T. Chinn, Rev. E. Lyon, Secretary, Rev. James W. Hudson, Financial Agent, Office, 139 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, FEB. 11, 1892.

Louisiana Conference.

THE session of the Louisiana Conference for 1892, recently held in Union Chapel in this city, will be forever memorable. From first to last it was characterized by a spirit of harmony that was most delightful. A vast amount of business was transacted with surprising quietness and rapidity. The elections passed off without commotion or any unseemly methods, at least none were manifest or visible. We were especially favored in having with us a large number of the representative men of the church, and it may unquestionably be said that they seldom, if ever, made better speeches to larger or more appreciative audiences in any part of the country. Drs. Stowe, Spencer, Hartzell, Payne, Leonard, Mason and Davidson were all at their best. The Bishop gave them ample time and opportunity and they improved it to excellent advantage. Their kind, fraternal spirit, and their magnificent presentation of the causes they respectively represent, made an impression for good that will abide, and they filled the hearts of all the members with noble purposes to do better service in the future than in the past. And it ought to be said that all of the visiting brethren seemed to be very graciously endowed with spiritual power that added greatly to their effectiveness.

The conference was especially happy in having present through the entire session the well-known evangelist, Rev. Dr. S. A. Kean of the Cincinnati Conference. He had constant charge of the morning prayer meetings, and from four to five each afternoon he held a pentecostal service. Both these meetings were largely attended by the preachers and the people. Dr. Kean was especially helpful in his exposition of the Scriptures, and by his relation of his own personal experience, and also by his wise and fatherly exhortations. Sunday was the great day of all the conference. It opened with a love feast at 9 a. m., at which the power of God was wonderfully manifest. At 10:30 Dr. Payne preached a glorious sermon that lifted the congregation to the most exalted heights. The sermon was followed by the ordination of four deacons. At 3 p. m. Dr. Kean preached and had a special revival service. Just before the sermon of Dr. Kean fourteen elders were ordained. The Louisiana Conference is mixed, there being fifteen white preachers connected with it. Part of the assisting elders were white. The service was attended with a gracious outpouring of the Holy Ghost. No one who was present will ever forget the time or place; it was like pentecost indeed. Dr. Kean followed the ordination service with a sermon and an altar service, at which penitent sinners seeking for pardon mingled with Christians, who were hungry and thirsty for full salvation. The evening was occupied by Dr. Leonard, who made one of the best missionary speeches of his life, and he was followed by Dr. Spencer, who made a speech well calculated to increase the scope, power and usefulness of the Ohio Extension Board, and closed up with an altar service that had all the appearance of an old-time revival. Would that such a Sunday might be enjoyed by every conference to the end of time.

Ladies as Physicians.

A writer to the *Southern Farmer*, in a lengthy and interesting article gives expression to the following, to which we add our unqualified indorsement:

"I find in a medical book, written thirty odd years ago by a man physician whose honesty prompted him to advocate women physicians for women, such facts as these recorded: 'All history, sacred and profane, attests that the general practice of midwifery has been in the hand of female until a very moderate date. It is true, Hippocrates theorizes on obstetrics, but we have no evidence of his possessing any experimental knowledge on the subject. Historians tell us that in Greece, Rome, Persia, Egypt, Arabia and Chaldea, woman was woman's physician. The Old Testament informs us that female midwifery was an honorable calling among the ancient Hebrews. So far as the world has had experience in the matter, the success of female accoucheurs has been, at least, as great as that of male accoucheurs, and the statistics of all ages show that the attendance of woman has been accompanied by fewer accidents and a less number of fatal cases than the practice of man. Save in the most part of Great Britain and the United States, the general practice of midwifery is still in the hands of woman. Throughout Russia educated females attend all classes of society, from the royal family to the meanest serf. The Chinese employ midwives in all ordinary cases, obstetrical surgeons being called on only when instrumental assistance is necessary.'

"A male accoucher was not known among the Puritans until this country had been settled more than a century."

"God has left us in his revealed word plain directions—directions that must not be questioned or changed, for he is God, and change not. He has left, I say, unalterable instructions for this awe-inspiring highway of human responsibility. Just as he has not left us in the dark on other important duties, he has likewise given us light on this. Read Genesis, 35: 17, and Exodus 1: 15-21, inclusive. The latter two verses read: 'Therefore, God dwelt with the midwives; and the people multiplied and waxed very mighty.' And it came to pass, because the midwives feared God, that he made them houses."

"Can you show me, in that Book of Books, in which all the paths of life are made straight and the mysteries of death made plain, where men are empowered for any such delicate office for women? I challenge you to produce it."

"This menacing custom, man midwifery, has, through its insidious and ignoble training, led to the abominable practice of men physicians for female diseases. The learned doctor, the self-sufficient know-all (remember Mr. Doctor, we only mean to attack according to your guilt), that can tell a man from symptoms that his liver is enlarged, that he is afflicted with fatty degeneration of the heart, that his spleen is engorged, that his kidneys are wasting, that his bladder is affected, diagnose almost every ailment man is heir to by symptoms and prescribe for it, when a woman needs physical advice for diseased conditions anywhere in the lower part of her body, this sagacious Solomon, with whom 'wisdom would die' under any other circumstances, becomes suddenly mystified—he is perfectly at sea—'can't tell' as to treatment unless he can make an 'examination.' And if the poor woman hesitates to submit, her ears are stuffed with the story of a confirmed invalid. With this pressure of suspense and apprehension of chronic disease, with her friends telling her she had better let the doctor take his first step or she will fail to get the benefit of his skilled treatment; that 'thousands of other women have to go through with these examinations;' that she must put away 'false modesty' (angelic in-

stinct would be nearer the truth), the helpless woman is left to 'suffer in silence,' or make up her mind, against her will, to submit to the most embarrassing and humiliating ordeal, and that, too, in many cases where an examination could be avoided."

Woman has demonstrated her capacity to master any and every branch of human art and science, which have enlisted the searching study of man. She is by nature, the tender, careful nurse of suffering humanity, and there is no tangible reason in the world, why she should not monopolize the female medical practice of the world. The field is hers, by right, under every conceivable consideration, and we hope she will soon occupy it. We go in for the women, on this line, every time.

There is Division Among us Still.

THE SOUTHWESTERN, of New Orleans, under the efficient and able editorial management of Rev. A. E. P. Albert, D. D., ably supported by the trenchant and fearless Martinet of the *Crusader*, speaks against race consolidation into such organizations as the Afro American National Press Association and Colored National Bar Association, recently called from the Greenville bar in this State. On the other hand, the *Florida Sentinel*, one of our best papers, edited by Mr. M. M. Lewey, devotes a leading editorial, headed "Get Together," to the importance of race unity, which the New York *Age* most ardently and constantly advises. Now, which do we need most, segregation or unification? Certainly there is a division among us still.—Natchez (Miss.) Reporter.

Our esteemed contemporary does not grasp the principle involved. The question of race "segregation or unification" has nothing to do with the matter as we have discussed it. What we do and have ever contended for, is the principle of equal rights and privileges for every American citizen, in church, state, and in every department of life. In every worthy organization or avenue in which we may enter as a man and an equal, we should enter, and there measure arms with people of whatever race or color.

When denied admittance into such associations on account of race or color, we may, and even more than that, we ought to organize duplicate organizations of the same kind among our people. Such organizations among us, however, should be a protest against race discriminations, and should not by name, or anything else, imply that they are duplicate race discriminating organizations.

Let us have a National Bar Association, Press Association, Equal Rights League or Association, and every other such organization as may be deemed best, to effect the good intended in whatever direction, but let us drop out such words as "African, Colored, Afro-American," and every other such race fitting qualifying adjectives, in connection with the same.

How can we consistently blame our white neighbor for discriminating against us, when we follow right in his track and organize associations whose very names exclude all except colored people? Organize, but organize for the furtherance of a cause or a principle, and invite everybody, of whatever race or color, whose heart is like your heart in the matter, to join you.

The union we need is one of principle. Or, as Mr. Wesley beautifully puts it, "I desire a league, offensive and defensive, with every soldier of Jesus Christ." If white people refuse to join us, let it not be because we have excluded them by some methods of race discrimination, such as they too often practice against us.

Unfamiliar Reasons for the Rest Day.

"The Home Day."

Much is said of the Sabbath as the day of rest and worship, for body and soul; not enough of it as the Home Day, the day of the heart.

God's two first gifts to man were the family and the Sabbath, the Jacin and the Boaz pillars of beauty and strength before man's Edenic temple. Although scarred by the fall, they still remain, like the majestic pillars that tower above surrounding ruins in Rome, and behind these pillars, in the loving fellowship of the weekly Home Day, we find, more than anywhere else, our Paradise regained.

He who steals a poor man's purse "steals trash." He who steals the poor man's threadbare overcoat commits only petty larceny. But he who robs the poor man of his weekly Home Day, to gratify greed or appetite, commits grand larceny. The law that forbids needless Sunday work is not, then, as its enemies allege, a law to punish what is only a sin against God—it is a law to prevent a crime against man.

The recent increase of divorces is doubtless due in part to the increase of Sunday work, a wedge that not only splits the Decalogue but also the household in twain. Why should it be expected that love will survive with no weekly feast day but only increasing fast days?

The Vanderbilt engineers, in their famous plea for their rest day, said that their sons were often demoralized because of the influence upon the home life of the father's Sunday work.

What pathos there was in the suggestion of a child in such a household, when the mother was reading of the days of creation, "Let us pray God to make an eighth day so that papa can have a day to be at home with us!" A railway engineer in Washington said in an address, "For seven years I have not had one Sabbath at home with my family."

The railroads of our country, long enough to belt the world thirteen times with a single line of iron rails, are Lacoon coils crushing father and children by their Sunday work.

The home is the unit of the State, which can be no healthier, no more intelligent, no more pure than the average of its families. The average of family life is very low and the statistics of impurity very high, where the Sabbath is left open to toil and dissipation.

Laws against Sunday work are consistent with liberty, nay more, essential to it, in the same way as other laws for the protection of the home.

The enactment of such laws by National and State and city governments should be urgently pressed in order to emancipate three millions from the Sunday slavery of needless work for gain, and the twelve million in their households whose Home Day is thus broken by a vacant chair.

Political Review.

With thankfulness and praise we announce the fact that the Lottery Company has declined to accept the new charter if granted, and is therefore out of the race. John A. Morris comes out with a letter to that effect, claiming the recent decision of the Supreme Court declaring the anti-lottery law legal, causes the company to give it up. Just how this will affect the two Democratic factions in this State we cannot tell, but we understand the Antis will fight to the end, determined to take no chances among adverse candidates. Lottery boodle will be withdrawn from the contest, it is thought.

There is a startling rumor, that seems to be true, that a large quantity of Winchester rifles and ammunition have been shipped to the McEnery faction, and that more are on the way. The knowledge of this transaction, if it proves true, should consign them to everlasting defeat.

The Republican party, it seems to us, has not now, if it ever had, a reason for division, and we hope will present a united front at the polls in April. But little time is now left for registration. Make haste to register if still delinquent.

There may be an impression outside of Louisiana that the Republicans here generally favor the Lottery. That is not true, as shown by Pinchback's failure to secure a seat among the national delegates, and the deposition of Herwig from the chairmanship of the State committee. We admit with sorrow that some of the "Lottery Senators" are retained on the committees, but their numbers are so few as to render them powerless on a vote in the committee. These men cannot be said to represent the party as a whole so much as the locality in which they live. Therefore we insist that the Republican party cannot in any way be said to favor the Lottery.

There is some talk of an Alliance or Peoples' party candidate and a convention has been called. This looks to us as a move of the McEneryites, to foment dissatisfaction among the Adams-Foster men and draw them away from that ticket.

Time is getting short. Election day comes on apace, and the most serious and prayerful attention should be given to the subject, for great results, for weal or woe to the colored race appear to hinge upon the contest. Let not Mardi Gras or any frivolous matters turn the attention of our people from the great contest.

Blaine has published a letter declining to be a candidate for the presidency.

Savannah Conference Notes.

Bishop Ninde made an excellent impression, so much so that the unusual occurrence of making him a substantial present accompanying the usual complimentary resolution was witnessed. The present was a beautiful ice pitcher and goblet. Dr. C. O. Fisher made the presentation speech.

On Sunday night the Baptist and Presbyterian churches closed and the congregations attended the M. E. South church, where the bishop preached. The house was packed. Dr. Thirkield, president of Gammon, filled this pulpit at the morning service.

Work and results in this conference for the year had been fairly good. In one district over 800 accessions were reported.

The conference did wisely in selecting President Thirkield as one of its delegates to the general conference. He has labored faithfully and very successfully in this conference for many years and enjoys the respect and full confidence of every member. Then his intimate acquaintance with our educational work will make him an exceptionally valuable member of our great legislative body.

Dr. C. O. Fisher was elected for the third term and his experience in the general conference work will make him also a very valuable member.

Of the lay delegates, Prof. Fortson, formerly of Clark University, was a member in '88, and therefore should be well fitted for usefulness. T. G. Greenwood is one of Atlanta's letter carriers, we believe, a useful church member, and will no doubt serve creditably.

We are rather sorry that Prof. Croghan, who had proved such a useful member, both in '84 and '88, was not again made a delegate, for none of the delegates who have gone from the South in former years will be more missed. He has filled important positions there with great credit to himself and the church. That he was not selected this time is indeed no disparagement to him, under the peculiar circumstances attending the election, the disension of which we have no time now to enter into.

Newman entertained the conference handsomely, both white and colored giving it a cordial welcome. The cordial manner in which our white friends of the other churches opened their doors was pleasing indeed. The conference seemed also to have left a favorable impression upon the people of that enterprising town.

The postmaster was to have entertained Bishop Ninde, but sick-

ness in the family caused him to be sent to the Virginia House, a good hotel, where he was hospitably entertained, and where the cabinet sessions were held.

The session lasted until Tuesday afternoon; and some were so uncharitable as to think it might have finished a day earlier had it not been for the propensity of two of the brethren to talk on nearly every subject, whether they had anything to say or not.

Dr. Mendenhall will discuss in the next number of the *Methodist Review* the subject of "Diocesan Episcopacy *Sui Generis*."

Personal.

—The post office of Bro. A. G. Miller, lay delegate, is Vanceville, La.

—The Union Signal's editorial corps now includes Miss Frances E. Willard, Lady Henry Somerset, Mary Allen West, Margaret A. Sudduth, and Mrs. H. B. Kells.

We are pained to announce the death of our dear Father Murrell, a superannate of the Louisiana Conference and an original member. He died triumphantly and peacefully at his residence in Carrollton, Sunday afternoon at 2 o'clock. A suitable memorial sketch will be prepared and published in a later issue.

City Church Notes.

[Brief items of news from the city churches will be welcome either handed us by pastors or lay men.]

The New Orleans Preachers' Meeting, at its meeting last week, appointed Dr. Albert, H. Taylor, D. J. Price, J. F. Marshall and W. S. Harris a committee on resolutions; and T. G. Montgomery, F. T. Chinn, E. Lyon, T. J. Johnson, committee on program. W. P. Forest was elected second vice-president. Hearing of reports from pastors was made the order for last Monday.

Death in the Dance.

A dancing master at Santa Paula, California, recently came under the influence of the church, got soundly converted, and has written a letter to the *Southern California Advocate* giving notice that he will give no dancing lessons this coming winter. Thus religion corrects his heart, levels his head, and holds down his heels. It does more; it prevents him from initiating others into a form of amusement which is as dangerous to spiritual religion, if not to morality, as diptheria is dangerous to physical health. The dance can never be successfully defended while its customs and accompaniments remain. The round dance, the square dance, the "german" and other similar dances are evil, only evil and that continually. They make flirtation easy, and pave the way for seductions, assignations and other diabolical crimes. They are the strongholds of seducers, pimps and other sensualists. They have never helped one soul into the kingdom of heaven, but have dragged millions down to bottomless perdition. They are excellent traps for fools and not infrequently catch those who ought to know better than to step in. They are Satan's devices from first to last, and they break more hearts, ruin more homes and blast more lives than any other form of amusement tolerated in civilized lands. The Christian pulpit should sound an alarm. Better to wound some if you can save any, than to please all and let them be hopelessly ruined. Pity the fathers and mothers professing religion who suffer their children to attend the dancing academy. He that soweth to this wind shall reap the whirlwind.—*American Methodist*.

In July, 1881, there were discovered in the ancient city of Thebes the mummies of Egypt's mightiest Pharaohs, seals, coins, statues, preserved food and a few rolls of papyrus. A queer little book entitled "A Night with Ramses II," has been executed so cleverly, that the oxidized seal, suggestion of mould, antique coloring, and partially decayed and ragged edges carry at once to the mind the possession of a veritable relic. It will be mailed to any address on receipt of 6c. by J. C. Ayer & Co., Lowell, Mass.

DAILY BREAD.

What a man intends to do is but a fraction of what he does. We help or hinder more by what we are than by what we say or do. First of all the inmost character—the heart—should be right, and the outflowing words and conscience or unconscious actions will be a perpetual blessing.—Cumber-land Presbyterian.

Culture, art and science cannot solve the mysteries of spiritual life; but to him who has seen the Lord, all is plain. He sees him in song and sacrament, in labor and sacrifice, in pain and pleasure; indeed, you must extract his very consciousness from him before you can rob him of his experience.—Dr. R. S. Stoops.

Dr. Cyrus Hamlin has told in a five-minute speech how it was he came to be a missionary. He said: "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panopolist*, and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution box, a cent box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two into the contribution box in Mrs. Farrar's porch on the common.' So I began to think as I went along, shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way, and said four cents shall go for the heathen. Then I thought, the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years after that I was going to be a missionary, she broke down and said, 'I have always expected it.'—Selected.

Trust not the insolvent world; it has cheated every creditor that has ever trusted it; and it will cheat you.—Hannah Moore.

In every Christian land the learned mind has poured its choicest gifts into theology.—Rev. Robert Aris Wilmott.

I know of no blessing so small which can reasonably be expected without prayer, nor any so great but may be attained by it.—South.

When we have learned to offer up every duty connected with our situation in life as a sacrifice to God, a settled employment becomes just a settled habit of prayer.—Thomas Erskine.

Remember that we have no more faith at any time that we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather is no trial of faith.—Spurgeon.

We ought to have an intense longing for the salvation of all sorts of men, and especially for those, if there are any, that treat us badly. We should never wish them ill, not for a moment; but in proportion to their malice should be our intense desire for their good.—Spurgeon.

General Booth's encouragement to backsliders is: "It's a pity you fell, but it's no use lying there; get up."

Without exercising spiritual action, you will lose spiritual power.—Dr. Parkhurst.

Language was given that we might say pleasant things of each other.—Bovee.

No kind of life is so happy as that which is full of hope.—Addison.

It has pleased God that divine verities should not enter the heart through the understanding, but the understanding through the heart.—Pascal.

A look of vexation, or a word coldly spoken, or a little help thoughtlessly withheld, may produce long issues of regret.—Spurgeon.

Providence has nothing good or high in store for one who does not resolutely aim at something high and good. A purpose is the eternal condition of success. Nothing will take its place.—Theodore G. Munger.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—Luther.

It is only semi-barbarous men and women who try to work conviction in each other with broomsticks and blindfolds.—Dr. Storrs.

Fear enslaves, courage liberates—and that always.—F. W. Robertson.

Serve God by doing common actions in a heavenly spirit.—Spurgeon.

Morality without religion is only a kind of dead reckoning—an endeavor to measuring the distance we have to run, but without any observation of the heavenly bodies.—Longfellow.

Cheerfulness becomes a Christian. Gratitude for the great salvation should fill him with joy. With the assurance of Christ's great love for him and all the blessed hopes he has for this life and that which is to come, he ought to abound in joy. If there is no jubilant emotion in our souls we ought to examine ourselves. The absence of the joy of salvation comes from a lack of faith or because there is unrepented sin on the conscience.—Christian Inquirer.

We are never shut out from service and testimony; the most ordinary events of life are sufficient to display the love and power of God. No matter if enclosed by congenial surroundings, no matter if the door is shut. We are ever gathering or scattering—God's service is not all in the sight of man.—Anna Shipton.

Never forget that all your circumstances are in the hands of God. Look at them only in this way, and not on each circumstance as an accident that may be removed. Receive it as the expression of the will of God toward you, and you will find he will make his yoke easy and his burden light, if "it is born in his name and for his sake."—Thoughts for Weary Hours.

It is as easy to draw back a stone thrown with force from the hand as to recall a word once spoken.—Menander.

The first step in debt is like the first step in falsehood, almost involving the necessity of proceeding in the same course, debt following debt as lie follows lie. Haydon, the painter, dated his decline from the day on which he first borrowed money.

God never makes us sensible of our weakness except to give strength; we must not be disturbed by what is voluntary. The great point is, never to act in opposition to the inward light, and to be willing to go as far as God would have us.—Fenelon.

We must carry our affections to the mansion prepared for us above, where eternity is the measure, felicity is the estate, angels are the company, the lamb is the light, and God is the portion and inher-

itance of his people for evermore.—Jeremy Taylor.

I pray you, with all earnestness, to prove and know, within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—Ruskin.

There is no religion in this life wherein there is a greater call for transparent honesty, than in that of religious faith and conduct. The outward life will not be trustworthy unless there be first uprightness in this realm of the soul.—Words of Reconciliation.

The time has come when all believers in Christianity ought to stand together, as far as possible, for their common Christianity against their common foes. Therefore, they should leave untouched, as far as possible, those points on which they disagree.—Archbishop Ryan.

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned, indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.—Archbishop Leighton.

Schools and Colleges.

In twenty years Boston University has graduated two thousand four hundred and seven students.

George R. Smith College, Sedalia, Missouri.

The founding of George R. Smith College, at Sedalia, Mo., is the result of a combination of peculiarly interesting providential circumstances.

General Smith was a Virginian by birth, grew to manhood in Kentucky, and in 1833 settled with his family in Pettis county, Mo. He was the son of a Baptist clergyman; but in later years, both he and his family became active and influential members of the Christian church. He was a man of large intellectuality, tremendous energy, intense conviction, and practical benevolence. He filled with success several important offices under the United States and State governments, and had large influence in the railway and industrial developments of Missouri. He located and planned the growing city of Sedalia in 1856, which already has 20,000 inhabitants.

General Smith was a slaveholder by inheritance, but never believed in the institution. Rev. Dr. Shumate, of the Missouri Conference of the Methodist Episcopal Church, preached the first sermon in the village of Sedalia. The General welcomed him to his home, and said: "Your church does not believe in slavery; but slavery will go, and your church will be strong and powerful in Missouri." He opposed with all his energy the scheme to colonize Kansas by friends of slavery, so as to vote it into the Union as a slave State.

General Smith was a stalwart Union man, and opposed every movement against the General Government. In a Union speech in 1861, he was hissed by the crowd. Instantly he declared, with great emphasis, that in heart and soul he was, now and forever, unconditionally for the Union as our fathers had bequeathed it to us, and added: "The South has needed a whipping, to my certain knowledge, for thirty years, and I pray God for her treason she may get a good one."

He took an important part in the reconstruction of Missouri, and whether in the State Senate, holding Federal office, or in private, his voice and influence were always for the supremacy of the Nation. Such a man would have enemies; but his kindly disposition, friendly sympathy, and high integrity, in latter years, "made even his enemies to be at peace with him." He

died an old man in his home in the midst of the beautiful city he had founded, respected and honored by all.

As an orator his abilities were of a high order. He spoke from profound conviction. In a speech in the State Senate in 1865, he reviewed the terrible blunder of the rebellion. His closing words were as follows:

"Mr. President, this is but a glimpse of the long train of evils entailed upon our people by this most foul and unnatural rebellion of an unprincipled set of slaveholders and their minions to extend the area of human slavery. They have dishonored the hitherto unsullied name of America; they have crushed the prosperity of the commonwealth; they have plunged millions of honest people into the depths of earthly miseries, and cast upon our people, for generations to come, the burden of oppressive taxation. And why, sir, have they done these things? Only that the strong might oppress the weak; only that one race of a common humanity might break in pieces the image of God in another, and crush out the virtue in the hearts of millions of their fellow creatures."

General Smith's plans for the freedmen were philanthropic and practical. He felt that, first of all, they should have homes of their own. He sold them many lots on easy terms, so that "Lincolntonville" grew to be a part of Sedalia. Next, they must have education; and so, besides the public school, he proposed to devote several lots to a school of higher grade; but he died before the scheme was consummated.

An incident illustrates how completely he despised race prejudice. He had in his family a Negro boy. He was the last slave born in his household, and is still a trusted employee of the family. It was desired that he should attend Sunday school, and learn especially the hymns. Mr. Cotton, the General's son-in-law, was superintendent, and heartily co-operated. Out of deference to the prejudices of the people, John was placed in the rear part of the house near the door. Objections were raised, and finally a demand made that he should not be permitted to enter the house. The next Sunday, General Smith went to the school, and in no mild language denounced the prejudice that would deprive John of his seat in the Sunday school room, and stated that John was a member of his family, and to refuse him a seat would lead to the withdrawal of his whole family.

Two daughters, accomplished ladies, Madams Smith and Cotton, inherit their father's estate, and reside in the beautiful family home in Sedalia. The elect ladies cherish with loving devotion the memory of their father, and are giving their lives and fortune to philanthropic work.

They have donated twenty-five acres of land, valued at \$250,000.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their was last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELIA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Do.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1884.

Royal Baking Powder

ABSOLUTELY PURE

The Rochester Lamp.



Perfect in Construction.
Artistic in Design.
Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and a good lamp is indeed, and it is made in over 2,000 artistic varieties.—Hanging and Table Lamps, Banquet, Vase, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine.—The Rochester Lamp Co., 43 Park Place, New York.

Manufacturers, and sole owners of Rochester Patents. The Largest Lamp Store in the World.

In Sedalia, for the founding of a college for the education especially of colored people. The donation was made March 27, 1888, on condition that a \$250,000 building should be built by Jan. 1, 1892. There were present the two ladies, Wm. H. Craig, Esq., then of Kansas City, Mo., but who has since passed to his reward on high, Miss Chappeler, a member of the family, and the writer.

After the donation was finally determined upon, a season of prayer was had. John, representing the slave of yesterday and the rising freedman of to-day, was invited in. The writer led, and, in blessed union of spirit and faith, the founding of George R. Smith College was inaugurated.

J. C. H.

A Back Number.

This is the slightest remark that is often applied to women who try to seem young, though they no longer look so. Sometimes appearances are deceptive. Female weakness, functional troubles, displacements and irregularities will add fifteen years to a woman's looks. These troubles are removed by the use of Dr. Pierce's Favorite Prescription. Try this remedy, all you whose beauty and freshness is fading from such causes, and no longer figure in society as a "back number." It's guaranteed to give satisfaction in every case, or money paid for it returned. See guarantee on bottle-wrap.

Marriages.

Roseneath, Miss.—By Rev. P. B. Hill, Miss Anna T. Martin to Mr. Wm. Morrison. The bride received many beautiful presents from her friends and old schoolmates.

By Rev. J. Donald, Mr. G. Randle and Miss Nancy Freeman, at the residence of the bride's grandmother, Mrs. Mona Sullivan.

Mr. James W. Washington, of Palestine, Texas, to Miss Ibra Sherwood, of Huntsville.

W. L. Duncan officiated.

Clinton, Miss.—At the home of the bride, Dec. 9, Mr. R. H. Overton to Miss Alice Williams.

Rev. S. Jossel officiated.

Don't become constipated. Take BECHAN'S PILLS.

Obituary.

Texarkana, Tex.—Bro. Wiley Sloan departed this life Jan. 12, in full triumph of faith. He was a member 30 years, and died at the age of 59. Aaron Taylor, P. C.

Henry Hayes, born March 5, 1853, in Nashville, Tenn., died in Mandeville, La., Jan. 4, 1892, at the age of 34 years. He was converted Dec. 25, 1891. He leaves a wife, two children, mother, sister and friends to mourn his loss.

Oakland, Tex.—Sister Lizzie Mayo, the daughter of Bro. A. Mayo, departed this life Jan. 22. She was born Jan. 14, 1860. Age, 33 years and 9 days. She professed religion in 1891, and lived a faithful Christian unto death. She said that all was well with her, and shouted out of this world into heaven. Moses Smith, P. C.

Clinton, Miss.—Dec. 1.—Sister Cora Adams, a faithful member of the M. E. Church. S. Jossel.

New Orleans, La.—Sister Anna Brown, a faithful member of Pleasant Plain, Dec. 20, aged about 45 years.

Sister Gibbs, a consistent Christian and a beloved member of Mallalieu Chapel, Jan. 18, aged about 48 years. D. J. Price, P. C.

Edwards, Miss.—Sister Amanda Wilson departed this life Jan. 11, aged 52 years. She was a member of the M. E. Church 27 years. She told her husband and friends that she was willing and ready to go to her home in heaven. She leaves a husband, two sons and many friends to mourn her loss. L. J. S. Bell, P. C.

New York, Ark.—Mr. Geo. Angram departed this life Jan. 18. He was taken sick with LaGrippe Dec. 24, and made peace with God on his dying bed. Age, 41. He was buried in St. Michael's cemetery. He leaves a wife, mother, and 5 little children to mourn his loss. He buried his little baby in Little Rock, Ark., last June.

Donaldsonville, La.—Mr. Thomas Howard, an old citizen of this place, died Jan. 27. He was buried from St. Peter M. E. Church. H. J. Wright, P. C.

Paris, Tex.—Sister Sarah Tyler departed this life Jan. 19, in triumph of faith. Just before her death she asked Elder Morgan to sing, "On Jordan's stormy banks I stand." Her funeral was largely attended. Wm. Bartley, P. C.

I HAVE been troubled with chronic catarrh for years. Ely's Cream Balm is the only remedy among the many that I have used that affords me relief.—E. W. Willard, Druggist, Joliet, Ill.

I HAVE been troubled with catarrh for ten years and have tried a number of remedies, but found no relief until I purchased a bottle of Ely's Cream Balm. It considers it the most reliable preparation for catarrh and cold in the head.—Geo. E. Crandall, P. M., Quonochontaug, R. I.

WE failed to acknowledge the receipt of the printed Minutes of the Tennessee Annual Conference, from the able secretary, Rev. C. B. Wilson.

It is with infinite satisfaction that I state the fact that Dr. Bull's Cough Syrup has been long used in my family, and with marked success.—R. F. Jarvis, Chief Eng. Fire Dept., Petersburg, Va.

"The tree of deepest root is found, least willing still to leave the ground" and this could once have been most truly said of chronic pain of any sort. But after the lapse of so many ages, a sovereign remedy has been found in Salvation Oil, every provident household should keep it.



In the train

of diseases that follow a torpid liver and impure blood, nothing can take the place of Dr. Pierce's Golden Medical Discovery. Nothing will, after you have seen what it does. It prevents and cures by removing the cause. It invigorates the liver, purifies and enriches the blood, sharpens the appetite, improves digestion, and builds up both strength and flesh, when reduced below the standard of health. For Dyspepsia, "Liver Complaint," Scrofula, or any blood-taint it's a positive remedy. It acts as no other medicine does. For that reason, it's sold as no other medicine is. It's guaranteed to benefit or cure, or the money is refunded.

NYESDA.

The following is founded on an incident related by Bishop Taylor in a lecture to the students of Central Tennessee College. The name of the God is pronounced "Nis'wa."

A HEATHEN CHIEF.

BY IDA BELLE EVANS.

Of Africa's sable race was dying,
Outstretched in awful agony now lay
The once proud, stalwart form that
e'er had been
Alike the pride and terror of his
tribe.
The fearless spirit struggling now
With that grim enemy of all man-
kind
Had ne'er before been vanquished;
The arms whose sinews now were
powerless
Had ne'er been raised in battle but to
strike
Terror and pain and death to all
Against whose life their mighty
strength was aimed.
And enemy and hapless innocent
Had fallen victim to his savage wrath.
As fast the varied scenes of life
Come crowding up before the mind of
him
Who sees a watery grave his doom,
So every cruel deed and ghastly sight
That once had been the chief's de-
light came now
Before the opening eyes of his awak-
ing soul,
Which knew its guilt and wretched-
ness,
In presence of a power it had not felt
before.
Beside the dying man a comrade
watched
Had watched from hour to hour the
fleeing breath,
Had gazed with awe upon the pro-
strate form,
Yet had no power to help, no word to
soothe,
As those who know a kind and lov-
ing God.
Watching, he saw a deeper agony
O'erspread the chieftain's pallid face.
The lips were moving as in silent
prayer,
And ever and anon escaped a moan.
The anxious comrade bending o'er him
heard
The murmur, "Nyesda" from the dy-
ing lips.
And then with gathering strength, "O
Nyesda!"
"O Nyesda, hear me!" cried the bur-
dened heart,
Burdened with sins it had
own
till now.
The soul now empty of all earthly
pride,
Wretched and dark and full of deep
despair,
Was groping in the thickening gloom
of death,
And stretching out its weak and
trembling hands
If happily it might grasp some stronger
arm,
To lead it safely through the awful
vale
Into the life beyond.
The heathen's untaught soul had
never known
The Infinite—the true and only God.
But would that God refuse his
light and help
To any of his helpless, struggling
ones,
Who strive to find him and the way
to life?
Nay—God, Jehovah, Nyesda, are the
same
To him who sees and knows the
hearts of all.

The night wore on, and still the
chieftain lay
Praying and wrestling with his un-
known God.
But lo! as morning dawned, another
light
Broke gently, sweetly in that humble
hut,
And spread its brightness o'er the dy-
ing man.
With sudden strength he lifted up
his arms,
His full, clear voice arose in one glad
cry:
O Nyesda, Nyesda! I am trusting
thee!
O Nyesda I am thine—I come to thee!
Then fell, with folded hands and
peaceful smile—
The heathen chief had sought and
found his God.

The Household.

CORN CAKE.—One cupful of In-
dian meal, one-half cupful of flour,
one teaspoonful of cream-tartar,
one-third teaspoonful of soda, one
egg, two tablespoonfuls of sugar.
Mix with milk, thin. Tablespoon-
ful of melted lard last. Bake in
sheet.

SWEETBREADS WITH MAYON-
NAISE.—Cut in small pieces, add
half as much celery, cut fine, and
mix with an ordinary mayonnaise
dressing.

Why Stepmothers are a Failure.

BY T. A. GOODWIN, D.D.

Not all of them are, but if a short
clipping which appeared in this
paper recently is to be believed, a
great many are; but if you have
been a local preacher fifty years,
trying to do your best under the
inherent and the needlessly super-
added difficulties of the office, you
can easily tell why so many fail,
and you will even wonder that so
many do even passably well. Local
preachers are a necessity some-
times; so are stepmothers. Local
preachers always work under both
natural and artificial adverse cir-
cumstances; so do stepmothers.
There come times when it must be
a local preacher or no preacher at
all; just so there come times when
it must be a stepmother or no
mother at all. The local preacher
discharges his duties without any
of the sustaining and encouraging
surroundings that both sweeten
and lighten the work of a pastor—
no tender tie binding him to his
congregation—no prayers or sym-
pathy in his behalf. Who ever
heard a local preacher prayed for?
On the other hand, it seems to be
a part of every man's business
here below to criticize him. Even
if he preaches well or does well he
gets no thanks, much less his horse
hire or car fare; so that the man
who faithfully does the work of a
local preacher, without the helps
that not only make a pastor's life
bearable but really enjoyable, is
the greatest hero on earth. So the
woman who faithfully or even mod-
erately discharges the duties of a
mother toward those who are tied
to her by none of the sacred bonds
of motherhood and often without
the least mark of gratitude, is the
greatest heroine on earth. She is
more than any angel. But why is
the local preacher's life so need-
lessly without the appreciation to
which it is entitled? Chiefly be-
cause of a pernicious habit of fan-
tasy-finding where love and gratitude
should prevail. Pastors themselves
are not always guiltless. No mat-
ter what the talent or what the
devotion of a local preacher, he has
no rank as a preacher that laymen
are taught to respect. How is it
with the stepmother? Among the
first things the children of the
household hear after they are big
enough to take notice, is criticisms
upon some heroic woman who is
trying to care for a brood of moth-
erless children whose minds were
probably poisoned against a pos-
sible stepmother while the mother
herself expected to be spared to
make a stepmother not needed. Is
it any wonder that stepmothers
are failures while natural mothers
never lose an opportunity to poison
the minds of their children against
the possible occupant of their place
in the family?

One of the most wicked and mis-
chievous habits among Methodists
is the cold treatment the local
preachers receive at the hands of
the church, beginning with that
edict that relegates him to the
laity, no matter how well he can
preach or how long he may have
been one of the most useful and
honored of the pastorate. There
is no social custom more demoral-
izing than the wicked clatter in
almost every family against the
stepmother, the highest type of
womanhood. To this more than to
all other things combined is the
failure of stepmothers attributable.
The wonder is that all stepmothers
are not failures. The best results
will be realized in the church only
when the faithful local preacher is
counted worthy of even more honor
than the paid pastor while he works
faithfully against such odds as are
around him, as the highest type of
social and domestic life will be
attained only when women see
something to commend in that pa-
tient and overworked woman who
is giving her strength to the care
of another woman's children, whom
death had robbed of their natural
mother; and seeing it, will learn to
speak favorably of it, not only to
her neighbors, but to the woman
herself and to the children also,
that she may help cultivate a spirit
of love and gratitude instead of
fanning disobedience into a flame,
as too many cruel women do.—
Western.

Indianapolis, Jan. 1, 1892.

Our Symposium.

The ministry of a people is the
greatest human blessing that God
has given them.

True ministers are collaborators
with Christ. They are in partner-
ship with him. They are to pur-
sue men in Christ's stead to be
reconciled to God.

It is a great honor to be a min-
ister. When it is considered how
easy God could have gotten along
without human aid in the glorious
work of redemption, it will be seen
that God has indeed honored men
in making them gospel ministers.

But there are fearful responsi-
bilities resting upon the ministers
that sometimes cause them to
tremble. These fearful responsi-
bilities carry with them heart-
aches and awful anxieties. They
are the targets for the devil and
wicked men to shoot at. The world
hates them because they are not
of the world. And notwithstanding
all this they must love the peo-
ple, pray for them and work for
their true interest.

They are to teach men to think
and urge them to right action.

They are the highest and truest
type of humanity.

They are worth of double honor.
They labor for the souls of men,
and it is their duty to lift earth to
heaven.

The more humble, pious, loving
and learned they are, the more
good they will be able to accom-
plish.

Let the ministers be able to lead
and then let them lead and let the
people follow.

One thing that is giving the
church a great deal of trouble is
the few trying to lead the pulpit.
This is putting the cart before the
horse. It can't work well.

Let everyone hunt his place and
stay in it.—Sentinel.

Wm. Allen (colored) who shot
the Greytown, Ga., marshal, was
taken from the law officers by a
mob, tied to a tree and shot to
death. Before he was put to death,
being asked if he had anything to
say—"he prayed that God would
destroy the world and blot out hu-
manity, and told his executioners
to go ahead. This was more manly
than the poor devil who cowers
and confesses himself guilty of a
crime he has not committed and
prays for forgiveness. Allen was
doubtless ignorant, and was indig-
nant at the injustices of the world.
—Crusader.

The Lord Jesus Christ did not
intend that his church should be
an "amusement association."—Ne-
braska Advocate.

IT PAYS

To be cautious in the choice of medi-
cines. Many are injured by trying
experiments with compounds purporting
to be blood-purifiers, the principal
recommendation of which would seem
to be their "cheapness." Being made
up of worthless, though not always
harmless, ingredients, they may well
be "cheap;" but, in the end, they are
dear. The most reliable medicines are
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BUSY LITTLE PEOPLE.

BY S. J. SMITH.

I know some little people,
They number twenty-six;
They're all such busy creatures
And never cut up tricks.

When you go you find them,
In church or in a fair;
At banquets, balls or parties—
Indeed, they're everywhere.

They help make up our dresses,
They finish hats and shoes.
Without these little people
We'd never have the news.

Our reading and our spelling
We could not learn, you see.
The letters to our grandpa
Would never written be.

These busy little people
Join hands and work together;
They're toiling in the sunshine
And in the cloudy weather.

They teach by their example
How well we can succeed,
By working all together
When in a time of need.

They form a club—the name is—
You haven't guessed it yet?
Then I will have to tell you:
It is the ALPHABET.

—Christian at Work.

Dear Uncle Cephas: I saw so many other little girls writing, I thought I would write. I am a little girl 12 years old. I go to every day and Sunday school. My studies are fourth reader, speller, arithmetic, geography and grammar. My mother and father take the SOUTHWESTERN and I love to read it. School is out, and I will be glad when it begins again. This is my first letter.

Your Niece,
TEMPY BEY.

Fayetteville, Ark.

Dear Uncle Cephas: I am a little girl 13 years old. I go to school every day. My studies are history, second arithmetic, third geography, grammar and speller. I go to Sunday school every Sunday. We have a nice Sunday school. My father, T. Redd, is the superintendent and I am the secretary. Our preacher is J. Gilmore, and we all like him very well.

Your Niece,
VIRGINIA REDD.

Belmont, Tex.

Dear Uncle Cephas: I am a girl 13 years of age. I go to school every day. My teacher's name is John Yates. I like him very well. My studies are fourth reader, second arithmetic, second geography, grammar and spelling. I have 3 brothers. My youngest brother is only 10 years old, and he studies second reader, first geography, second arithmetic and speller.

Your Niece,
AEDIE STEWARD.

Belmont, Tex.

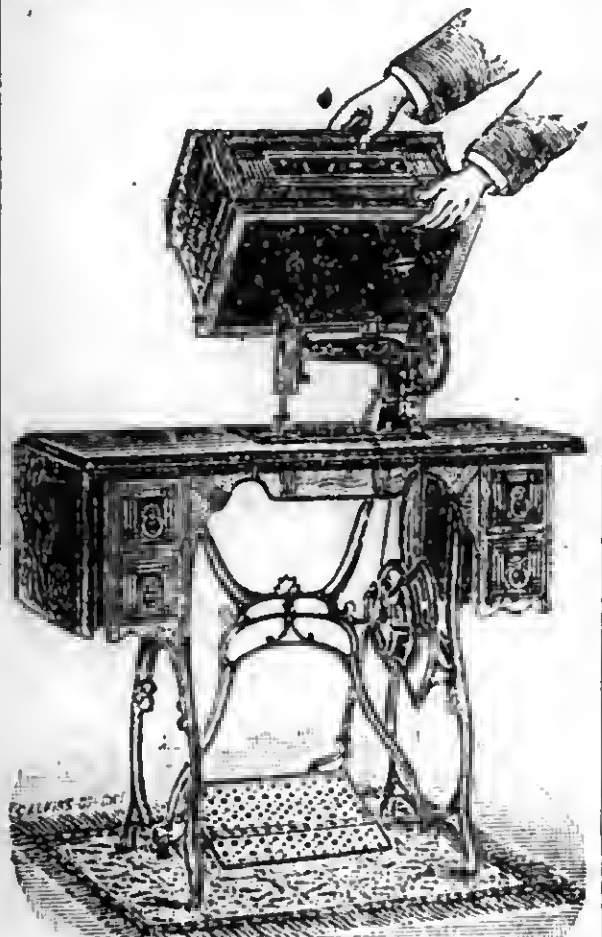
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Enrollment last year, 613. Teachers, 89. Departments: English, Normal, Preparatory, College, Theological, Medical, Dental, Pharmaceutical, Law, Music, Industrial, Short Hand and Type Writing. African Training School. Expenses from \$8.50 to \$10 per school month.

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LOCATION—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a centre of learning and culture for the State, affording to those who attend the highest opportunities for culture and refinement. The University occupies the finest site in town, overlooking it and the surrounding country. These and other advantages of the school can hardly fail to enthrall all its students with a zeal for hard work and noble deeds. School opens Tuesday, September 29. For further information address the president.

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WILEY UNIVERSITY,

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1892. "Survival of the Fittest." 1892.

IF Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make two tests annually for vitality, and test seedlings, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.

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Texas Railway

Kansas City and Memphis Depart: Arrive:

East Train: 5:00 p.m. 8:10 a.m.

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The only line running solid trains between New Orleans, Memphis and Vicksburg, with modern Pullman Buffet Sleeping Cars.

The direct and favorite route to Kansas City, Omaha, Denver, St. Louis, Chicago, Louisville and Cincinnati.

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The direct line to

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To St. Louis and the North and East, and to all points in Louisiana, Texas, Old and New Mexico, Arizona, Colorado and California.

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Between New Orleans and Denver, via Marshall and Ft. Worth, where connection is made with Through Sleepers to the East and West.

Lowest ticket rates, time tables, and all desired information will be furnished by any of the ticket agents of the Texas & Pacific R'y., or

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Province received on consignment and carefully attended to. Particular attention paid to filling orders of Commission Houses.

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Through to St. Louis, Daily,

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Making close connection for Memphis, Nashville, Anniston, Atlanta, Macon, Savannah, Brunswick, Columbus, Augusta and Atlantic Coast.

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All Through Trains pass around the base of Lookout Mountain, along the shore of the Emory River, over the famous High Bridge, and through the Blue Grass Region of Kentucky to Central Union Depot, where connection is made for the North and East without transfer, through the city.

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Arrival and departure of trains, in effect at New Orleans, March 8, 1891.

LEAVE. SCHEDULE. ARRIVE

No. 2. Local Mail and Express. No. 1. 7:00 a.m. 7:50 p.m.

No. 42. Chicago and St. Louis Fast Mail has Pullman Sleeping Cars between New Orleans, Chicago and St. Louis.

No. 46. Chicago and New Orleans Limited. Solid vestibuled train bet. New Orleans & Chicago.

SKINSON FIRE

With AGONIZING ECZEMAS and other ITCHING, BURNING, SCALY, and BLOTCHY SKIN and SCALP DISEASES are relieved in the majority of cases by a single application of the Cuticura Remedies, and speedily, permanently, and economically cured, when physicians, hospitals, and all other remedies fail. Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and may be used in the treatment of every humor, from the simplest facial blemishes to the severest diseases of the blood, skin, and scalp.



CUTICURA

The great Skin Cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, clears the scalp of crusts and scales, speedily soothes and heals raw and irritated surfaces, and restores the hair. CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new Blood and Skin Purifier, and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the CUTICURA REMEDIES cure every disease and humor of the skin, from pimples to scrofula.

How to Cure Diseases of the Skin, Scalp, and Blood, mailed free to any address. 64 pages, 300 illustrations, 100 Testimonials. A book of priceless value to every sufferer. CUTICURA REMEDIES are sold throughout the world. Price, CUTICURA SOAP, 25c; CUTICURA RESOLVENT, \$1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston, U. S. A.

Pimples, Blotchy Skin,

prevented and cured by Cuticura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivaling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap, and the only preventive and cure of inflammation and clogging of the pores, of cause of pimples, blackheads, rough, red, and oily skin.



Physicians Couldn't Cure. X
SANDUSKY, Hamilton Co., O., June, 1889.
One bottle of Koenig's Nerve Tonic cured me entirely. After physicians had tried unsuccessfully for 8 months to relieve me of nervous debility. W. HUNNEFELD.

Best of All.

I consider it my duty to recommend to all sufferers of nervous diseases Koenig's Nerve Tonic, because my son, now 15 years of age, was suffering for 4 years from epilepsy to such an extent that no remedy seemed to even relieve the attacks, but after using only 5 bottles of Koenig's Nerve Tonic he had not one slight attack. I make this statement not of gratitude, and with the desire to make this best of all remedies better known. T. STEIN, 321 St. St. I certify to the truth of the facts as stated above.

Pastor of Lutheran Salem Church.

FREE Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this of charge. This of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

In New Orleans, by J. N. W. Otto, Druggist, 76 S. Rampart street.

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LEASON & LAFFERTY'S GRADED COLLECTION.

A Wide Awake, Progressive Text Book, WITH A FINE COLLECTION OF

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176 pages, \$6.00 per dozen.

Sent on approbation on receipt of 60c.

THE BIGLOW & MAIN CO.,

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CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in this efficacy, that I will send two bottles free, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. McCum, M. C., 183 Pearl St., N. Y.

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Kansas City and Memphis. Departures: Arrives:
Fast Train..... 5:00 p.m. 8:10 a.m.
Fast Mail..... 8:25 a.m. 5:35 p.m.
Vicksburg & Natchez Ex. 8:10 a.m. 5:35 p.m.
Baton Rouge "Coast" Train 9:45 p.m.

Illinois Central.

ARRIVE: LEAVE:
No. 1, pass., 7:20 p.m. No. 2, pass., 7:00 a.m.
No. 41, Chic. & St. Louis Fast Mail..... 6 p.m.
No. 45, Chic. & N. O. Limited..... 12:01 p.m.
No. 41, Memphis & Kan. City Fast Ex. 8:25 a.m.
No. 5, McComb City accommodation..... 4:30 p.m.

Texas and Pacific.

No. 52, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:02 a.m.
No. 54, RR loc. 10:25 a.m. No. 53, RR loc. 5:00 p.m.

Queen and Crescent Route.

No. 1, 11 a.m. 2:35 p.m. No. 6, fast line, 2:45 p.m.
No. 5, fast line, 7:00 a.m. No. 2, 2 a.m. 5:00 p.m.

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PIANOS,

UNEQUALLED IN

Tone, Touch, Workmanship and Durability

Baltimore, 22, 24 East Baltimore street.

New York, 148 Fifth Ave., Wash. 817 Market Space.

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What assurance have we that God's covenant is sure? (See Josh. 21. 45.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. The justice of God?
2. The mercy of God?
3. The truthfulness of God?

HOMER WORK FOR YOUNG BEANS.

Find one of the ten commandments which, being misunderstood, probably gave rise to the bad Hebrew proverb which Jeremiah quotes in verse 29.

Find another case in which God affixes a promise to a beautiful object of nature, so that it becomes a pledge of his mercy.

THE LESSON CATECHISM.

[For the entire school.]

1. What did God promise to make with his people? A new covenant.
2. Where will he write his law? In their hearts.
3. What is promised in the full days of gospel grace? All shall know the Lord.
4. What does God promise in the Golden Text? "I will forgive," etc.
5. When will the Lord cast off those that are faithful to him? Not till the world ends.

EXPLANATIONS.

House in the first verse, by a figure of speech, stands for territory. Like as . . . so will—the woes of the Hebrews were turned into pledges that God would restore them. The fathers have eaten, etc.—A common proverb among the Jews; but thoroughly untrue in its teachings. A new covenant—Mentioned also by Isaiah; a pledge of deep spiritual privileges to come. They brake—When God selected Israel to be his people he guaranteed them certain blessings—both spiritual and secular—on condition that they were faithful to him; but these blessings they had grossly forfeited by centuries of disobedience. I was a husband—They broke the covenant, I was faithful. After those days—"In the new dispensation." Inward parts . . . hearts—God's law had hitherto been directions for behavior; the new covenant was to control intellect and emotion. Doctrinal Suggestion—God's fulfillment of promise.

THE CHURCH CATECHISM.

19. Can you repeat the first verse of the Bible? "In the beginning God created the heaven and the earth." (Gen. 1. 1.)
20. Does God preserve all things which he has made? He upholdeth all things by the word of his power. (Heb. 1. 3)
21. Of what did God make man's body? "Out of the dust of the ground." (Gen. 2. 7.)

This is Meant for You

It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure condition of our blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention, of the thousands of all about us who are suffering from scrofula, salt rheum and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for these troubles, as shown in our advertising columns frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you.

Conference Notices.

Gainesville District, Florida Conference.

First Round.

Mikesville.....	Feb. 13-14
Hague sta.....	19
Gordon.....	20-21
Sampson.....	27-28
Arredondo.....	Mar. 5-6
Waldo.....	12-13
Starke.....	18
Otto Creek.....	19-20
Gainesville.....	26-27
Connell Pond.....	Apr. 2-3
Micanopy.....	9-10
Pleasant Plain.....	16-17
Levyville.....	23-24
Mt. Vernal and Hampton.....	29

Dear Brother Pastors: Let us push the work in the beginning of the year in raising all collections for everything. The pastors, I trust, will try and encourage the class leaders to raise something for the support of the pastors in charge.

A. DEBOSE, P. E.

Birmingham District.

First Round.

Mt. Pleasant.....	Feb. 13-14
Horse Creek.....	17-18
St. Paul.....	20-21
Brownsville.....	27-28
Ironside.....	Mar. 2-3
Enon.....	5-6
Bessemer.....	9-10
Village Springs.....	12-13
Warrior.....	19-20
Blount Springs.....	26-27
Springville.....	30-31
Attalla.....	Apr. 2-3
Fort Payne.....	6-7
Gadsden.....	9-10
Edgar Bluff.....	12-13
Howell Cross Roads.....	14-15
Centerville.....	16-17
Anniston.....	23-24
Oxford.....	Apr. 30, May 1
Hellin.....	7-8
Kidd Street.....	14-15
River Side.....	16-17

I. TOWNSEND, P. E.

Notice.

To preachers of the Louisiana Conference—Dear Brethren: A Biblical Institute will be held at New Orleans University, March 7-10, conducted by Dr. W. P. Thirkield, President Gammon Theological Seminary, Atlanta, Ga. A program will be sent you in a few days. Arrange to attend if possible.

L. G. ADKINSON, President N. O. University.

Notice.

To the brethren of the Mississippi Conference: The Minutes are now passing through the press and will be out in a few days. Please send immediately your part of the amount due for printing, \$1.25. If any of you failed to pay last year, please send it all this time. Please be prompt, brethren, for I need the money.

J. M. SHUMPERT, Sec'y.

Macon District, Savannah Conference.

First Round.

Angusta.....	Feb. 13-14
Burk.....	20-21
Waynesboro.....	20-21
Millen.....	23-24
Rocky Ford.....	27-28
Sylvania.....	Mar. 5-6
Ballou.....	12-13
Charlestown.....	19-20
Swainsboro.....	26-27
Wadley.....	28-29
Macon sta.....	Apr. 2-3
Indian Springs.....	5-6
Forsyth.....	9-10
Chiloden.....	10-11
Eastman.....	14-15
Cordele.....	16-17

Dates will be given later for Albany and Americus.

The district stewards will please meet me at Millen, Ga., Wednesday, Feb. 24, at 10 o'clock a. m. Let there be a full attendance. All the brethren who have not done so, will please take a collection for General Conference expenses, and forward to W. P. Thirkield, Atlanta, Ga. Let our motto be "All at it and always at it."

C. O. FISHER, P. E.

Dadeville District, Central Alabama Conference.

First Round.

Opelika.....	Feb. 13-14
Prisonia.....	20-21
Roanoke.....	27-28
Lafayette.....	Mar. 5-6
West Point.....	12-13
Dadeville.....	19-20
Alexander City.....	26-27
Spring Hill.....	Apr. 2-3
Sylacauga.....	9-10
Talladega.....	16-17
Abbeville.....	23-24
Bellevue.....	Apr. 30, May 1
Rockford.....	7-8
Flint Hill.....	14-15
Kellyton.....	21-22
Wedowee.....	28-29
Raudolph.....	June 4-5
Sandy Creek.....	11-12

Remember, the benevolent money must not come short in any cause. Let there be a strong pull all over the district, and all together. The district stewards will meet me at West Point, March 12, at 10 a. m.

W. F. SMITH, P. E.

Scott's Emulsion of cod-liver oil is an easy food—it is more than food, if you please; but it is a food—to bring back plumpness to those who have lost it.

Do you know what it is to be plump?

Thinness is poverty, living from hand to mouth. To be plump is to have a little more than enough, a reserve.

Do you want a reserve of health? Let us send you a book on CAREFUL LIVING; free.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do.

SPECIAL CUT PRICE SAMPLE OFFERS.

\$38.00 \$9.50 \$27.50

BUGGIES

CARTS and HARNESS

at Half Price.

We sell the prices and sell more than all our competitors and are still ahead and known as LEADERS OF LOW PRICES.

800 Open Buggy \$27.50 810 Top Carriage \$47.50

800 Top Buggy \$24.00 810 Buggy Harness 4.75

800 3 Mac Cart. 9.50 800 Boat Harness 1.10

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"While You Wait," BUT CURES NOTHING ELSE.

HAS YOUR CHURCH A GOOD COMMUNION SET?

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FILLS THE WANT AND MEETS EVERY REQUIREMENT.

THE BEST and Most Complete STANDARD WRITING MACHINE Made.

Positively the BEST and the only PERFECT MANIFOLDING made.

Embodies every good quality found in other writing-machines, and has many points of superiority all its own. Write us for specimen Two-Color work and illustrated pamphlet, giving full details, price and face-simile of key-board.

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New Upright Pianos.....\$250 and upwards

New Parlor and Church Organs.....\$ 35 and upwards

Second Hand Pianos.....\$ 40 and upwards

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Sold on Easy Monthly Payments.

Call and Examine These Bargains.

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USE VICK'S

VEGETABLES

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OVER FORTY 1892 NOVELTIES.

"Brilliant" Poppy, packet.....15c.

Roses, Wablen and DeGraw, each 50c; set \$2.50

6 Rare Chrysanthemums, each 25c; set 1.00

6 Choice Geraniums, each 25c; set 1.00

Sweet Corn "Golden Nugget," packet.....15c.

Extra choice, packet.....25c.

Any one not a subscriber can have

Vick's Magazine one year free, who orders \$1 worth from us before May 1st.

JAMES VICK'S SONS,

ROCHESTER, N. Y.

Savannah District, Savannah Conference

First Round.

<i>First Round.</i>		another year's labor. We are thankful to God because he blessed our labors during the past year. Our district stood third in point of benevolent collections, thereby leading three of the other districts. This was the result of our earnestness in the work. Now, for this year. Let us start out under God to do more this year than ever before for the Master's cause, putting the collections honestly, squarely and vigorously before the people and we will have no failure. I trust each pastor will start out to make a better year than ever. April 17 will be Easter. Let each pastor arrange to raise his entire collection for benevolence on that day. The district stewards will meet at Broad Street M. E. Church, P. M. at 2 o'clock.
Montgomery.....	Feb. 13-14	
Ridville.....	20-21	
Appling.....	27-28	
Mar. 5-6		
Avanah.....	5-6	
Avanah sta.....	13-14	
Avanah sta.....	13-14	
Blackshen.....	19-20	
Vaycross.....	26-27	
Watesboro.....	30-31	
Apr. 2-3		
Domerville.....	2-3	
Aladosta.....	8-10	
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Editorial Notes.

I am riding in my chariot,
Sweetly resting day by day,
Borne upon my joy or sorrow
Father up the shining way.
—Selected.

THE Sunday School is a very important part of every church, especially where it is well organized and sustained. Every pastor ought to take an active interest in the Sunday School.

ONE of the essential elements of success in a new pastorate is to go promptly to the field, and enter at once upon the work. Brethren, the years are short, they will soon be gone, let us try and make the most of them.

ALL subscribers desiring a change in their address should notify us, giving their old as well as their new address. Pastors who have been moved by their conferences will especially take notice.

PRAY in every home, and talk with the people about the salvation of their souls. These things ought to be done by all our preachers. The surest way to build up our churches and to increase our membership is to do faithful pastoral work. Will all the brethren try this for this conference year?

COMMENCE to take the collections for the benevolent causes early in the year. Send the money where it belongs. Hard times are sure to come, and we must look out for every good cause early in the year. It almost always rains at the last of the year if we put off this work to the two or three weeks just before conference. Be prompt and faithful.

REVIVALS ought to be held in every church. Every preacher ought to expect a revival early in the year. If all our preachers will renew their own religious experience, if they will preach a pure gospel, and live holy and blameless lives, and strive to win souls to Christ, they will surely have revivals. Don't let any time run to waste. Improve every week, and every day. Be diligent and earnest.

WE call the attention of all the preachers to the fact that this is to be a year of hard times in nearly all parts of the South. Cotton, the great staple of the South, is selling at a price so low that it means ruin for many planters, and great sufferings and distress for the people. The preachers must teach the people economy and frugality, both by precept and example. Don't spend money before it is earned. Don't get trusted at the stores. Don't borrow money of anybody. Keep out of debt.

Address at the Dedication of the Medical College of the New Orleans University.

By Rev. C. H. Payne, D.D., LL. D.,
Corresponding Secretary Board of
Education of the Methodist
Episcopal Church.

The opening of this medical college for the professional education of colored physicians is an event of greater significance than our thoughts can compass.

I cannot but extend my heartfelt congratulations to the man, honored by God and by his brethren, to whose creative mind and Christly heart and self-sacrificing labors, the church and the world are chiefly indebted for this achievement—Bishop W. F. Mallalieu. But for his undagging zeal and unwearied faith this auspicious day, big with promise for the Negro race, would have been long delayed.

I congratulate also that worthy society, with its indefatigable Secretary Dr. Hartzell, to whose charge this new institution, with its valuable property, is this day committed. It will greatly enlarge the sphere of usefulness of this noble organization of our church.

It is impossible in the few moments allotted me even to allude to the far-reaching results of this comparatively new departure in our educational work in the South. This is the second medical college for the special benefit of colored students which the Methodist Episcopal Church has established in this Southern field. The Maharry Medical College at Nashville, has demonstrated the fact that the color of a man's skin is no criterion of his ability to attain eminence in medical knowledge and skill. The remarkable success of that medical college and the general recognition which its graduates have received from the most eminent white physicians is at once a cause of thankfulness and of inspiration to the whole church. This new "forward movement" in the professional education of the Negro has begun most auspiciously, and will sweep onward with a force and majesty that will astonish the incredulous, and gladden the hearts of philanthropists the world over.

It is significant that this new movement is in harmony with a broader movement on the part of the whole church—a movement which is leading the church to care for the bodies as well as for the souls of men; or rather the practice of a truer wisdom than has heretofore been observed, that seeks to save the souls of men through a Christly care for their bodies.

A more Christian spirit is inspiring the whole church, which is giving the world a more humanitarian type of religion.

This is but getting back nearer to the original type which the great Teacher and the great Physician gave us.

It is not to be forgotten that He spent a large portion of his brief ministry in caring for the bodies of men.

In the establishing of medical schools and the training of men from all classes and conditions of life for this humane work the church is but introducing a more Christ-like kind of religion—a Christianity according to Christ.

One of the most marked features of the twentieth century will be the broadening and Christianizing of the work of the church in improving the sanitary conditions and the comfort and health of multitudes of the people, who in the generations past, have been forced to say: "No man cares for my body, my health or my happiness." Hospitals and asylums and eleemosynary institutions will abound, but besides these will come the greater blessing of healthy and happy homes.

In establishing schools to prepare this long suffering race of our brethren for this new era that is dawning, we are but obeying the call of God and getting ready for the revelation of his Providence.

The medical education which will here be furnished, will prepare the young men who flock hither for service in a most needy and most important field among their own people. Needy, indeed, is this field.

The sanitary condition of the homes in which so many thousands of these people live is pitiable. The death rate, as I see in the public press since my coming to the city of New Orleans, is often nearly or quite double that of the white race. And what marvel, when one sees the places they call homes and observes their habits of life. To enter their homes with a physician's skill and a Christian's heart is but to tread in the very footsteps of Jesus.

Kind and considerate as the white physicians as a rule are in attending the colored people, often at a pecuniary sacrifice, it may yet be said with truth that this people will never be properly taught the laws of health, and their physical condition will never be greatly improved until they have a fair proportion of their own race qualified to serve them as physicians, exemplars and educators.

Some of the most reputable white physicians in the South are favorable to the education of colored physicians; not only because it will greatly relieve them of work which they have kindly done with small remuneration, but because it will tend to improve the homes of this large class of people, and will thus improve the sanitary conditions and the healthfulness of the entire population. Whatever will benefit physically one class of a community, will promote the health and safety of the entire community. Blind, indeed, would any man be who could not see in this movement a genuine and great benefit to the whole population, white as well as colored, and a substantial gain to the whole South.

While there is in the whole country one physician to every 662 inhabitants, there is but one colored physician to every 35,000 of the colored population.

It is not merely the comparatively small number of physicians who will be educated in these medical colleges, that gives brightness to the picture and promise to the future, but it is that this movement will assuredly give a new impulse to the whole race and will vastly improve the homes and health of multiplied thousands.

And more than this, improved physical surroundings will lift up the race intellectually and morally and religiously, and give them a vast increase of power.

I cannot but believe that it will in the end correct the fatal mistake that the uninformed of all races make in using alcohol so largely as a medicine, and will banish the whisky bottle and the whisky devil from the homes of these unfortunate people.

This movement will also largely help to open the way for this people to other professions and callings, and thus it will enable them to secure a recognition that in this selfish world is never yielded to men, of whatever race or color, until forced by the might of unquestioned merit.

There is but one way for any class of people, or any individuals of a class, to win commanding position, and that is to show themselves capable and worthy of the position they covet. It ought to excite no wonder and elicit no censure if after a race have been bondmen and menial servants for more than two centuries, there should exist in many honest minds a doubt

as to their ability to rise to a higher level, and especially to stand on an equality with their former masters in the various professions and pursuits of life. That doubt can only be removed by demonstrating its groundlessness. Let us thank God that this deep-seated doubt, perhaps buttressed by an unconscious prejudice, is being removed in a marvelous way. Many of the most honored and trusted men in the South have publicly acknowledged their surprise at the Negro's capacity, and their faith in his great future. Sitting on the platform beside Gov. Gordon of Georgia, now United States Senator, at an annual commencement of Gammon School of Theology, and listening to the able addresses of the graduating class, that gallant Southerner, in words of unstinted commendation, expressed his surprise and gratification at what he heard, and affirmed with emphasis that the education which produced such results was an element of strength and stability in the whole social fabric of the South, and could but receive his hearty approval. His utterance is but the expression of the honest conviction of many thousands of the noblest and most loyal sons of the South.

And thus it is by the unanswerable argument of actual achievement that the Negro will win his way to the highest and the best—to positions of usefulness and noble service to men.

If the walls of prejudice rise to bar him out from any calling, those walls will fall before the resistless battering ram of success. If there still lingers, as we vain would believe there does not, any disposition to keep him in subjection, that lingering relic of a sad but instructive past will disappear as with steady tread and unflinching devotion to the right he marches up the steep of higher attainments and nobler achievements. The sentiment of chivalry which exists in the hearts of even unregenerate humanity, let us be thankful to remember, recognizes the qualities and deeds of noble manhood, and at length abandons opposition to those who demonstrate their claim to these highest insignia of nobility.

A race that is fond of filling and honoring all professions and callings, prosecuting all pursuits and industries, that exhibits the cunning skill of the mechanic, the forethought of the merchant, the aptitude of the teacher, the genius of the artist and the poet, the magic of the musician, the matchless power of the orator, the professional ability of the physician, the dentist, the lawyer and the high characteristics of an ambassador of heaven cannot forever be held in a condition of subjection or inferiority.

The race that can construct, as has recently been done in our colored schools by colored students, the implements that make the earth increase her bounty, and the telescope with micrometric attachment that makes the stars reveal their secrets, will soon be in possession of the highest gifts that earth can bestow.

It is fitting on this occasion that we recall the marvelous change in the condition of the Negro in this country which a brief quarter of a century has witnessed; witnessed you observe is the word I use not wrought; for these historic years have in themselves done nothing to bring about this unexampled change. God himself has done the mighty and the glorious work—the years have brought the occasion, and the noble actors that have appeared to human view upon the stage have been his agents, but God is the real liberator of the Negro, and God is his true leader in the march of progress from the

wilderness of subjection to the Promised Land of final triumph.

When the Israelites had crossed the Red Sea, so marked was the hand of God in their deliverance that they sang a joyful song in recognition of his mighty help. Never was the hand of the living God more evident in Israel's deliverance and guidance than it has been in the deliverance and guidance of this people.

Twenty-five years ago in bondage; to-day enjoying the sweets of liberty. Then it was a crime against the civil law to learn to read; now it is a crime against themselves and their race not to learn to read. Then not a recognized school for them in all this fair section of our country; now in the same land made fairer and brighter and stronger in every element of true strength thousands of schools and hundreds of thousands of scholars. While in our own church alone there are in the South 41 schools and some 9000 scholars.

Then and for many years later it was said by many that the Negro could not learn; now there are sometimes heard grave apprehensions lest he should learn too much. But all these apprehensions are groundless. The more the Negro, like the Caucasian knows, if his knowledge be gained under Christian auspices, the better citizen, the better neighbor will he be. Our friends in this promising and rapidly developing South, with so bright and prosperous a future before it, need have no fear that the educational and evangelistic work of the Methodist Episcopal Church in this part of our common country will have any other effect than it has always had in every part of the world,—prepare men and women of all classes and conditions for better living and for greater usefulness and trustworthiness in every station in life.

And now in closing I congratulate the whole race for whose special benefit this medical college is dedicated on so grand and promising an achievement.

And I congratulate the citizens of this whole South, and especially of this its greatest city of New Orleans, with so many distinguished seats of learning, on this addition to its far famed schools.

All honor to the worthy men and women throughout the country who have aided Bishop Mallalieu and made it possible for him to inaugurate this much needed work. I need not invoke blessings upon them, for "the blessing of Him who maketh rich and addeth no sorrow therewith," will surely be theirs.

But the work is only just begun and its urgent needs are now made more apparent than ever before. More and better apparatus is needed—more professors will be demanded—more buildings, indeed all the never-ceasing and ever-multiplying wants that success in educational work always brings.

I cannot but believe that some one whose heart God has touched, or will touch, will soon come forward with a gift of \$25,000, and permit this institution to bear the honored name of the noble donor and perpetuate that name to coming generations. No nobler monument could any one rear, and none that heaven would more approve. God will soon bring to the light the man or woman who will honor Him and honor the church and honor the race of man by such a timely and much-needed gift.

And other men and women throughout the church who may hear of this Christian enterprise, will, I must believe, respond to the call of God and bring their free-will offerings to this most worthy object that will enable this college to accomplish the beneficent work

for which it was established and to which it is this day dedicated.

And sure as the Master still lives and watches over his church, and angels still rejoice over the good deeds of earth, there are to-day approving words on the lips of Jesus and joyful songs among angel bands over the auspicious event of this glad hour.

For the SOUTHWESTERN.

Two Things That are Settled.

REV. JAY BENSON HAMILTON.

After a wide conference with hundreds of prominent and influential ministers and laymen throughout the church, I have learned that two things are regarded as settled.

1. No plan for the support of the veterans can supersede local collection, supervision and distribution. To rob appeal of the sentiment which recalls to memory personal service, obligation and affection, will beggar the collection. To banish from the system of distribution the sympathy born of comradeship, reduces it to the cold machinery of public charity and renders it at once a shame and an offense.

2. No plan can be complete which ignores the connective character of our church. The universal conviction prevails that it is not only unwise but unfair to require a minister to spend his life in the service of a connective church whose field is world wide, and then in his old age become the beneficiary of one small portion of it. The minister is bound by his solemn vow to go where he is sent. He is frequently ordered to go upon a forlorn hope where he must expect to toil, endure and suffer. Is it dealing honestly with him to demand that he shall foster and serve connective interests throughout his effective ministry, and then in his superannation be left dependent upon local sympathy and support? If he is a minister of the church at large and devotes himself to building up her general interests, he may not justly be left dependent upon the charity of the small section of the church in whose immediate service he may break down or wear out.

THE young man, Dr. Hoss, who rattles around in the editorial chair of the *Christian Advocate*, at Nashville, has been called to account for bad manners in applying offensive names to the Methodist Episcopal Church. He defends himself, and in doing so he says he is not guilty. But on the ninth page of the same issue, forgetting himself, he falls into this old habit, and in one paragraph speaks of "the Methodist Church, North," and in another in the same column, of "the Northern Methodist Church." Such persistent violation of the simplest requirements of good manners is inexcusable.

Little Rock Conference Statistics.

Number of probationers, 444.
Full members, 4369; increase, 839.
Churches, 73.
Parsonages, 18.
Paid for building churches, etc., \$4992.
Paid on old indebtedness on church property, \$3269; increase, \$2111.
Number of Sunday school scholars of all ages, 3574; increase, 162.
For Missions, \$285.37.
For Freedmen's Aid, \$346.75; increase, \$46.75.
For Pastor and Bishops, \$8352; increase, \$72.
Other benevolent collections, \$605.65.

Some Horses That I Have Known.

His name is Mingo. To speak more accurately his nickname is Mingo, and his real name is Domingo.

He is between twenty and thirty years old. No living person has been found who can speak more accurately concerning his age; he certainly looks nearer twenty than thirty, but he behaves more like thirty than twenty in certain critical moments of his life. He shows a somewhat cynical knowledge of the world which inclines me some times to believe that he will never celebrate his twenty anything birthday again, but on the other hand his tastes are those of the very young. His fondness for sugar, his dislike of going to bed, for instance, are two traits rarely found in a being well out of his or her teens.

When Domingo himself is questioned directly on the subject he returns an evasive and unsatisfactory answer, and as he can make himself perfectly understood when he wishes to, I have given up trying to establish with any degree of certainty the date of his birth.

There are many points about Mingo, however, about which there can be no manner of doubt; he is a perfect beauty; and he is a thorough-going slyboots and rascal; he is more self-willed than the very "baddest" child who ever bestrode and struggled to conquer him; he must and will have his way and he usually succeeds in getting it. But to do him justice his way is usually a very nice way, and it is apt to lead him and the child that may be taking an airing upon his back, along the loveliest country roads in the world, and down to the whitest beach, strewn with the most perfect shells in all New England.

Time was when Mingo was not the companion of the children. In his fiery youth, when I first made his acquaintance, he used to carry proudly on his back the grandest man I ever knew. This man in his youth, and throughout his life, had been a great rider, but in the last years of his noble life he could not mount his tall black saddle-horse; so Mingo, the beautiful Spanish pouy, was sent him all the way from Santa Domingo as a present, by the President of that country.

What comfort they had together, and what a picture they made—the fiery, chivalrous old man with his silvered hair and beard. I can see them now, in my fancy, galloping down the high road that leads from Oak Glen to the town of Newport.

Mingo's master, my dear father, Dr. Howe, loved horses, and it was a horse that helped him to one of the many chivalrous actions of his heroic life. When he was a very young man, he went to Greece to help the Greeks in their famous struggle to throw off the Turkish yoke.

It was at the end of a long day of fighting in which the Turks had at last won a hard victory, that the order for retreat sounded along the broken line of the Greeks. They were wearied and worried and yet it was all unwillingly that they turned to fly. The young American who was fighting with them for their liberty was among the last to obey the order; when he turned his horse's head the enemy was close behind. His good steed bore him swiftly up the steep hillside toward the mountain fastnesses where safety awaited them. Suddenly in his very path a wounded Greek soldier fell to the ground, groaning and helpless. If he were left behind there was but one fate for him, to be massacred.

Quick as a flash the rider stopped his straining horse, sprang to the ground, lifted the wounded stranger to his saddle, and struck the horse sharply upon the flank. With his new rider the horse bounded up the rough mountain path, and his master was left behind, with the merciless Turk close upon him. Such men are not easily spared from the world, however, and he escaped, to strike many another

blow for freedom, and for humanity. You already know that this incident which I have so lightly touched upon has been told by John Greenleaf Whittier in one of his most lovely poems, "The Hero."

Fannie, the dear old white mare that Angela rides, is like Mingo in two respects only: she belongs to the quine race, and she is white all over without a spot of color. But Fannie shows her years, while Mingo, the rascal, was taken only this summer for a ten year-old polo pony. His legs haven't got "queer" at the knees, and there is no sign of a quarter crack in his neat little feet. He is as straight, as handsome, as scornful and as witching, as he was the first time I ever saw him. But his life has been an easy one; he has never drawn a load in all his days. He is an arrant aristocrat, a Spanish Don, a saddle horse who never stood between a pair of traces in his life.

But as to Fannie, poor dear old stylish Fan—she has had a busy drudging existence. She has had a large family, besides for a dozen years doing all the work on Angela's farm.

Fannie, that patient shaggy creature, draws the plow through the stiff soil in the early spring days; Fannie mows the long grass at midsummer, when the fields are jeweled with ruby clover and golden buttercups; and when the mowing machine and Fannie have sheared the meadows of their glory, she is harnessed to that ridiculous kicking machine which works its hundred of spider-like legs tossing the sweet new-mown grass hither and yon over the close-cropped land where it lies in the hot cloudless July days, dying in the sun; and when the grass has become hay, she must work again, drawing load after load into the great barn, where for a wonder the men toss it up into the loft with their pitchforks—if Fannie could be taught to handle a pitchfork, be sure that she would be asked to pack and stow away all the fragrant hay in that roomy loft where I have spent so many pleasant afternoons, curled up near the window, with an apple and a book, and the cooing pigeons for company.

After the haying is over one might think that Fannie would have a rest; not a bit of it. Angela, her mistress, has been grieving to herself all these days because she has not been able to get to see Forrester who lives seven miles away—too far even for our energetic Angela to walk. So the very day that the last load of hay has lumbered into the cool dark barn, Fannie is rubbed down in a vain attempt to make her rough and ready coat into a sleek dress suit, the side saddle is put on, and Angela mounts and canters off with her saddle bags full of books, goodies and medicines to the little settlement of three families, where Forrester, the sick boy, lives.

Angela, you must know, is a great lady, and though she lives now in a log house in the midst of an unsettled country, her home is rich in those things which if they are lacking in a palace, make the prince's dwelling but a poor place.

Peace, kindness, love, charity and good taste—these are the rich gifts Angela gives to the guests who penetrate the forest and reach the enchanted cabin in which she lives. The large comfortable log house contains more hooks than ornaments, more comforts than those poor substitutes for comforts we in the cities are so fond of—conveniences? There are flowers, always; bonbons, rarely; there is music always of an evening, for besides Angela's violin and her brother's flute there is a piano. How it got there I have never been able to understand. Perhaps Fannie would tell us if she could, for I am sure she must have had a hand in the matter.

One November day, towards sunset, word came to Angela that Forrester was very ill; he had been seized with an attack of cramp, and as Angela knew more about sickness and medicine than any one

else in the neighborhood, she was always sent for in time of trouble.

"It is my pleasure," I have heard her say, with that sudden illuminating smile of hers, "to feel that in all times of trouble my neighbors as a matter of course send for me."

Fannie had had a hard day's work carting the winter vegetables, but she submitted to the bridle with a sigh that went to Angela's heart. She patted Fannie's neck and talked to her to make the journey seem shorter, and if Fannie did not understand the meaning of the words, she knew that her rider was encouraging and cheering her, and she made the best time she could over the hard ground. The trail was familiar both to Angela and Fannie; it led through the forest, and was marked by blazed trees, but they had traveled it so often that they had little fear of losing their way.

You may be sure Forrester's mother was glad to see Fannie's shaggy white head coming out of the twilight down the little path that led from the forest to the clearing. Fannie had a full measure of oats, and some green apples besides, which she munched and crunched in the shed, with Forrester's little sister for company.

Inside the house the skillful Angela was doing all that the tenderest nurse could do to relieve the poor gasping child. She worked over him till nearly ten o'clock, brought him through the paroxysm of pain, and finally soothed him into a sound sleep, the first he had known for many days.

When the boy was finally asleep Angela startled his mother by saying that she must go home through the forest as soon as Fannie could be saddled. She "could not leave the children all night alone," she said, and the master of the log house was away from home. They were sorry to let her go, but Angela, who took care of everybody else, never would let any one take care of her, and so in spite of all they could do, she started at ten o'clock at night to make her way seven miles home to the log house.

"But you can't go alone," said Forrester's mother, "and there is no one to go with you."

"Alone!" laughed Angela; "don't let Fanny hear you say that! I would rather have her company and help to-night than a dozen soldiers."

It was terribly dark; one of those gray-black nights, starless, more or less, when one sometimes holds up one's hand before one's face for the comfort of seeing something. I cannot say that Angela was not afraid—I think indeed that she was a good deal afraid to go, but she was more afraid to stay, for one of the children at home had been ailing and feverish when she started to help that sicker child of her neighbor.

But she whispered a cheery good-night to the woman who stood watching the white mare as long as she could see her, which was indeed scarcely a rod away from the house. Fannie mumbled and grumbled a protest; she had lain down and gone to sleep in the straw which the girl had spread for her in the shed, and to be roused from ones first sleep and taken out into the chill air of an icy November night is enough to make the kindest horse in the world rebellious and cross. She snorted and turned back her ears viciously and would have nothing to say to Angela in return for the sweet things she had whispered to her. Still she was not downright disobedient, but only sulky and fretful, as she stalked down the silent aisles of the forest.

I have often thought what a picture could be painted of that pale Angela and her white horse passing like a pair of pallid phantoms through the rustling wood. The crisp brown leaves made a brisk crunching as Fannie tramped over them, and every now and then the quiet was broken by the cry of the screech owl. Angela had laid the bridle free on Fannie's neck; she could not see the faint indications of the direction of the trail, and

she thought that Fannie could find the way best if she were left to herself and could feel that she was managing things her own way.

After a long time Angela began to see that all was not going well with Fannie; the even pace she had maintained flagged and changed. She would stop and sniff the air, and then start off at a quick canter for a little distance, and then pause again.

Angela noticed a large rock which she did not remember as they went by, and after half an hour's riding she found herself back at that very rock. They had been going round and round in a circle. She was lost in the wood!

It was not yet midnight, and the sun would not rise till half-past six. Angela wanted to be very much frightened, she has told me, but she would not let herself. She kept up a constant conversation with Fannie, who had forgiven her mistress by this time.

Presently, like the brave little woman she is, Angela set to work to make the best of things, in her characteristic fashion.

First she took off Fannie's saddle and bridle, and then she made the mare lie down among the insect leaves, in the lee of the big rock, which gave them some shelter. Fannie, too, like the sensible creature she was, made up her mind to make the best of a rather bad business, and laid herself down on the softest spot of ground she could find.

Then Angela, wrapping her cloak close about her, paced up and down keeping guard. The owls and bats and night creatures flapped about, fricndly and enrious, and no ill thing came near these two who were lost in the wood. Angela, I think, felt that she was not alone; there was one nearest and inseparable companion, whose presence she had never felt so strongly before.

The night grew chillier and the wind more piercing. Fannie was sleeping soundly by this time, but her poor mistress was weary and benumbed with cold. After a time she felt that she could walk no longer, but must sit down on a fallen tree near the great rock and wait till daylight. Then a thought struck her, a very happy thought. She took the saddle blanket which she had thrown over her shoulders, and laid it on the ground close to Fannie; then she crept up to the great warm sleeping creature, and nestled close to Fannie's warm body. Soon the terrible chilled sensation became less and less painful; and finally Angela fell sound asleep!

Not till the sky was gray and tender did those two lost creatures wake, and then they both realized where they were—only half a mile from home, and not a dozen rods from the trail that they had missed.

I have never been able to understand how it was that Fannie lost her way, as it so often happens that horses can find their way at night when their masters are quite at a loss to do so.

In one of the terrible winter blizzards which visited Dakota last and did so much damage there, a friend of mine had an experience which illustrates this clever instinct of the horse. He had gone down to a lake where he always got his water, about half a mile from his house. He was driving a pair of bronchos in his wagon, and had just turned their heads homeward when the blizzard struck them. Hail, rain, snow and sleet driven along by the most terrific wind—a wind that unroofed many houses, and killed large number of the stock.

My friend the ranchero was stunned by the terrible outburst of the storm. The bronchos, a pair of pretty brown Mexican ponies, were as much terrified as he. However, they all three pulled themselves together as best they could, and the ranchero turned the bronchos' heads in the direction which he thought led homeward. Brandy and Soda—for so these pretty fiery fellows were called—buckled bravely to their

task, and struggled valiantly in the teeth of that awful gale. Their master guided them as best he could, but after a time he realized that he had missed the road. He turned to the right and to the left, but all in vain—he was lost in the blizzard, and unless he could soon get under shelter he must perish in it.

Then the ranchero did the thing that so many a man before him has done. He put his trust in his horses. He threw the reins loose on their backs, and Brandy and Soda, as soon as they realized that they had no one but themselves to consult, carefully turned the wagon about and started back in exactly the opposite direction from that in which they had been going. In fifteen minutes they came to a standstill at the very door of their stable.

"Clever Brandy! clever Soda! I owe them my life," said the ranchero; "if it had not been for them I should have died within a mile of my own house."

Among other horses that I have an affection for is an English shire-horse, a great traveler who has crossed the Atlantic and half the continent of America to the Western farm, where he is now used to do all the heavy carting and plowing. Such a beauty as he is! An iron-gray dapple with a snow-white tail and mane. They call him Tiny, because he is the biggest horse in the county. His great feet are half-covered with the white shaggy hair of his fetlocks.

I had been used to seeing him on the farm, and had made friends with him by always carrying a lump of sugar in my pocket for him when I went there. He was not very much of a dandy at the farm; his glorious tail was usually knotted up with a wisp of straw, and his mane was only a stormy tangle of white hair.

Not long ago I went to the great cattle and horse show at Chicago, and as I stood outside of the ring where the prize-winning horses were being led up and down, I noticed one superb shire-horse proudly wearing the blue cockade and ribbons of a first prize. He was as daintily tricked out as a favorite at a race. He shone like polished steel, his mane was as white and shining as new fallen snow, and his legs and fetlocks were scrupulously neat and clean.

"He looks," I said to myself, "like some very proud and fashionable relation of Tiny's."

Just then the groom led him out of the ring, and as he passed close by me he stopped, nighed, put his great head over the rail close to where I stood, and began sniffling at me! It was Tiny himself, and he had recognized me and spoken to me, and I had not known him!

I had no sugar for him, but I patted his nose, and we had a little friendly word together, and then his attendant led him off, his way tail and mane flapping about him. It is a pleasant thing to meet an old friend one is used to seeing in a shabby case, the admired of all, and the most fashionable of all, and it is even pleasanter to have that friend just as cordial and glad to see you in his prosperity as in the old days of grinding toil. Tiny was no snob; he was the best horse in the show, he had been for weeks the object of the greatest care and admiration, two men spent most of the day in arranging his lovely hair, brushing out his long fetlocks, polishing his gray satiny skin, and though he was quite conscious of the importance of his position and

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the joy of wearing the blue cockade, he was glad to find an old friend he had known at the farm.

I should like to say one word, in closing, about the fashion of docking horses' tails. It is in my opinion a barbarous and foolish fashion, and there is one argument against it that seems to me a very strong and reasonable one. The tail is of use to a horse not only to keep away the stinging insects in the summer, but in a much more important matter. The tail is the rudder of the horse. When he is going rapidly in one direction and his rider turns him quickly into another, the horse uses his tail to help balance himself in the maneuver. He throws it to the other side, and in this way is enabled to turn or wheel more quickly. This fact is so well recognized by experts, that there is not one cavalry regiment in the whole of Europe or America in which the docking of the tail is permitted. In polo playing the long-tailed ponies are much the cleverest in turning and shifting their course, because they have the tails with which they were born. Had the tail been a superfluous member of the horse's body, it would have disappeared long ago, like the tails of the Manx cats, the horns of the hornless cows and the tails of Bo Peep's sheep!

MAUDE HOWE, in *Wide Awake*.

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Plat. of Episcopal Visitation, Spring

Conferences, 1892.

(CHRONOLOGICAL).

Conferences in the United States.

Conference and Place. Time. Bishop.

Baltimore, Baltimore, Md. Mar. 2. Foster

Kansas, Kansas City, Mo. " 2. Warren

Virginia, Falls Church, Va. " 2. Wallen

Missouri, Chillicothe, Mo. " 2. Newman

South Kansas, Ottawa, Kan. " 2. Warren

Washington, Lynchburg, Va. " 2. Hurst

Philadelphia, Philadelphia, Pa. " 2. Wallen

Central Missouri, St. Louis, Mo. " 2. Newman

Wilkesboro, Wilkesboro, N.C. " 2. Newman

Southwest Kansas, Winfield, Kan. " 2. Warren

New Jersey, New Brunswick, N.J. " 2. Vinson

St. Louis, St. Louis, Mo. " 2. Newman

Central Pennsylvania, York, Pa. " 2. Andrews

Northwest Kansas, Concordia, Kan. " 2. Warren

Lexington, Indianapolis, Ind. " 2. Wallen

Delaware, Salisbury, Md. " 2. Vincent

Wyoming, Wilkes Barre, Pa. " 2. Goodsell

Newark, Morristown, N.J. " 2. Bowman

New York, New York, N.Y. " 2. Foster

North Indiana, Anderson, Ind. " 2. Foster

New York East, Brooklyn, N.Y. " 2. Goodsell

N. Engl. & N. H., Bedford, Mass. Apr. 6. Foster

New England, Boston, Mass. " 6. Hurst

Maine, Augusta, Me. " 12. Goodsell

East German, Brooklyn, N.Y. " 6. Foster

North New York, Utica, N.Y. " 12. Foster

Troy, Plattsburgh, N.Y. " 12. Foster

Yonkers, Yonkers, N.Y. " 12. Foster

New Hampshire, Haverhill, Mass. " 12. Hurst

East Maine, Bangor, Me. " 20. Goodsell

FOREIGN CONFERENCES.

South India, Cawnpore, India. Jan. 6. Thoburn

Mexico, Puebla, Mexico. " 14. Fowler

Bengal, Calcutta, India. " 14. Thoburn

Africa, Cape Town, South Africa. " 20. Taylor

West China, Hong Kong, China. " 27.

Malaysia, Singapore. Feb. 11. Thoburn

Central China, Hankow, China. Mar. 23.

North China, Peking, China. Apr. 27.

Korea, Seoul, Korea. June 7.

Switzerland, Lausanne, Switzerland. " 20. Joyce

Germany, Frankfurt, Germany. " 30. Joyce

Japan, Tokyo, Japan. July 6.

Denmark, Copenhagen, Denmark. " 14. Joyce

Norway, Drammen, Norway. " 28. Joyce

Sweden, Goteborg, Sweden. Aug. 18. Joyce

Bulgaria, Missolonghi, Bulgaria. Sept. 8. Joyce

Italy, Palermo or Terni, Italy. Oct. 6. Joyce

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

CINCINNATI, O., November 2, 1891.

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Our Children's Legion.

For Our Boys and Girls.

BY UNCLE CEPHAS.

HIS PROFESSION.

My boy and I rode in the train
One morning bright and clear.
"When I'm a grown-up man," said he,
"I'll be an engineer."
But soon the dust flew in his eyes
And heavy grew his head.
"I wouldn't be an engineer
For all the world," he said.

My boy was at a seaport town,
And saw the rolling sea.
"Mama," he said, one evening,
"A sailor I shall be!"
We took him to a yacht race—
He had to go to bed!
"I wouldn't be a sailor, now,
For all the world!" he said.

We read him stirring stories
Of soldiers and their fame.
"I'll go and fight," cried Freddie,
"And put them all to shame!"
We told him of a soldier's life;
He shook his little head.
"I wouldn't be a soldier, now,
For all the world!" he said.

And thus to each profession
He first said "yes," then "no."
"To make a choice is hard," he said,
"At least, I find it so."
"But what, then, will you be?" I asked
"When you are grown-up, Fred?"
"I really think I'll only be
A gentleman," he said.

—Dr. McLeod, in March St. Nicholas.

Dear Uncle Cephas: I am a little girl 13 years of age. I go to school at Wiley University every day, and I learn my books very well. I love to go to school. We have a very kind president, and all the students love him. We have two chapel services, one among the large pupils and one among the small ones. I take music, and I learn very fast. My music teacher is Miss Rhobe Damon. She is a very kind teacher, and I love her. We have a very fine school up here and I love to go to it. My brother takes the paper, and I see some very charming little pieces written by little girls and boys. I thought I would write too. I belong to the Methodist Church, and I love my church.

Your Niece,
MARIA PEMBERTON.
Marshall, Tex.

Dear Uncle Cephas: I study fifth reader, Swinton's word book, grammar, Robinson's arithmetic and Maury's geography. I am 9 years old. My papa takes the SOUTHWESTERN and I enjoy reading it. I am trying to live a Christian's life. Our pastor is Rev. J. L. Wilson. My teacher is Miss G. H. Byrd, and is loved by all. I have three sisters. My father is Rev. J. M. Shumpeit.

Your Niece,
ANNA SHUMPEIT.
Columbus, Miss.

Dear Uncle Cephas: I am a boy 15 years old. I belong to the M. E. Church. We have a very nice Sunday school. My father takes the SOUTHWESTERN and I love to read it. I think every person ought to subscribe for your worthy paper.

Your Nephew
HENRY HANTON.
Newton county, Miss.

Dear Uncle Cephas: I go to Sunday school. I am the teacher of class number three. I professed religion when I was 11 years old, and ever since that I have been trying to live a Christian.

Your Niece,
LEVONIE SCALES.
Shelbyville, Tenn.

Dear Uncle Cephas: I have two sisters and one brother who go with me to Sunday school. I have one brother and one sister who stay at home. I also have a sister going to school in Nashville, Tenn. I will now answer little Arthur Roger's question. I say Pharaoh was buried in the Red Sea.

Your Nephew,
OLAY SMITH.
Macon, Miss.

Dear Uncle Cephas: I hope you will publish my letter. I am 11 years old. Papa is down in the bed with La Grippe, and has been so for two weeks. My papa says he is going to educate me for a Methodist preacher.

Your Nephew,
L. W. BOLDEN.
Jefferson, Texas.

Dear Uncle Cephas: I am going to school, trying to learn all I can. Our teacher is Prof. H. B. Pemberton. He is a good one. I go to Wiley University. The president is P. N. Cool. My birthday will be the 14th of February. I will be 12 years old. We have had some snow and sleet. I have a good mother.

Your Niece,
MARY NORRIS.
Marshall, Texas.

The Beauty Standard.
The standard of female loveliness varies greatly in different countries and with individual tastes. Some prefer the plump and buxom type; some admire the slender and sylph-like, and some the tall and queasily maiden. But among all people of the Caucasian race, one point of beauty is always admired—a pure, clear and spotless complexion—whether the female be of the blonde, brunette, or hazel-eyed type. This first great requisite of loveliness can be assured only by a pure state of the blood, active liver, good appetite and digestion, all of which are secured by the use of Dr. Pierce's Golden Medical Discovery. It is guaranteed to accomplish all that is claimed for it, or money refunded. If you would have a clear, lovely complexion, free from eruptions, moth patches, spots and blemishes, use the "Golden Medical Discovery."

Books and Current Literature.

Under the title Social Statistics of Cities, the March Popular Science Monthly will have a paper by Carroll D. Wright, comparing the area and population, and the cost of each department of public works in fifty cities of the United States. The comparison contradicts some prevailing opinions as to what cities have the most expensive governments.

Sir Morell Mackenzie, the famous physician of the late Emperor Frederick, contributes an interesting article on Hidden Causes of Disease to the Youth's Companion of February 4th. This edition consists of more than 550,000 copies.

With the number for February, The Forum completed its twelfth volume, under conditions which make what may be fairly called a landmark in American literature. The dominant idea in the establishment of The Forum was to create a vehicle for the discussion of the great problems that press for solution in the United States. The February Forum has as a special feature an explanation of three of the greatest industrial problems in all history—The Nicaragua Canal, the further development of lake commerce and of ways to the sea, and the reclaiming of a great domain by irrigation.

I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary from a week's work, when there came to my mind this text, "My grace is sufficient for thee," but it came to me with the emphasis laid upon two words: "My grace is sufficient for thee." My soul said: Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am, and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish at sea, and in my thirst I said: "Alas, I shall drink up the whole ocean." Then the Father of the waters lifting up his head sublime, smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought made nubbels appear supremely ridiculous, as indeed it is.—C. H. Spurgeon.

A woman living on one of Portland's elm shaded streets, so it is said, noticed a couple of young orioles that had fallen from the nest to the street, where they were in imminent danger of being run over, or devoured by the numerous cats and dogs in the vicinity.

She asked the first man that came along to watch them for her while she rushed into the house for a basket, in which she carried them to the top of a shed and left them.

In a short time the parent birds had found their lost babies and carried them away. Each placed a wing under one of the little fellows and then each one flipped its outside wing, two wings serving for

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PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.

both, and thus they safely supported their precious burden.

How they found the little ones so quickly is wonderful, as the top of the shed is quite a distance from the street.—Selected.

The secret of success in life is to keep busy, to be persevering, patient, and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes, but it is better to risk them than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. An old philosopher says: "The firefly only shines when on the wing; so it is with the mind; when once we rest, we darken."—British Printer.

Deafness Can't be Cured
by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.
We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free.
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He who destroys an evil in his own nature gives a good influence to all time. He who reverses adverse heredity is a benefactor of generations. Over all the terrible facts that science reveals in regard to crime is the antidote of faith and spiritual renewals. And he is indeed a celestial knight who changes the current of evil heredity into streams of good, and it is such moral heroism that the new era will recognize and crown.—Hezekiah Butterworth.

Official Papers.

The Southern California Christian Advocate, commenting upon our editorial favoring the unity of all our valuable denominational newspapers, into the official family of our advocates, very appropriately remarks:

"We suppose that the General Conference would like to adopt Zion's Herald and the Michigan Advocate, but they would hardly consent since they have attained their majority on the credit side of the profit side of the profit and loss account. There will be a number of other papers that the church will like to adopt when it is too late. To say the least, it is not a very generous spirit for the church at large to expect sections of the country to provide church papers for the necessities of their respective fields, and then when the pioneer work is done and the paper on a paying basis, agree to adopt it and take the profits. Yet that is about the way the church has acted in reference to most of the officials that are now a source of revenue to the church.

"Dr. Hartzell founded the SOUTHWESTERN ADVOCATE at a personal expense of over five thousand dollars and much labor, for which he received nothing. A few thousand dollars expended in church papers by the general conference, in sections of the country great distances from the place of publication of the official papers, would be wisely invested. The returns to the church in building up its general interests are not to be estimated in dollars and cents. Yet we believe what would be expended for the paper would be returned in increased benevolent collections. If the Methodist Episcopal Church shall continue to do the work for which it has been raised up, it must increase the power of its printing presses. There has never been an age when the press was more powerful for good or for evil."

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?
You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

THE DINGEE & CONARD CO.
Pittsburg, Mo.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallon, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE, Office, 139 Poydras street.
ST. CHARLES AVENUE CHURCH—Rev. R. L. Crawford, pastor. Preaching at 11 a. m. and 7 p. m. Sunday school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.
BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. Hiram Wilson, pastor. Sunday services: prayer meeting at 11 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 3 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CHURCH—Rev. Simon Evans, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath school at 1 p. m.; class meeting Thursday evening.
CUSHMAN CHAPEL, on Carrollton avenue—Public worship, Sabbath at 11 a. m. and 7 p. m.; Sabbath school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades streets, Rev. T. G. Montgomery, pastor. Sabbath: 8 a. m., prayer meeting, 11 a. m. and 7 p. m.; public worship, communion monthly, on the first Sunday; Sunday school at 9:30 a. m.; prayer meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.
HAVEN CHAPEL—Jefferson street, Carrollton, La. Rev. W. B. Harris, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAFAYETTE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 11 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.
MT. ZION M. E. CHURCH—Rev. T. McCarty, pastor. Regular services at 11 a. m. and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street, Rev. W. J. Price, pastor. Public worship Sunday at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; prayer meeting Monday evening at 7 p. m.; preaching Tuesday at 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Prien; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Valenstreet, Algiers, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.

SIXTH STREET CHURCH—between Laurel and Annunciation; Rev. Samuel Davage, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Foot St. Rampart, Rev. W. F. Forest, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 6 a. m.; class meeting 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m., preaching at 11 a. m. and 7 p. m.; Sunday school at 9:30 a. m.; class meet-

ing Tuesday nights; preaching Thursday nights; prayer meeting Friday nights. Sabbath second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. F. T. Chinn, pastor. Sunday services: prayer meeting, preaching at 11 a. m. and 7:30 p. m.; class Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evening at 6 p.

SECOND GERMAN M. E. CHURCH—Eight street. Rev. Charles Senulor, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

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The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, FEB. 18, 1892.

Dr. Benjamin St. James Fry.

The Rev. Benjamin St. James Fry, editor of the *Central Christian Advocate*, died at his home in St. Louis, Mo., Feb. 5, after an illness of only five days. His disease was erysipelas following the grippe.

Dr. Fry was born in Rutledge, Tennessee, in 1824, but from childhood to early manhood lived in Cincinnati. He entered the ministry in the Cincinnati Conference in 1847, and after a number of years in the pastorate, successfully serving prominent churches, he was elected president of the Worthington Female College, which position he held for four years. He served three years as chaplain in the Union army. From 1865 to 1872 he had charge of the depository of the Methodist Book Concern at St. Louis. In 1872 he was elected editor of the *Central Christian Advocate*, and by successive re-elections he continued in charge of that paper till his death. He wrote occasionally for the periodicals, and was the author of several Sunday school books, including biographies of Bishops Whatcoat, McKendree and Roberts.

The *Central*, which Dr. Fry so ably edited for twenty years, has given evidence of his close attention to all the duties of his office, and of his judicious editorial management as well as of his ability and those qualities of character which are requisite to success in religious journalism.

The Methodist Church never had a more loyal servant. Dr. Fry served her just as he served his mother and his own family. Born into the church, he loved, defended, and preferred her out of very loyalty to all churches and the kingdom on high. He was progressive and yet valuably conservative. He was an industrious reader, an accurate reasoner, and an artist by instinct. A humorist with prompt perceptions, he yet never spoke or patiently listened to a statement that might not have been uttered in the presence of his mother. Dr. Fry was a devout man, and an able and clear writer and speaker. His careful methods gave him value when in charge of the St. Louis book depository, and had he consented he would have been made a publisher. His preferences were for letters. Many years ago he received a prize for a competitive essay on systematic benevolence.

A Tribute.

ADELINE SMITH HOME,
February 10, '92.

Dear Dr. Albert:

We are pained unspeakably by the unexpected death of our good friend, Dr. Fry. About all the conference I had was in having a very pleasant visit from him, at which time he told me all about having the grippe. As he saw me suffering from it, he exchanged notes, as it were, encouraging me to think that I would get over each symptom, as he had done. And to think that the next day he went home to die! The shock has been so great to us all! We can hardly feel that it can be true. I think of his kindness as a Christian brother. From him came more books to our home than from any other source. When I was ill, laid aside from my work in a sanitarium in New York, from him came a letter of Christian sympathy, as from a brother; this I shall never forget, for the good it did me in my time of need.

And so we hear from the brethren



Dr. Benjamin St. James Fry

ren in the conference, and others, words of sadness as they think of the many acts of kindness where with he proved to them he was a genial, true friend.

He spoke also while here, in earnest words of the success of the *Central*, and of the increased subscriptions. How could he know that he who had made the *Central* second to none of our church papers was no more to use his pen, and his brain, and his heart, in this noble work of lifting the standard of truth and righteousness for so large a part of our Methodist Church? In the midst of life we are in death.

"Rest from thy labor, rest,
Soul of the just set free;
Blest be thy memory, and blest
Thy bright example be."

We feel that a brother has fallen.

E. H. M.

Rev. William Murrell.

William Murrell was the issue of Peter Murrell, who was the master of Rebecca, his mother. He was born about 78 years ago, in Georgetown, S. C. After the death of his father he was sold to a man in Alabama named Toby, who in turn transferred William to his son as a present. Young Toby lost William while engaged in gambling, and he then fell into the hands of one Harris, who brought him to New Orleans, manacled, and sold him to a Mr. Stone. Here his work was of a drudging nature, a vocation that did not appear to accord with his disposition; hence we find him transferred, and now, the fifth time, to a minister of the gospel, Mr. Woldridge. This gentleman appears to have been unusually kind to him. He permitted him to preach, and he even allowed him an opportunity to improve his limited education, by leaving him out to J. C. Morgan, a book dealer, in this city. Mr. Morgan esteemed William highly and kept him in trusty positions in his store during twelve years, when he died. After this he was permitted to hire his own time, and continued to do so until he was emancipated by the proclamation of President Lincoln.

While in Alabama, when quite a lad, it was his practice to carry a spelling book in his pocket, and his little master, Toby, who was especially fond of following him up and down the furrows while ploughing, would show him how to pronounce the hard words. Having acquired these few rudiments of an education under such disadvantages, he never lost an opportunity to study and continued to improve, paying sometimes \$3 per month for a few lessons.

It was at this early period of his life that he was converted, and soon thereafter felt that he was called to the ministry. Previous to 1865, Rev. Murrell's ministerial labors were performed in the African Methodist Episcopal Church and the Methodist Episcopal Church South.

On Dec. 25, 1865, the Methodist Episcopal Church organized the

Mississippi Mission Conference with twelve ministers, all of whom were self-made, having acquired whatever knowledge of letters they possessed under the most adverse circumstances, and from the seed of Christian religion, sown by these faithful twelve, has grown the three conferences now in these two States, viz, Mississippi and Louisiana. It was at this conference that the Rev. Murrell received his first appointment, directing him to go to Thibodaux. Here he built a church, and in a little while had a large membership connected with it. He was reappointed several times to this charge, and during this period had a church erected at Houma, another at Woodlawn, and one also at Napoleonville. He subsequently had a church erected at Pineville, and had charge of several other appointments.

Bro. Murrell continued in the active service of the church until 1884, when he was superannuated; he continued to preach, however, until a few weeks previous to his demise.

He was married to Comfort —, on the — day of March, 1850, by Rev. J. C. Keener.

While in the parish of Lafourche he was elected by the Republican party to the constitutional convention of 1863, and subsequently to several terms of the State Legislature.

While in the State Legislature his bold and determined style of speech gave him the cognomen: "The wild man from Lafourche." He obtained for two benevolent organizations, both of which are still in existence, State appropriations. Other benevolent causes secured some aid from the State through his efforts. Later he was appointed supervisor of registration for that parish. Completing the duties of this office he retired from political life.

William Murrell possessed some traits of character peculiar to himself. He loved the office of a minister and was especially fond of the pulpit, but to solicit and accept payment from his congregation was to him an odious task, and indeed, during his long stay at Thibodauxville, where his word was law, he never received one dollar as compensation for his services, and nothing but his hard circumstances afterwards could have forced him to accept pecuniary aid from the people he served. None ever entertained a more exalted opinion of the position of a Christian minister than did he.

After he had been superannuated and quite reduced in circumstances and stricken with age, he was offered a position which, in his estimation, was menial in its character; he stated that he could not accept it, and gave his reasons: "Because I am an Elder in the Methodist Church." And yet it is equally true that he recognized the importance and did carry into practice, the Savior's mandate: "Blessed are the humble for they shall be exalted." Radical in his political views, true in the cause

he engaged for, a faithful and sympathetic leader, at a time and under circumstances when it was often worth a man's life to be so, the people were naturally devoted to him.

His Christian conduct, during a period covering half a century may well serve others a good example, and though he was in the Methodist Church all this time and a strong defender of the doctrines of the church, still he possessed enough magnanimity to tolerate all other Christian churches.

There was one special characteristic of him that was pre eminent. William Murrell was a man in the highest sense of the word; a prince or king could not have taken greater liberty in the expression of his sentiments than did he. When once persuaded that he was right, he went forth to battle for the cause he had espoused with the courage of a lion, never hesitating or looking to see on which side was public sentiment, neither did he stop to see how his personal interest was affected, but maintained his position with an iron will, whether the opposition came from the powerless or the powerful, the humblest or the most exalted, all to him were one; and if at any time he seemed to have assumed an attitude inconsistent to the Christian religion, he is to be excused for his over zealousness for the cause he defended.

Rev. Robt. J. Thomas.

Rev. Robert J. Thomas was the first to pass from labor to reward since the close of the last session of the Louisiana Conference, Jan. 10. Arriving at his home on Friday after conference, he was taken violently sick with LaGrippe the next night, and departed this life in the triumph of faith on Thursday night, Jan. 28.

Bro. Thomas joined the Louisiana Conference at Franklin, La., January, 1882, and was ordained a deacon by Bishop Peck and appointed to the Myrtle Grove Circuit, where he served 1882-'83, thence to The Plains, 1884-'86; Wesley Chapel, Baton Rouge District, 1887-'88; Comite, 1889-'90; and Union Chapel, Baton Rouge District, 1891-'92, where he passed from the walks of men to missions in the skies.

His funeral was attended by Revs. C. M. Anglum, H. B. Hart, H. C. Gair, of our conference; and D. O. Powers and Reuben Turner of the Baptist, followed by a great concourse of his members and friends, who join us in condolence with the bereaved widow and family. Peace to his memory. One by one we are being hurried home. The Lord grant us grace to thus triumph as these have.

Political Review.

A. H. Leonard, the Republican candidate for Governor, is dissatisfied with the campaign committee as arranged, objecting to the pro lottery element in it. We honor him for this. The party should throw off all the lottery alcers, be they senators or what not.

It looks more than ever that the Ocala demand party is pushed in the interest of McNary. The anti lottery Democrats, it appears, will resist all overtures of the McNary faction for a compromise, believing them only a ruse to get control of the State government, call a constitutional convention and try for a cheaper charter.

City Church Notes.

[Brief items of news from the city churches will be welcome either handed us by pastors or laymen.]

The Marshal Neil Literary Circle will give a literary and social entertainment for the benefit of their literary fund, Thursday evening, Feb. 25, at Central Church.

A revival has commenced at First Street Church. Four were converted last week and 15 joined on probation.

Florida Annual Conference.

The twentieth annual session of the Florida Conference of the M. E. Church convened in Trinity M. E. Church, Jan. 20, 1892, at 10 a. m. Bishop Wm. X. Ninde presiding.

Opening divine services were conducted by the bishop reading Peter I, chapter 1. Conference then joined in singing the 1040th hymn, and prayer was offered by Rev. J. G. Howard, one of the pioneer fathers of the conference. The sacrament of the Lord's Supper was administered by the Bishop assisted by the Presiding Elders and others. Rev. J. Grant, the secretary of the last conference called the roll and thirty eight members responded.

The following nominations were made: For secretary, J. M. Deas and Jeffrey Grant. On taking the vote, it resulted in the election of Jeffrey Grant. James Patterson was elected his assistant. F. M. Spicer was elected statistical secretary, and James M. Deas assistant. Reily Robinson was elected conference treasurer and Squire Jackson assistant.

The usual committees were appointed. Several communications were presented and referred to their respective committees. Dr. C. H. Payne, corresponding secretary of the Board of Education, Dr. A. B. Leonard, one of the Missionary secretaries, and Dr. Earl Cranston of the Book Concern were introduced. Rev. J. B. L. Williams was introduced and the Bishop announced his transfer from the Savannah to the Florida Conference.

Dr. Payne delivered an interesting address on the educational interest of the church. The Bishop appointed Bro. Howard to preside at the afternoon session.

At the afternoon session the districts were called by stations and circuits, and most of the brethren passed in their statistical reports.

At 7:30 p. m., Wednesday, the missionary anniversary was held. Dr. Leonard delivered an address of great interest and information. Dr. Earl Cranston also made some very instructive and inspiring remarks.

SECOND DAY.

Bishop presented a draft on Book Concern dividend amounting to \$423, and one on Chartered Fund for \$30. Drs. Leonard and Cranston spoke to the conference to their edification and profit.

The twentieth question was called and Alexander Debose, Presiding Elder of the Gainesville district, character passed and he reported his work. The report was a good one and showed progress on the district. The following elders passed: J. A. Bain, Turner Austin, Simon Welch, J. E. Hill, P. Swearingen, Joseph Keller, James Jenkins, Edward Sabie, O. F. Niblack, P. McCray and R. Small. Total amount of all collections raised on Gainesville district \$519.

Jacksonville district was called and Benjamin Dilworth, Presiding Elder, character passed and he reported his work. District in good condition. Success had attended the year's labor, and revivals had resulted in giving souls to the church during the year. The following elders passed: J. F. Elliott, Squire Jackson, J. B. L. Williams, R. E. Robinson, James Patterson, S. B. Darnell. Rev. C. C. Manigault was reported deceased. Total amount of all collections raised on Jacksonville district \$423.

Palatka district was called and S. H. Hughes, Presiding Elder, character passed and he reported his work. There had been some new churches built and some old ones improved. The state of the district was encouraging.

The following elders passed: J. S. Middleton, Y. K. Meeks, J. Grant, T. H. Holsendorf, J. Wilson, I. J. Johnson and P. C. Jackson. Total amount raised \$333.

Rev. M. C. B. Mason, General Field Agent of the Freedmen's Aid and Southern Education Society was introduced. Rev. Samuels of

the Savannah Conference M. E. Church was introduced.

At 7 p. m., the Freedmen's Aid and Southern Education anniversary was held. Rev. M. C. B. Mason addressed the audience which was just packed and wedged in the house. The address was one of the best of his life. The people were thrilled and electrified with his impassioned eloquence, and every one left feeling that they must do more for the educational interest of our great church.

Prof. S. B. Darnell, President of Cookman Institute, Jacksonville, delivered an excellent address on education, in which he referred to many pleasing and striking incidents in his experience in the work. Prof. Darnell is a great worker and Cookman is having grand success under his administration.

THIRD DAY.

The election of delegates to General Conference was made the order of the day immediately after the admission of candidates into full connection. The class was called before the altar and beautifully and impressively addressed by the Bishop.

The following were admitted: Edward Daniels, A. J. S. Allen, R. Drake. Reily Robinson and Peter Swearingen were appointed tellers. The first ballot gave Benjamin Dilworth a majority of all the ballots cast and he was declared elected. James F. Elliott was elected alternate. In the lay conference, Alouzo R. Jones was elected.

At 7:30 p. m., Dr. Thirkield of Gammon Theological Seminary delivered a highly interesting and profoundly impressive address on the subject of Christian education, and especially that of the ministry.

FOURTH DAY.

Joseph R. Howard and J. C. Shepherd were admitted on trial. J. H. Robinson, J. J. Higgs and Dennis Johnson were continued. S. J. Little and J. M. Deas were advanced to second class of deacons. F. M. Spicer was elected to elder's orders. Jackson Welch, J. G. Howard, W. J. Salmond, London Roper and P. J. Johnson were continued in their relation of superannuates.

The conference voted against the changing of the restrictive rule as proposed by the Philadelphia Conference.

At 7:30 p. m., the Woman's Home Missionary Society held their anniversary. It was presided over with grace and dignity by Mrs. Alice Williams, conference president, assisted by Mrs. Emma Howard, Mrs. Jas. F. Elliott and others.

The reports were very inspiring and gave evidence of the interest and enthusiasm the ladies have in the work. The reports of Miss Emerson and Miss Morehouse of Boylan Home were very excellent. They are doing grand work for and among our young women. Bishop Ninde was present and spoke in highly complimentary terms of the work and the manner in which the ladies conducted their meeting.

FIFTH DAY.

The 574th hymn was sung and the Bishop offered a fervent prayer, then read the appointments and the conference adjourned with benediction by Bishop.

The following are the appointments:

GAINEVILLE DISTRICT.—Alexander Debose, Presiding Elder. Archer and Long Pond, to be supplied. Arredonda and Union Lake, J. R. Howard. Cedar Keys and Rosewood, Peter McCray. Cornell Pond, Scipio Wright. Gainesville, Peter Swearingen. Gordon, F. M. Spicer. Hagne Station and Stanley, James Jenkins. Levyville, J. A. Bain. Micanopy, Edward Sabie. Mikesville, O. F. Niblack. Mt. Vernon and Hampton, Joseph Keller. Newnansville, A. S. J. Allen. Otto Creek and Gulf Hammock, J. C. Shepherd. Pleasant Plains, Simon Welch. San Plaski, Turner Anstlin. Starke, Edward Ferguson. Waldo, Richard Small.

JACKSONVILLE DISTRICT.—Benjamin Dilworth, P. E. Fernandina, James F. Elliott. Hambleton, to be supplied. Hibernia, Green Cove and Switzer land, J. J. Higgs. Ebenezer, Jacksonville, J. B. L. Williams. Simpson Chapel, R. E. Robinson. King's Ferry and Hilliard, R. Drake. Lake City, D. E. Jacobs. Lone Star, R. B. Pinckney. Madison and Monticello, to be sup. Macceny, to be sup. Mt. Moriah, to be sup. St. Augustine, James P. Patterson. Stonewall, to be sup. West Jacksonville, J. H. Williams. S. B. Darnell, president of Cookman Institute and member of Ebenezer Quarterly Conference.

PALATKA DISTRICT.—S. A. Hanger, P. E. Anthony and Spring Park, to be sup. Boardman and Orange Lake, Dennis Johnson. Camp Ground and Spring Hill, S. J. Little. Cotton Plant, P. C. Jackson. Hawthorne and Citra, Isaac Johnson. Homeland and Alafia, to be sup. Key West, Y. K. Meeks. Lakeland, to be sup. Mt. Zion and Flemington, John Wilson. Ocala, Jeffrey Crant. Palatka, Thomas Holsendorf. Punta Gorda and Meyer, to be sup. Sanford and Orlando, J. M. Deas. Santos, to be sup. Seville and New Smyrna, Israel Moody. Tampa, P. A. Daniels. Tarpon Spring, Andrew Solomon. Twin Lake, to be sup.

SUNDAY SERVICES.
At 9:30 a. m. conference love feast was held, conducted by Bro. McCray. It was a season of rich spiritual blessing to all present.
At 11 o'clock Rev. James Patterson preached an excellent sermon, to the delight and edification of the audience.
At 3 p. m. the Bishop delivered an able discourse.
At 7:30 p. m. J. B. L. Williams preached.
The Lord was present during the worship of the day. The ordination service at 3 p. m. was very impressive, and many eyes were in tears during the service.

CONFERENCE NOTES.
The Florida Conference is promising and is developing in growth on all lines.
Conspicuous among its venerable fathers, honored for their faithful service in the past, are Revs. W. J. Salmond and J. G. Howard.
Among its most effective workers now are Revs. J. Grant, B. Dilworth, P. Swearingen, A. Bebose, J. Jenkins, J. K. Howard and others.
Prominent among its young men are Jas. F. Elliott, who is building a model church at Fernandina; S. A. Hanger, the energetic Presiding Elder of the Palatka district; James Patterson, at St. Augustine; O. F. Niblock, at Fort White; J. M. Deas, at Orlando; Y. K. Meeks, at Key West; and others.
The writer received a most hearty and cordial welcome from all the brethren, and was at once made to feel at home.
J. B. L. WILLIAMS.

Personal.

—Rev. J. A. Thwait, formerly of Jackson, La., desires his correspondents to address him at Baldwin, La., Box 33. He is having excellent success on his new charge at Charrenton. Already 11 have been converted and 2 have joined. The good work still goes on. His wife, who resides in the city, has been seriously ill with grippe, but is now convalescing.
—The postoffice address of Rev. J. B. Brooks is Brookhaven, Miss.
—The people of Wolfe City, Tex., are anxious to know of the whereabouts of their pastor, Rev. John W. H. Moore, appointed to them by Bishop Hurst, last December. Address Rev. Wm. Bartley, Paris, Texas.
—The editor returned from the meeting of the Book Committee in New York, on Sunday night last, finding his daughter Laura very ill.

DAILY BREAD.

There are no harder battles than those which are fought in the human heart.

It will be found that many of the songs sung in heaven were written on earth.

The past and future are veiled; but the past wears the widow's veil; the future the virgin's.

Satan selects his disciples when they are idle; but Christ chose his while they were busy with their work, either mending their nets or casting them into the sea.

Truthfulness is a corner-stone in character, and if not firmly laid in youth there will ever after be a weak spot in the foundation.

There is no place of responsibility anywhere in the universe greater than that of the man who professes to be a Christian. To do this means to stand between some soul and God.

The sweetest word in our language, says an unknown writer, is "love." The greatest word in our language is "God." The word expressing the shortest time is "now." The three make our greatest and sweetest duties.

The greatest man is he who chooses the right with invincible resolution; who resists the sordest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on truth, on virtue, on God, is most unflinching.—Selected.

We have received a whole book of the Acts of the Apostles; but not a page of their resolutions.—Moody.

Let no spiritual exaltation come to you without your lifting yourself up in its present power and doing some work for God which in your weaker moments scared you with its difficulty.—Phillips Brooks.

The divine Being is that to a Christian which home is to a weary traveler; it is his dwelling place, stay, the solace, the center and rest of his spirit; and hence he is anticipating his arrival at home.—Robert Hall.

Build your nest on no tree here, for you see God hath sold the forest to Death, and every tree upon which we would rest is ready to be cut down, to the end that we may flee and mount up and build upon the Rock.—Rutherford.

It is a serious thing to die, it is a more serious thing to live. So as it is a great and glorious thing to die, it is a thing greater and more glorious and godlike to live a resigned, active, and blessed, if not happy, life.—Schiller.

Beware of the daughter of Pride, Euthusiasm. Do not easily suppose dreams, voices, impressions, visions, or revelations, to be from God. They may be from him, or from nature, or from the devil. "Believe not every spirit, but try the spirits whether they be of God."—Wesley.

The Rich Man and Lazarus (Luke 16). Two men, two lives, two deaths, two places.

The rich man fared sumptuously, but thought only of himself. Purple and fine linen did not hide his meanness.

He took good care of his body, but starved his soul.

He lived for this world, but made no provision for another.

He was rich only while here. There he was a beggar.

The beggar lay in pain at his gate; dogs his only friends.

Both died. Great difference in their funerals and their reception. Heaven waits for one. Hell for the other.

Comfort in store for one; torment for the other.

Hell is a place of vivid consciousness.

The rich man saw Lazarus there, though he never saw him at his gate.

In this world Lazarus cried. In the other the rich man.

Weeping and wailing is the principal business there.

He cries for mercy, who never had shown any.

Wanted a man to serve him, whom he would not serve.

He cries for a drop of water, who would not give a crumb.

The answer to his prayer is, "Son, remember," the agony of hell will be memory and self-reproach.

Too late, the gulf is fixed. You helped to make it.

As prays in hell, who never prayed on earth. We do not read of any singing in hell. All the concerts are held here.

He prays too late. No infidels in hell. All believe without a doubt.

He does not pray for salvation or annihilation. He knows better.

He prays for a messenger to warn his brethren on earth.

God's word enough. One did rise from the dead, and the world does not believe him.

Lesson: Better beg bread on earth than water in hell.—From "Scriptural Outlines by Books and Themes," by W. G. Carr.

Little Rock Conference, Van Buren, Ark.

Bishop Mallalien, president; Thos. Mason, secretary; M. N. Langston and J. C. Sherrell, assistants; T. Mason, railroad secretary; J. W. Jackson, statistical secretary; J. E. Toombs and H. P. Strong, assistants; E. D. Spencer, treasurer; A. J. Fletcher, assistant.

FIRST DAY.
Drafts: Chartered Fund, \$25. Dividend, \$415. Balance from last year, \$80.

Drs. Chas. H. Payne, W. A. Spencer and G. W. Gray addressed the conference, representing their respective societies.

SECOND DAY.
Thursday was spent in the examination of character, followed by an address of Dr. Leonard, of the Missionary Society.

Mrs. Col. Springer, of Iowa, representing the W. H. M. Society, also addressed the conference.

THIRD DAY.
The following were advanced to probationers, second class: Waters McIntosh, D. H. Harris, D. W. Nelson, D. B. Harston, T. J. Thompson.

Into full connection: T. R. Wamble, J. O. Crowley, H. P. Strong, M. N. Langston.

W. R. R. Duncan was elected delegate to the General Conference, with T. Mason as reserve.

The vote on constitutional question stood, yeas 26, nays 14.

Prof. J. M. Cox, of Philander Smith College, was elected lay delegate; and J. D. Denson, of Pine Bluff, reserve.

The following were elected elders: A. Hardeman, H. M. Renfro, S. M. Stokes, W. J. Cunningham.

J. P. Calvin was transferred to the Texas Conference.

G. A. Payne, Ephraim Harrison and Elijah Olark were transferred to the Louisiana Conference.

A. R. Clardy to the Central Missouri Conference.

W. O. Emory was granted a supernumerary relation.

Local deacons elected: Daniel H. E. Harris, James M. Clark, Philip Owens, James P. Mack, Jeremiah J. Freeman.

Local elders elected: Simon Marrs, James M. Cox.

The following were admitted on trial: Philip Owens, James P. Mack, Jeremiah J. Freeman, James M. Clark, George H. Hall, William Lewis, Laban D. Daniels.

Strong reports were presented by the various committees and adopted by the conference.

The report on periodicals was followed by an address by Dr. Albert.

The conference in a strong reso-

lution denounced Sunday excursions and the separate car law.

Dr. Albert addressed the conference on these lines.

Pine Bluff was selected as the seat of the next session.

Schools and Colleges.

The Alexandria Academy was favored with the presence of Presiding Elders Priestley and Morant on Feb. 4th. Both teachers and students were edified and inspired by the addresses delivered by these able divs. The Academy desires that they call again. B. M. HUBBARD, Principal.

Boston University, for the first time in her history, has in her School of Law over two hundred students.

Marriages.

Nashville, Tenn.—A happy couple were joined together at the bride's residence. Miss Harriet Williams to Mr. Willis Owens, Jan. 7. G. C. Harden officiated.

New Orleans, La.—Feb. 1, Rev. Paul P. Robinson to Miss Lottie Carroll, at the residence of the groom's mother, 135 Enghien street. P. F. Robinson officiated.

Fairmount Cir.—Feb. 3, Mr. W. S. Howard of St. Louis to Miss Mary E. Taylor of Alexandria, La., at the St. Charles M. E. Church. J. J. Obce officiated.

Jackson, La.—At the home of the bride, Feb. 6, Mr. Longene Thornton to Miss Louisa Batchelor. Both are members of our church. Thos. A. Brown officiated.

Obituary.

Fairmount Cir.—Bro. Morris Johnson fell asleep in Jesus Jan. 27. He was the instrument of many souls being brought to Christ. J. J. Obce.

Canton, Miss.—Sister Gennett Harris was an old member and faithful to her church. She fell asleep in full hope of eternal life, Jan. 21.

Bro. Aaron Cancer was a man of seventy odd, but had belonged to the church only two or three years. He died a Christian, very suddenly, January 23. J. C. Hibbler.

Bremond, Tex.—Feb. 1, Miss Etta Gates, aged 15 years, 5 months, 23 days, the daughter of Rev. Samuel Gates, pastor in charge, died in triumph of faith. She was converted in July, 1891, and since that time has lived a consistent Christian.

Little Sarah Hall, 7 years old, the daughter of Rev. J. A. Hall, pastor in charge of Blooming Grove circuit, died at their home in Springfield, Tex., Jan. 28.

H. Swann, P. E.

Navasota Cir.—Sister Louisa Ford, Jan. 25. She lived a faithful Christian for 12 years.

Bro. Nimrod Range passed from labor to reward Jan. 31, after an illness of six weeks. He was loyal to the church of his choice. He leaves a wife and ten children. J. A. Tillery, P. C.

Clinton, Miss.—Sister Cora Adams departed this life Dec. 1. She was a member of our church about seven years, and lived a Christian and died in triumph. Joseph Holly.

WHAT IS SCROFULA

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose; often causing blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors," which, fastening upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Some of these cures are really wonderful. If you suffer from scrofula, be sure to try Hood's Sarsaparilla. "My daughter Mary was afflicted with scrofulous sore neck from the time she was 22 months old till she became six years of age. Lumps formed in her neck, and one of them after growing to the size of a pigeon's egg, became a running sore for over three years. We gave her Hood's Sarsaparilla, when the lump and all indications of scrofula entirely disappeared, and now she seems to be a healthy child." J. S. CARLISLE, Nauright, N. J. N. B. Be sure to get only

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1884.

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42 Park Place, New York.
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St. Paul, A. B. Allen.
Enon, J. S. Todd.
Brownville, T. P. Phillips.
Mt. Pleasant, W. Coleman.
Irondale, L. W. Goodson.
Horse Creek, W. Leewood.

Bessemer, to be sup.
Warrior, S. H. Veil.
Blount Springs, A. G. Glenn.
Village Springs, S. J. Robinson.
Springville, J. W. Paul.
Attalla, T. H. Ham.
Fort Payne, S. Rea.
Gadsden, P. G. Goins.
Cedar Bluff, H. D. Byrd.
Howell Cross Roads, A. Nichols.
Centre, W. H. Jordan.
Anniston, N. H. Speight.
Oxford, F. J. Brown.
Hefflin, H. Adams.
Kidd Street, R. H. Fleming.
Lincoln, to be sup.

DADEVILLE DISTRICT.—W. F. Smith, P. E.

Alexander City, E. Harrison.
Dadeville, W. H. Bond.
West Point, Ga., F. L. Teague.
LaFayette, A. N. Jackson.
Opelika, H. Matthews.
Fredonia, G. H. Hamilton.
Roanoke, J. O. Sammons.
Ashland, B. Jackson.
Tallasee, G. W. Winn.
Eclectic, to be sup.
Rockford, E. Frasier.
Nixburg, M. W. Williamson.
Kelleyton, H. Moton.
Pinckneyville, W. T. Trammell.
Sylacauga, to be sup.
Talladega, J. Ellis.
Sandy Creek, G. McLemore.
Raudolph, I. Perry.
Wedowee, to be sup.

HUNTSVILLE DISTRICT.—Wesley

Prettyman, P. E.
Athens, G. W. Mann.
Cedar Grove, R. Carter.
Courtland, J. C. Reed.
Decatur, L. H. Mixon.
Guntersville, to be sup.
Huntsville, E. M. Jones.
Huntsville cir., E. L. Gary.
Hollywood, to be sup.
Oreonta, G. W. Reeves.
Russellville, to be sup.
Somerville, F. Withers.
Scottsboro, T. M. Joiner.
Stevenson, W. Strickland.
Triana, J. Harper.
Warrenton, H. Chandler.

A. W. McKinney, President Central Alabama Academy, member Huntsville Quarterly Conference.

MARION DISTRICT.—H. N. Brown, P. E.

Marion, A. S. Williams.
Selma, O. Nelson.
Old Town, J. Evans.
Oak Grove, E. B. McCauley.
Entaw, T. J. Jackson.

Newbern, W. Perry.
Clinton, to be sup.
Mt. Sterling, J. H. Scales.
Mt. Sinai, O. Miller.
Union, C. Matthews.
Gainesville, T. C. Levert.
Tuskaloosa, T. J. English.
Murphy, S. J. Jordan.
MONTGOMERY DISTRICT.—Cain Rogers, P. E.
Brewton, L. Drake.
Castleberry, L. W. Hill.
Dog River, M. Moore.
Enfala, to be sup.
Fowl River, R. G. Gibson.
Mobile:
Warren Street, W. H. Nelson.
Wesley Chapel, N. H. Redick.
Montgomery, B. G. Smith.
Tensaw, A. C. Carter.
Pensacola, Fla., G. R. Rogers.
Pensacola Mission, J. W. King.
Troy, S. B. Henderson.
Union Springs, A. D. Crowell.

DURING his brief visit to the Upper Mississippi Conference, at Columbus, Miss., the editor found a very pleasant home at the residence of Mr. and Mrs. R. D. Littlejohn. At the Little Rock Conference, at Van Buren, Ark., he was favored in the same way at Mr. and Mrs. Stanley's.

Set Down That Glass.
There is death in it. It contains ardent spirits, and it will destroy you.

"One glass will not destroy me," you say.
So said the man whom you saw drunk on the floor. So said that man whom you saw beating his wife. So said the wretch whom you saw on the gallows, for committing murder while intoxicated. And so you will say, till you become like them.

Set down the glass. I speak not to the drunkard, for he will not mind me. I speak not to the man who already loves strong drink so much as to think it necessary for his comfort or his health. I speak to the man who is yet free.

Set down the glass. There is death in it. Will you drink it? What urges you to do it?

"I am my own master," say you! Then let not strong drink become your master. I beseech you to stop this boasting, or you are undone.

Set down the glass. Taste it no more.—American Tract Society.



The hand of time deals lightly with a woman in perfect health. But all functional derangements and disorders peculiar to women leave their mark. You needn't have them. Dr. Pierce's Favorite Prescription comes to your rescue as no other medicine can. It cures them. For periodical pains, prolapsus and other displacements, bearing-down sensations, and all "female complaints" and weaknesses, it is a positive remedy. It is a powerful, restorative tonic and nerve, imparting strength to the whole system in general, and to the uterine organs and appendages in particular. It keeps years from your face and figure—but adds years to your life. It's guaranteed to give satisfaction in every case. If it doesn't, your money is returned.

THE WARMTH OF A WORD.

'Twas a day in the dead of winter,
And the echo of hurried feet
Struck sharp from the icy pavement
Of the pitiless city street.

Each passer was loath to linger,
Though wrapped in a fur-clad fold;
For the air was a-tangle with frost
flakes,
And the sky was benumbed with
cold.

The cimiter wind, in its fury,
Bore down like a sweeping foe;
The tempest was waiting the onset,
And abroad were its scouts of snow.

Yet, 'midst it all, with his tatters
A-flap in the whirling blast,
A child who seemed born of the
Winter—
A creature of penury—passed.

So tremulous were his accents,
As he shivered and crouched and
sneezed,
That the names of the numbed papers
Seemed frozen upon his tongue.

He panted for a bitter moment,
As a wondrously genial face
Arrested his voice and held him
With a pity that warmed the place.

"Have a paper?" The kind eye glis-
tened
As the stranger took the sheet,
And glanced at the stiffened fingers,
And thought of the icy feet.

Then dropped in his hand the value
Of his fifty papers sold;
"Ab, poor little friend!" he faltered,
Don't you shiver and shake with
cold?"

The boy, with a gasp of gladness,
Sobbed out as he raised his eye
To the warmth of the face above him,
"I did, sir—till you passed by!"
—Margaret F. Preston, in *Christian
Union*

The Household.

Woman's Greatest Danger.

The great element of danger with
woman in this fact: that it takes
women away from home who ought
to be there and nowhere else. The
public platform is no place for a
mother who has either sons or
daughters to educate. If woman's
progress is going to tend in that
direction, then the sooner that ad-
vancement stops the better. The
first thought of a wife or a mother
should be her home; all things,
no matter how important, are sec-
ondary to that. No matter how
rampant may become certain pub-
lic evils, let her see to it that she
keeps the evils out of her home,
and she performs her greatest duty
to her God, her family, and man-
kind.—*Ladies' Home Journal*.

OYSTERS ON THE SHELL.—Wash
the shells, and put them on hot
coals or upon the top of a hot
stove, or bake them in a hot oven.
Open the shells with an oyster
knife, taking care to lose none of
the liquor, and serve quickly on
hot plates with toast. Oysters
may be steamed in the shells, and
are excellent eaten in the same
manner.

OYSTER PIE.—Take a large dish,
butter it, and spread a rich paste
over the sides and around the edge,
but not on the bottom. The oys-
ters should be as large and fine as
possible; drain off part of the
liquor from them, put them in a
pan and season to taste; have
ready the yolks of three boiled
eggs, chopped fine, and grated
bread crumbs. Pour the oysters
with as much of their liquor as you
please, into the dish with the paste.
Sew over them the chopped eggs
and grated bread; roll out the lid
of the pie and put it on, crimping
the edges. Bake in a quick oven.

EGG ROLLS.—Two cupfuls of
sweet milk, two eggs, one-fourth of
a teaspoonful of salt, three and
one-half cupfuls of sifted flour,
one teaspoonful of baking powder.
Bake in gem pans.

ORANGE SHORT CAKE.—To one
quart of flour and two heaping
teaspoonfuls of baking powder,
add one tablespoonful of white
sugar and a little salt; mix thor-
oughly while dry. Chop up three
tablespoonfuls of butter in the
flour thus prepared. To one large
cupful of sweet milk add one egg.
Then put the whole together a-
quicker and with as little bawling

as possible. Roll into two sheets,
each about half an inch thick.
Bake in a well-greased pan, laying
onesheet on top of the other. When
done, and while yet warm, sepa-
rate them, and put between the
two crusts a thick layer of sliced
oranges; sprinkle plentifully with
powdered sugar, and serve with
thick or whipped cream.

After the Grip

And after typhoid fever, diphtheria,
pneumonia, or other prostrating dis-
eases, Hood's Sarsaparilla is just what
is needed to restore the strength and
vigor so much desired, and to expel all
poison from the blood. It has had
wonderful success in many such cases.

Hood's Pills act especially upon the
liver, rousing it from torpidity to its
natural duties, cure constipation and
assist digestion.

Letters from the Laity.

Sister Malinda Johnson, Victoria,
Texas, writes that the people are
well pleased with their pastor, Rev.
B. F. Smith, and prospects are
bright. They hope this year to
get the church out of debt. The
Sunday school is progressing with
Prof. J. U. Frazier, superintendent.
She says, "I am a subscriber to
the SOUTHWESTERN and have been
for sixteen years. The paper never
grows old and I love it more and
more. Pray for us."

D. C. Clements, Kosciusko, Miss.
The leap year concert given by
the young people of Wesley Chapel
M. E. Church, Kosciusko, Miss.,
Jan. 27, led by sisters P. L. Bul-
lock, A. Butler and M. E. Gereu
for the benefit of our pastor, Bro.
J. M. Nevils, was a success. We
raised \$20. He is so very faithful
in Sunday school and other reli-
gious work. He has added 65 to
the church, and 22 on probation.
The benevolent collections are in
advance of last year.

K. Evans, Handsboro, Miss.
Thanks to the Mississippi Con-
ference for sending us Rev. H. May,
after having spent five consecu-
tive years at Pass Christian. Bro.
May and wife are at the parsonage,
but I am sorry to say that both
have been sick. She is now better.
He has been ailing since the last
district conference at Magnolia,
but he kept on going about his
work. We are praying for his
recovery.

Jealousy.

Perhaps the greatest drawback
to the advancement of individual
colored men is jealousy. It seems
hard for one colored man to see
another go up above him. Every
colored man wants to occupy the
highest place, whether he is com-
petent to do so or not. If he sees
one of his number in possession of
any honor, he at once puts in an
application for that place, on the
ground that he is more entitled to
it than the colored man who has it.
If he cannot get the place, he at
once sets in to fight his colored
brother, defame his character, if
he can, or put all his friends against
what his colored brother is doing.
He will not have anything to do
with whatever he is not pecuniarily
interested in.

This is a sad charge, but it is
lamentably true; that the Negro
has not developed much genuine
disinterestedness. Perhaps it is
not spoken of enough. We are
likely so busy congratulating our-
selves upon our great progress that
we forget to strengthen our weak
points. This is one—jealousy and
envy.

Another is the lack of charity.
The Negro is eager to drag his
fellow man down. He seems to de-
light in the fall or misfortune of
his own number. This is a grievous
fault.

We believe that a senseless jeal-
ousy is at the bottom of much of our
troubles.—*Augusta (Ga.) Weekly
Sentinel*

I HAVE been troubled with chronic
catarrh for years. Ely's Cream Balm
is the only remedy among the many
that I have used that affords me relief.
—E. W. Willard, Druggist, Joliet, Ill.

Our Symposium.

We protest against this whole
sale Sabbath breaking by the po-
litical parties in this State. In the
name of a sound and safe political
economy, in the name of the Chris-
tian patriotism of Louisiana, in the
name of the churches of Jesus
Christ in this commonwealth, in
the name of God, the arbiter of
the destiny of States, we protest
against these political meetings on
the Sabbath day and call upon the
Christian men and women of the
State to put them down. At this
juncture of affairs the good citizens
of Louisiana—those in favor of
righteousness—cannot afford to
tolerate practices which will surely
weaken the respect and turn away
from us the moral support of the
outside world. We are in too much
need of each to do that which will
destroy both!—N. O. Christian Ad-
vocate

As long as Southern Democratic
Legislatures are passing separate
car laws and other class legislation,
Afro-Americans ought to keep out
of that party.—Plain Dealer.

Well, the truth is, too many col-
ored boys are running loose on the
streets. Ragged, dirty, foul-
mouthed, they are growing up for
the chain gang, the penitentiary,
the gallows. Would it not be better
to put these boys to work on a
farm or somewhere else.—Sentinel.

The platform of the People's party
shows that it is chiefly an expres-
sion of discontent, not a marshalling
of intelligent forces for a defi-
nite purpose. Conspicuous citizens,
statesmen, familiar political leaders,
and profound constitutional law-
yers united in the formation of the
Republican party. But the late
Cincinnati Convention contained
no prominent citizen, nobody who
can be called a leader or a repre-
sentative of anything but dissatis-
faction, and a vague hope of some-
thing better than the existing situ-
ation. The movement is evidently
immature.—Harper's Weekly.

Ecclesiastical cases in ecclesias-
tical courts, though sometimes un-
avoidable, are generally attended
with influences which are unfortu-
nate. But ecclesiastical cases in
secular courts, especially those in-
volving the interpretation of con-
fession of faith, are of a decidedly
hurtful character. Nine times out
of ten the decision reached is satis-
factory to nobody.—Christian Ad-
vocate.

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ERN.

Your Cough

Has not yielded to the various re-
medies you have been taking. It
troubles you day and night, breaks
your rest and reduces your strength.
Now try Ayer's Cherry Pectoral,
before the bronchial tubes become
enlarged or the delicate tissues of
the lungs sustain fatal injury. As
an anodyne and expectorant, this
preparation has no equal. It soothes
the irritated membrane, promotes
expectoration, and induces repose.
The worst cough

Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr.
J. C. Gordon, Carroll Co., Va., writes: "I
use Ayer's Cherry Pectoral in my practice,
and pronounce it to be unequalled as a re-
medy for colds and coughs."

"After the gripe—cough. This was my
experience—a hacking, dry cough, with an
incessant tickling in the throat, keeping me
awake nights, and disturbing the household.
I tried a great number of 'cough-cures,' but
they gave me only temporary relief. At last
I concluded to take Ayer's Cherry Pectoral,
and before I had used half a bottle, I had
my first all-night sleep. I continued to im-
prove, and now consider myself cured."
—A. A. Sherman, Cocoyasin, N. Y.

By Using

Ayer's Cherry Pectoral, many have been
saved from fatal illness.
E. D. Estabrooks, Canterbury, N. H., says:
"In the winter of 1871 I was a sufferer of
Pleurisy in Sacramento, Cal. Being consid-
erably exposed, I took a bad cold accom-
panied with a terrible cough. I tried several
remedies, but they failed to cure me, and it
was thought I was going into a decline. On
the advice of a friend, I began to use Ayer's
Cherry Pectoral, and less than half a bottle
completely cured me."

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Cherry Pectoral

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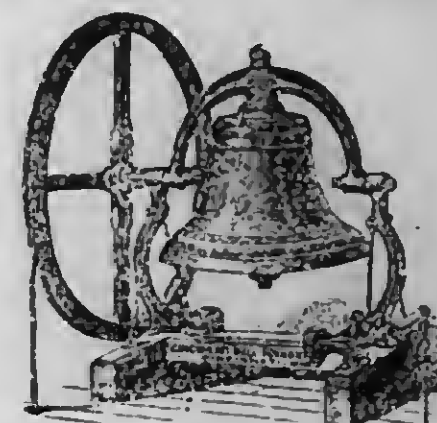
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Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, that all anonymous letters go directly to our waste basket; 2d, Letters must be written on one side of the paper; 3d, No frivolous questions will be noticed; 4th, Abuses should not be named; 5th, Notes and items must be condensed so as to insure brevity; 6th, We return no manuscript.

Wm. Bartley, Paris, Tex.
After class meeting Tuesday night a violent storm passed through the parsonage of Mt. Zion M. E. Church, but it did not unroof the parsonage, and while passing through the pastor nestled himself in one corner. After the storm was over an inspection was made, and the table was found to be burdened with all kinds of victuals. A storm is not usually a welcome visitor, but when such results follow we say come again.

J. P. Calvin, Queen City, Tex.
I have visited all points on my circuit and have had a very cordial reception. Owing to the cold weather I have not been able to do much work in my new field. Notwithstanding this, I see no reason why we should not accomplish a good year's work for the Master.

B. G. Davis, Anderson Charge, Md.
The revival which has been in progress ever since watch-meeting night here, closed on the 28th ult. It was a season of great refreshing to the church and general religious interest in the community. Seventeen were converted and eighteen were united to the church. Our church was enlarged and beautified last fall. Its seating capacity is now two hundred and fifty. The house was crowded every night during the revival, Saturday nights not excepted. Glory and honor to God forever.

D. C. Lacey.
Dennison and Pilot Point, Tex., is my appointment for this year. I arrived Dec. 26, and found a warm reception. Rev. C. P. Westbrook, my predecessor, left things in good shape, so that I had nothing left to do but to take hold where he left off, and so far we are moving along nicely. We have raised money to add a room to the parsonage, which will be done soon. Our Sabbath school is doing very well at Dennison, but not so well at Pilot Point. I cannot close without saying a few words concerning Ft. Worth. Rev. G. Norman, my successor there, has some good people, and I think they will stand by him, although twenty of them have moved away in the last two or three months.

Ayer's Cherry Pectoral is acknowledged the best preparation for cure of lung complaints.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I desire to find my brother, Frank Oliver, son of Charles and Peggy Oliver. He left Tallapoosa county, Alabama, in the summer of 1867, and was last heard of in West Point, Ga. His brothers are named Allen and Lee Oliver, and sister, Ann Oliver. Address Lee Oliver at Pilot Point, Texas.

Burns or wounds should be attended to carefully, especially in cold weather. We would recommend Salvation Oil for such cases. All druggists sell it for 25 cents a bottle.

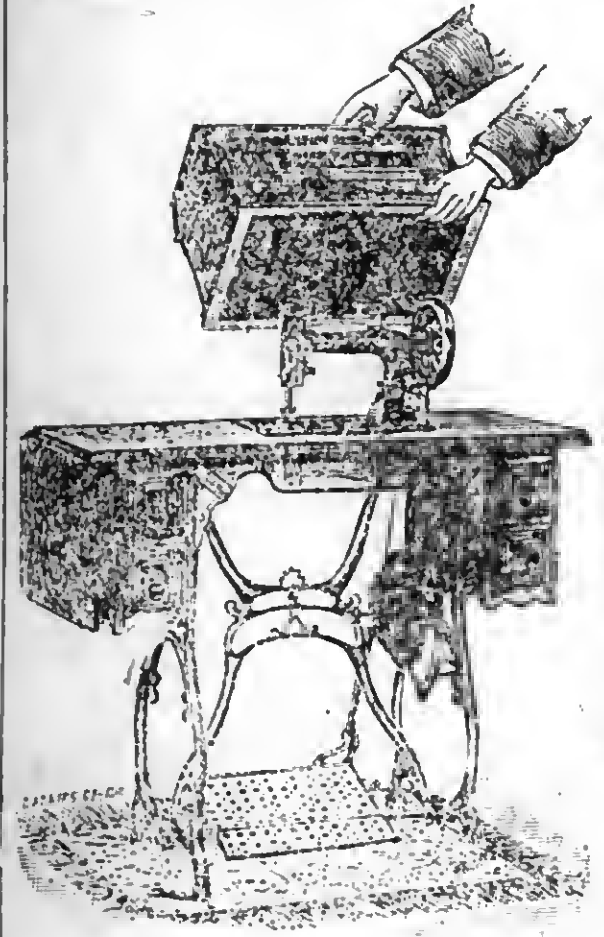
"All alone, unheard, unknown—he makes his way"—in a fifth-story bed room. The reason is obvious. He is suffering everything with a cold, and hasn't got a soul to step across the street for one small bottle of Dr. Bull's Cough Syrup.

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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship it, and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:
Honorary President and State Local Worker, Mrs. Hepler Williams, East Baton Rouge, La.
Mrs. M. Hall, President, 332 Customhouse street, New Orleans.
Mrs. A. Rosemore, First Vice-President, New Orleans.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.
Mrs. Corneator Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.
Mrs. S. E. Johnson, Corresponding Secretary, Shreveport, La., care St. Paul M. E. Church.
Mrs. Alice Marshall, Treasurer, 200 Marango street, near Baronne, New Orleans.

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Kansas City and Memphis. Departures: Fast Train, 8:00 a.m.; 8:10 a.m.; 8:15 a.m.; 8:20 a.m.; 8:25 a.m.; 8:30 a.m.; 8:35 a.m.; 8:40 a.m.; 8:45 a.m.; 8:50 a.m.; 8:55 a.m.; 9:00 a.m.; 9:05 a.m.; 9:10 a.m.; 9:15 a.m.; 9:20 a.m.; 9:25 a.m.; 9:30 a.m.; 9:35 a.m.; 9:40 a.m.; 9:45 a.m.; 9:50 a.m.; 9:55 a.m.; 10:00 a.m.; 10:05 a.m.; 10:10 a.m.; 10:15 a.m.; 10:20 a.m.; 10:25 a.m.; 10:30 a.m.; 10:35 a.m.; 10:40 a.m.; 10:45 a.m.; 10:50 a.m.; 10:55 a.m.; 11:00 a.m.; 11:05 a.m.; 11:10 a.m.; 11:15 a.m.; 11:20 a.m.; 11:25 a.m.; 11:30 a.m.; 11:35 a.m.; 11:40 a.m.; 11:45 a.m.; 11:50 a.m.; 11:55 a.m.; 12:00 p.m.; 12:05 p.m.; 12:10 p.m.; 12:15 p.m.; 12:20 p.m.; 12:25 p.m.; 12:30 p.m.; 12:35 p.m.; 12:40 p.m.; 12:45 p.m.; 12:50 p.m.; 12:55 p.m.; 1:00 p.m.; 1:05 p.m.; 1:10 p.m.; 1:15 p.m.; 1:20 p.m.; 1:25 p.m.; 1:30 p.m.; 1:35 p.m.; 1:40 p.m.; 1:45 p.m.; 1:50 p.m.; 1:55 p.m.; 2:00 p.m.; 2:05 p.m.; 2:10 p.m.; 2:15 p.m.; 2:20 p.m.; 2:25 p.m.; 2:30 p.m.; 2:35 p.m.; 2:40 p.m.; 2:45 p.m.; 2:50 p.m.; 2:55 p.m.; 3:00 p.m.; 3:05 p.m.; 3:10 p.m.; 3:15 p.m.; 3:20 p.m.; 3:25 p.m.; 3:30 p.m.; 3:35 p.m.; 3:40 p.m.; 3:45 p.m.; 3:50 p.m.; 3:55 p.m.; 4:00 p.m.; 4:05 p.m.; 4:10 p.m.; 4:15 p.m.; 4:20 p.m.; 4:25 p.m.; 4:30 p.m.; 4:35 p.m.; 4:40 p.m.; 4:45 p.m.; 4:50 p.m.; 4:55 p.m.; 5:00 p.m.; 5:05 p.m.; 5:10 p.m.; 5:15 p.m.; 5:20 p.m.; 5:25 p.m.; 5:30 p.m.; 5:35 p.m.; 5:40 p.m.; 5:45 p.m.; 5:50 p.m.; 5:55 p.m.; 6:00 p.m.; 6:05 p.m.; 6:10 p.m.; 6:15 p.m.; 6:20 p.m.; 6:25 p.m.; 6:30 p.m.; 6:35 p.m.; 6:40 p.m.; 6:45 p.m.; 6:50 p.m.; 6:55 p.m.; 7:00 p.m.; 7:05 p.m.; 7:10 p.m.; 7:15 p.m.; 7:20 p.m.; 7:25 p.m.; 7:30 p.m.; 7:35 p.m.; 7:40 p.m.; 7:45 p.m.; 7:50 p.m.; 7:55 p.m.; 8:00 p.m.; 8:05 p.m.; 8:10 p.m.; 8:15 p.m.; 8:20 p.m.; 8:25 p.m.; 8:30 p.m.; 8:35 p.m.; 8:40 p.m.; 8:45 p.m.; 8:50 p.m.; 8:55 p.m.; 9:00 p.m.; 9:05 p.m.; 9:10 p.m.; 9:15 p.m.; 9:20 p.m.; 9:25 p.m.; 9:30 p.m.; 9:35 p.m.; 9:40 p.m.; 9:45 p.m.; 9:50 p.m.; 9:55 p.m.; 10:00 p.m.; 10:05 p.m.; 10:10 p.m.; 10:15 p.m.; 10:20 p.m.; 10:25 p.m.; 10:30 p.m.; 10:35 p.m.; 10:40 p.m.; 10:45 p.m.; 10:50 p.m.; 10:55 p.m.; 11:00 p.m.; 11:05 p.m.; 11:10 p.m.; 11:15 p.m.; 11:20 p.m.; 11:25 p.m.; 11:30 p.m.; 11:35 p.m.; 11:40 p.m.; 11:45 p.m.; 11:50 p.m.; 11:55 p.m.; 12:00 a.m.; 12:05 a.m.; 12:10 a.m.; 12:15 a.m.; 12:20 a.m.; 12:25 a.m.; 12:30 a.m.; 12:35 a.m.; 12:40 a.m.; 12:45 a.m.; 12:50 a.m.; 12:55 a.m.; 1:00 a.m.; 1:05 a.m.; 1:10 a.m.; 1:15 a.m.; 1:20 a.m.; 1:25 a.m.; 1:30 a.m.; 1:35 a.m.; 1:40 a.m.; 1:45 a.m.; 1:50 a.m.; 1:55 a.m.; 2:00 a.m.; 2:05 a.m.; 2:10 a.m.; 2:15 a.m.; 2:20 a.m.; 2:25 a.m.; 2:30 a.m.; 2:35 a.m.; 2:40 a.m.; 2:45 a.m.; 2:50 a.m.; 2:55 a.m.; 3:00 a.m.; 3:05 a.m.; 3:10 a.m.; 3:15 a.m.; 3:20 a.m.; 3:25 a.m.; 3:30 a.m.; 3:35 a.m.; 3:40 a.m.; 3:45 a.m.; 3:50 a.m.; 3:55 a.m.; 4:00 a.m.; 4:05 a.m.; 4:10 a.m.; 4:15 a.m.; 4:20 a.m.; 4:25 a.m.; 4:30 a.m.; 4:35 a.m.; 4:40 a.m.; 4:45 a.m.; 4:50 a.m.; 4:55 a.m.; 5:00 a.m.; 5:05 a.m.; 5:10 a.m.; 5:15 a.m.; 5:20 a.m.; 5:25 a.m.; 5:30 a.m.; 5:35 a.m.; 5:40 a.m.; 5:45 a.m.; 5:50 a.m.; 5:55 a.m.; 6:00 a.m.; 6:05 a.m.; 6:10 a.m.; 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9:10 a.m.; 9:15 a.m.; 9:20 a.m.; 9:25 a.m.; 9:30 a.m.; 9:35 a.m.; 9:40 a.m.; 9:45 a.m.; 9:50 a.m.; 9:55 a.m.; 10:00 a.m.; 10:05 a.m.; 10:10 a.m.; 10:15 a.m.; 10:20 a.m.; 10:25 a.m.; 10:30 a.m.; 10:35 a.m.; 10:40 a.m.; 10:45 a.m.; 10:50 a.m.; 10:55 a.m.; 11:00 a.m.; 11:05 a.m.; 11:10 a.m.; 11:15 a.m.; 11:20 a.m.; 11:25 a.m.; 11:30 a.m.; 11:35 a.m.; 11:40 a.m.; 11:45 a.m.; 11:50 a.m.; 11:55 a.m.; 12:00 a.m.; 12:05 a.m.; 12:10 a.m.; 12:15 a.m.; 12:20 a.m.; 12:25 a.m.; 12:30 a.m.; 12:35 a.m.; 12:40 a.m.; 12:45 a.m.; 12:50 a.m.; 12:55 a.m.; 1:00 a.m.; 1:05 a.m.; 1:10 a.m.; 1:15 a.m.; 1:20 a.m.; 1:25 a.m.; 1:30 a.m.; 1:35 a.m.; 1:40 a.m.; 1:45 a.m.; 1:50 a.m.; 1:55 a.m.; 2:00 a.m.; 2:05 a.m.; 2:10 a.m.; 2:15 a.m.; 2:20 a.m.; 2:25 a.m.; 2:30 a.m.; 2:35 a.m.; 2:40 a.m.; 2:45 a.m.; 2:50 a.m.; 2:55 a.m.; 3:00 a.m.; 3:05 a.m.; 3:10 a.m.; 3:15 a.m.; 3:20 a.m.; 3:25 a.m.; 3:30 a.m.; 3:35 a.m.; 3:40 a.m.; 3:45 a.m.; 3:50 a.m.; 3:55 a.m.; 4:00 a.m.; 4:05 a.m.; 4:10 a.m.; 4:15 a.m.; 4:20 a.m.; 4:25 a.m.; 4:30 a.m.; 4:35 a.m.; 4:40 a.m.; 4:45 a.m.; 4:50 a.m.; 4:55 a.m.; 5:00 a.m.; 5:05 a.m.; 5:10 a.m.; 5:15 a.m.; 5:20 a.m.; 5:25 a.m.; 5:30 a.m.; 5:35 a.m.; 5:40 a.m.; 5:45 a.m.; 5:50 a.m.; 5:55 a.m.; 6:00 a.m.; 6:05 a.m.; 6:10 a.m.; 6:15 a.m.; 6:20 a.m.; 6:25 a.m.; 6:30 a.m.; 6:35 a.m.; 6:40 a.m.; 6:45 a.m.; 6:50 a.m.; 6:55 a.m.; 7:00 a.m.; 7:05 a.m.; 7:10 a.m.; 7:15 a.m.; 7:20 a.m.; 7:25 a.m.; 7:30 a.m.; 7:35 a.m.; 7:40 a.m.; 7:45 a.m.; 7:50 a.m.; 7:55 a.m.; 8:00 a.m.; 8:05 a.m.; 8:10 a.m.; 8:15 a.m.; 8:20 a.m.; 8:25 a.m.; 8:30 a.m.; 8:35 a.m.; 8:40 a.m.; 8:45 a.m.; 8:50 a.m.; 8:55 a.m.; 9:00 a.m.; 9:05 a.m.; 9:10 a.m.; 9:15 a.m.; 9:20 a.m.; 9:25 a.m.; 9:30 a.m.; 9:35 a.m.; 9:40 a.m.; 9:45 a.m.; 9:50 a.m.; 9:55 a.m.; 10:00 a.m.; 10:05 a.m.; 10:10 a.m.; 10:15 a.m.; 10:20 a.m.; 10:25 a.m.; 10:30 a.m.; 10:35 a.m.; 10:40 a.m.; 10:45 a.m.; 10:50 a.m.; 10:55 a.m.; 11:00 a.m.; 11:05 a.m.; 11:10 a.m.; 11:15 a.m.; 11:20 a.m.; 11:25 a.m.; 11:30 a.m.; 11:35 a.m.; 11:40 a.m.; 11:45 a.m.; 11:50 a.m.; 11:55 a.m.; 12:00 a.m.; 12:05 a.m.; 12:10 a.m.; 12:15 a.m.; 12:20 a.m.; 12:25 a.m.; 12:30 a.m.; 12:35 a.m.; 12:40 a.m.; 12:45 a.m.; 12:50 a.m.; 12:55 a.m.; 1:00 a.m.; 1:05 a.m.; 1:10 a.m.; 1:15 a.m.; 1:20 a.m.; 1:25 a.m.; 1:30 a.m.; 1:35 a.m.; 1:40 a.m.; 1:45 a.m.; 1:50 a.m.; 1:55 a.m.; 2:00 a.m.; 2:05 a.m.; 2:10 a.m.; 2:15 a.m.; 2:20 a.m.; 2:25 a.m.; 2:30 a.m.; 2:35 a.m.; 2:40 a.m.; 2:45 a.m.; 2:50 a.m.; 2:55 a.m.; 3:00 a.m.; 3:05 a.m.; 3:10 a.m.; 3:15 a.m.; 3:20 a.m.; 3:25 a.m.; 3:30 a.m.; 3:35 a.m.; 3:40 a.m.; 3:45 a.m.; 3:50 a.m.; 3:55 a.m.; 4:00 a.m.; 4:05 a.m.; 4:10 a.m.; 4:15 a.m.; 4:20 a.m.; 4:25 a.m.; 4:30 a.m.; 4:35 a.m.; 4:40 a.m.; 4:45 a.m.; 4:50 a.m.; 4:55 a.m.; 5:00 a.m.; 5:05 a.m.; 5:10 a.m.; 5:15 a.m.; 5:20 a.m.; 5:25 a.m.; 5:30 a.m.; 5:35 a.m.; 5:40 a.m.; 5:45 a.m.; 5:50 a.m.; 5:55 a.m.; 6:00 a.m.; 6:05 a.m.; 6:10 a.m.; 6:15 a.m.; 6:20 a.m.; 6:25 a.m.; 6:30 a.m.; 6:35 a.m.; 6:40 a.m.; 6:45 a.m.; 6:50 a.m.; 6:55 a.m.; 7:00 a.m.; 7:05 a.m.; 7:10 a.m.; 7:15 a.m.; 7:20 a.m.; 7:25 a.m.; 7:30 a.m.; 7:35 a.m.; 7:40 a.m.; 7:45 a.m.; 7:50 a.m.; 7:55 a.m.; 8:00 a.m.; 8:05 a.m.; 8:10 a.m.; 8:15 a.m.; 8:20 a.m.; 8:25 a.m.; 8:30 a.m.; 8:35 a.m.; 8:40 a.m.; 8:45 a.m.; 8:50 a.m.; 8:55 a.m.; 9:00 a.m.; 9:05 a.m.; 9:10 a.m.; 9:15 a.m.; 9:20 a.m.; 9:25 a.m.; 9:30 a.m.; 9:35 a.m.; 9:40 a.m.; 9:45 a.m.; 9:50 a.m.; 9:55 a.m.; 10:00 a.m.; 10:05 a.m.; 10:10 a.m.; 10:15 a.m.; 10:20 a.m.; 10:25 a.m.; 10:30 a.m.; 10:35 a.m.; 10:40 a.m.; 10:45 a.m.; 10:50 a.m.; 10:55 a.m.; 11:00 a.m.; 11:05 a.m.; 11:10 a.m.; 11:15 a.m.; 11:20 a.m.; 11:25 a.m.; 11:30 a.m.; 11:35 a.m.; 11:40 a.m.; 11:45 a.m.; 11:50 a.m.; 11:55 a.m.; 12:00 a.m.; 12:05 a.m.; 12:10 a.m.; 12:15 a.m.; 12:20 a.m.; 12:25 a.m.; 12:30 a.m.; 12:35 a.m.; 12:40 a.m.; 12:45 a.m.; 12:50 a.m.; 12:55 a.m.; 1:00 a.m.; 1:05 a.m.; 1:10 a.m.; 1:15 a.m.; 1:20 a.m.; 1:25 a.m.; 1:30 a.m.; 1:35 a.m.; 1:40 a.m.; 1:45 a.m.; 1:50 a.m.; 1:55 a.m.; 2:00 a.m.; 2:05 a.m.; 2:10 a.m.; 2:15 a.m.; 2:20 a.m.; 2:25 a.m.; 2:30 a.m.; 2:35 a.m.; 2:40 a.m.; 2:45 a.m.; 2:50 a.m.; 2:55 a.m.; 3:00 a.m.; 3:05 a.m.; 3:10 a.m.; 3:15 a.m.; 3:20 a.m.; 3:25 a.m.; 3:30 a.m.; 3:35 a.m.; 3:40 a.m.; 3:45 a.m.; 3:50 a.m.; 3:55 a.m.; 4:00 a.m.; 4:05 a.m.; 4:10 a.m.; 4:15 a.m.; 4:20 a.m.; 4:25 a.m.; 4:30 a.m.; 4:35 a.m.; 4:40 a.m.; 4:45 a.m.; 4:50 a.m.; 4:55 a.m.; 5:00 a.m.; 5:05 a.m.; 5:10 a.m.; 5:15 a.m.; 5:20 a.m.; 5:25 a.m.; 5:30 a.m.; 5:35 a.m.; 5:40 a.m.; 5:45 a.m.; 5:50 a.m.; 5:55 a.m.; 6:00 a.m.; 6:05 a.m.; 6:10 a.m.; 6:15 a.m.; 6:20 a.m.; 6:25 a.m.; 6:30 a.m.; 6:35 a.m.; 6:40 a.m.; 6:45 a.m.; 6:50 a.m.; 6:55 a.m.; 7:00 a.m.; 7:05 a.m.; 7:10 a.m.; 7:15 a.m.; 7:20 a.m.; 7:25 a.m.; 7:30 a.m.; 7:35 a.m.; 7:40 a.m.; 7:45 a.m.; 7:50 a.m.; 7:55 a.m.; 8:00 a.m.; 8:05 a.m.; 8:10 a.m.; 8:15 a.m.; 8:20 a.m.; 8:25 a.m.; 8:30 a.m.; 8:35 a.m.; 8:40 a.m.; 8:45 a.m.; 8:50 a.m.; 8:55 a.m.; 9:00 a.m.; 9:05 a.m.; 9:10 a.m.; 9:15 a.m.; 9:20 a.m.; 9:25 a.m.; 9:30 a.m.; 9:35 a.m.; 9:40 a.m.; 9:45 a.m.; 9:50 a.m.; 9:55 a.m.; 10:00 a.m.; 10:05 a.m.; 10:10 a.m.; 10:15 a.m.; 10:20 a.m.; 10:25 a.m.; 10:30 a.m.; 10:35 a.m.; 10:40 a.m.; 10:45 a.m.; 10:50 a.m.; 10:55 a.m.; 11:00 a.m.; 11:05 a.m.; 11:10 a.m.; 11:15 a.m.; 11:20 a.m.; 11:25 a.m.; 11:30 a.m.; 11:35 a.m.; 11:40 a.m.; 11:45 a.m.; 11:50 a.m.; 11:55 a.m.; 12:00 a.m.; 12:05 a.m.; 12:10 a.m.; 12:15 a.m.; 12:20 a.m.; 12:25 a.m.; 12:30 a.m.; 12:35 a.m.; 12:40 a.m.; 12:45 a.m.; 12:50 a.m.; 12:55 a.m.; 1:00 a.m.; 1:05 a.m.; 1:10 a.m.; 1:15 a.m.; 1:20 a.m.; 1:25 a.m.; 1:30 a.m.; 1:35 a.m.; 1:40 a.m.; 1:45 a.m.; 1:50 a.m.; 1:55 a.m.; 2:00 a.m.; 2:05 a.m.; 2:10 a.m.; 2:15 a.m.; 2:20 a.m.; 2:25 a.m.; 2:30 a.m.; 2:35 a.m.; 2:40 a.m.; 2:45 a.m.; 2:50 a.m.; 2:55 a.m.; 3:00 a.m.; 3:05 a.m.; 3:10 a.m.; 3:15 a.m.; 3:20 a.m.; 3:25 a.m.; 3:30 a.m.; 3:35 a.m.; 3:40 a.m.; 3:45 a.m.; 3:50 a.m.; 3:55 a.m.; 4:00 a.m.; 4:05 a.m.; 4:10 a.m.; 4:15 a.m.; 4:20 a.m.; 4:25 a.m.; 4:30 a.m.; 4:35 a.m.; 4:40 a.m.; 4:45 a.m.; 4:50 a.m.; 4:55 a.m.; 5:00 a.m.; 5:05 a.m.; 5:10 a.m.; 5:15 a.m.; 5:20 a.m.; 5:25 a.m.; 5:30 a.m.; 5:35 a.m.; 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Editorial Notes.

Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

—Selected.

DON'T neglect the poor, the sick and the impotent. Let every preacher remember this sacred obligation to visit and relieve them.

THE religion of the Lord Jesus Christ means, personal salvation from all sin, and the conquest of the world, the flesh and the devil.

ALL subscribers desiring a change in their address should notify us, giving their old as well as their new address. Pastors who have been moved by their conferences will especially take notice.

NO church can be considered alive and accomplishing its mission that fails to report accessions and conversions every year. Work for it, pray for it, and live for it; and the Master's promise is that he will abundantly answer every such petition.

OUR people ought to be careful in making their contracts for the coming year. If cotton only brings half price then those who have land can only pay half the price for rent. The sure way to make sure of the future is to be very cautious about all bargains, and not agree to pay more than is right and just. The lower the price of cotton the lower must be the rent.

THERE is a universal protest on the part of all our people against the separate car law. They know and everybody else ought to know that it inflicts a great wrong on worthy and decent persons who are compelled to use the railroads. How it can be that any Christian people, even if they are white can approve this wicked legislation is more than we can understand. We wish it distinctly understood that we will labor for the abrogation of this disgraceful law until we succeed.

IN hard times every family ought to have a good garden. In fact, this ought to be the custom of all families living in the country whether the times are good or bad. It is an easy thing to plant and tend a garden. It does not cost much for the seeds. Peas, beans, potatoes, cabbages and all kinds of garden vegetables can be raised with a small amount of time and labor. All these things greatly help in the support of the family. Our people ought to learn to raise their own food and not be compelled to buy of the merchants. The surest way to be independent is to follow the course above indicated.

To Our Members Coming South As Residents or Visitors.

Greeting in the Name of the Lord and of the Church, Whose Parish is the World!

The time has come in our great country when the old lines made by slavery and war should be obliterated by a Christianity that has never been trammelled or embittered by sectional spirit. To this providential mission our beloved church is now called. There are reasons why we are as much needed, possibly more, in the South to-day, than in New England or the West. The Methodism of John Wesley stood for human liberty and the spiritual and temporal elevation of all the people. Ours is the only Methodism in the South that always has been, and still is, steadfast to these Christ-like principles. Hundreds and thousands of our people in coming South have instinctively felt this. They have asked for the "old church," and the result is that in many sections of the South to-day its blessed influence is felt and seen in the transformation of whole communities.

Love of country, love of humanity—love of God—all appeal to us to be loyal to that church which has led us to the Saviour, and which ever remembers that "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

We trust that the prosperity to which you have been accustomed in your old homes will not lead you to shun or neglect even the poorest of your brethren, remembering that St. James has said that "God has chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him." Seek out your own—the only Methodist Episcopal Church—whether you come as residents or visitors. Bring your church letters with you and join your own church. If the Methodist Episcopal Church ever had a distinctive, providential mission, it has it here.

Unite then, with us in working together with God for the upbuilding of his cause in this Southland.

Wm. P. McLaughlin,
P. E. English, French, Scandinavian and Italian Missions,
New Orleans, La.

W. H. Oline,
P. E. Lake Charles District,
Louisiana Conference.

G. E. Cunningham,
P. E. Little Rock District, Arkansas Conference.

W. C. Evans,
P. E. Ft. Smith District, Arkansas Conference.

A. J. Taylor,
P. E. Harrison District, Arkansas Conference.

O. H. Newell,
P. E. De Funiak District, Alabama Conference.

John B. Miller,
P. E. South Alabama District, Alabama Conference.

W. I. Powell,
P. E. Birmingham District, Alabama Conference.

L. D. Ellington,
P. E. South Georgia District, Georgia Conference.

W. A. Cooper,
P. E. Clarendon District, Austin Conference.

F. M. Green,
P. E. Hamilton District, Missouri Conference.

Thos. W. Brown,
P. E. Clyde District, Blue Ridge Conference.

R. L. Thompson,
P. E. Chillicothe District, Missouri Conference.

J. J. Bentley,
P. E. St. Joseph District, Missouri Conference.

O. Deshler,
P. E. Maysville District, Missouri Conference.

O. M. Martin,
P. E. St. Louis District, St. Louis Conference.

L. O. Sappenfield,
P. E. Lebanon District, St. Louis Conference.

A. J. Porter,
P. E. Alexandria District, Virginia Conference.

Geo. W. Jarvis,
P. E. Athens District, Holston Conference.

J. J. Robinette,
P. E. Knoxville District, Holston Conference.

John S. Petty,
P. E. Chattanooga District, Holston Conference.

E. L. Shepard,
P. E. Louisville District, Kentucky Conference.

Benj. F. Whiteman,
P. E. Lexington District, Kentucky Conference.

H. J. Ramey,
P. E. Ashland District, Kentucky Conference.

Meeting of the Book Committee.

The Book Committee convened for its annual session at the Mission Rooms in New York on Wednesday, Feb. 10; only two members were absent, and one of these, A. Shinkle, was at the hotel in the city detained by illness. L. O. Queal was elected temporary chairman.

Reports from the Eastern and Western sections of the Book Concern showed largely increased sales, and larger profits than in any previous year. Out of these profits the sum of \$125,000 was set apart to be divided among the Annual Conferences for the benefit of conference claimants. This is \$5,000 more than was devoted to this purpose last year.

The expenditures from the Episcopal Fund were nearly \$4,000 more than the receipts, showing clearly that greater effort is needed in securing collections for this fund.

Nearly all the church periodicals were represented as being in a flourishing condition, having large subscription lists, and returning good profits. The new paper, the *Epworth Herald*, gave a most gratifying exhibit in its large and increasing list of subscribers, and in its general popularity and success.

An able committee was appointed to co-operate with the commission of the General Conference to secure funds to meet the expenses of that body at its coming session in Omaha.

A suggestion was presented and referred to the General Conference as to changing the name of the Book Agents to "Methodist Publishing Agents" or "Managers."

The death was reported of Dr. B. St. James Fry, editor of the *Central Christian Advocate*, of St. Louis, Mo. Appropriate resolutions were offered, and touching tributes paid to his memory. The agents at Cincinnati were instructed to provide for the paper, using force already in their employ, and to keep the name of Dr. Fry in connection with it until the election of a successor by the General Conference, and to pay to his family the salary until the close of the quadrennium.

Provisions were made for a complete report of the doings of the committee during the four years at the coming General Conference.

After a very harmonious and pleasant session the meeting adjourned Thursday afternoon. Much regret was expressed at the absence from the session of its venerable and beloved chairman, Amos Shinkle, but his place was most acceptably filled by Dr. Queal.

GEORGE S. CHADBURN,
Secretary.

The Committee Tribute to Benjamin St. James Fry, D.D.

Thrice within this quadrennium death has invaded our editorial ranks. Following closely on the translation of the gifted and la-

mented Baylis, editor of the *Western Christian Advocate*, came that of the heroic and beloved Krebbiel, assistant editor of the *Apologist*. Now, unwarmed, Rev. Benjamin St. James Fry, D.D., editor of the *Central Christian Advocate*, is summoned in the zenith of his career. The awe of mingled surprise and sorrow is upon us. For twenty years Dr. Fry has been in attendance upon the meetings of this committee, winning our hearts by the gentleness and sweetness of his spirit, commanding our respect by the strength and culture of his intellect, stimulating our piety by the simplicity and vigor of his faith.

In all that relates to the interests of the religious press we found his experience and judgment invaluable. His natural gifts and careful training for the editorial work, and his single-eyed devotion to the only ambition he ever cherished—the making of himself a great editor—enabled him to realize the success to which he aspired. By us and by our fellow editors, both in our own and other churches, he was conceded a conspicuous place in the front rank of religious journalism. And yet he coveted earnestly these best gifts only for the greater service they would enable him to render the cause of God as represented in his church. As has been truly said of him: "He was more ambitious to make a good paper than to conduct a large paper. His editorial aim was edification rather than display. He set truth before rhetoric and instruction before labored dissertation."

Equal to the greatest duties and most critical emergencies, and always meeting them, he has cheerfully discharged the exacting and oft-times petty details of official and private life, true to the spirit of the last words traced by his consecrated pen: "We miss the greatest blessing of this life by failing to do little things, or those which seem of least importance."

Few men were better versed in Methodist history and the development of Methodist polity. Though not an obtrusive champion of his own views on the floor of the General Conference, yet the fulness and accuracy of his information and his disinterested devotion to the church gave a potency to his counsels wielded by few and exceeded by none.

We will cherish his memory, emulate his virtues, follow his faith, and meet him in the skies.

We would assure the stricken wife and children of our prayerful sympathy, and join the church at large in praying that the General Conference may be divinely guided in choosing as a successor to Dr. Fry a man like him in learning and love, in conscience and courage, in loyalty to the church and devotion to God.

DAVID H. MOORE.
T. M'K. STUART.
E. W. S. PECK.

Pensions for Our Comrades.

REV. JAY BENSON HAMILTON.

A nation does not enervate her soldiers by pensioning her crippled heroes. Wise and generous provision for the care of her broken down soldiery only makes the effective rank and file more resolute and heroic. May not the church learn wisdom from the State? It is not provision for the necessity of the aged minister, but the lack of it, which makes cowards out of heroes. Many a man heroically holds to duty without flinching, whose only reason is dread of penny in old age. While we are planning for greater efficiency in every department of our church work, is it not time that our wisest statesmen should consider this problem which

has been so long neglected? Is it not the most vital issue of this hour that we shall round out into perfect outline, develop into complete symmetry, and put into immediate operation, the skeleton plan which remains as the antique relic of our earlier days? We will find to our surprise that we do not need much that is new. We need only return to the principle of primitive Methodism and create such a system as will carry it out in these modern times. The basis of the plan of the future will be the soul of the plan of the past, comradeship. If we may reestablish the fraternity and equality of the fathers which made the veteran an equal sharer with his brethren in the right of support, we will find that we are near the end of the solution of the problem.

Upper Mississippi Conference Notes.

BY REV. T. COTTON.

I mail these notes a week after conference. They are written as a sort of supplement to the regular minutes, an abstract of which, I presume, has been received by the SOUTHWESTERN.

We were greatly favored in episcopal labor and supervision, having the attendance of Bishops Merrill and Walden.

It is well known that Bishop Merrill had only partially recovered from a very severe and dangerous illness; hence the necessity for the company and aid of his vigorous and somewhat younger colleague, Bishop Walden, who seemed to be the embodiment of ruddy health, and that hardness which comes from travel and exposure in many climates.

Bishop Merrill, though his appearance indicated great feebleness of body, took such part in the work of the conference as his strength would permit, and favored us on several occasions with brief, but wise and weighty remarks. This was especially the case at the ordination service, and just previous to the reading of the appointments. Notwithstanding bodily suffering and feebleness, such is the natural vigor and activity of his mind, that, during his recent severe illness, he wrote a book (just published), on the "Organic Union of American Methodism." It is characterized by the author's usual clearness and ability, as well as by a most candid and genial spirit.

Bishop Walden is remarkable for his untiring vigilance in guarding and enforcing every point of the Discipline, great or small; he is a typical business man, consecrated to the service of God and his church; his exhortations were both spiritual and practical; his brief morning lectures embraced a variety of topics, relating to a Methodist preacher's success, and were well worthy of remembrance and application.

His sermon on Sabbath morning was a masterly presentation of the true foundation of the Christian faith. Though delivered in a calm, conversational style, it awakened strong religious emotion in the congregation.

The addresses of the distinguished visitors were eloquent and inspiring; I can only mention the speakers, Drs. Hartzell and Payne, President Hickman, of Clark University, Atlanta; Dr. E. L. Parks, of the Gammon School of Theology, and Dr. A. E. P. Albert, editor of the SOUTHWESTERN.

The election for General Conference delegates passed off quickly and was managed with great intelligence. W. McDonald and J. C. Eckles were elected on first ballot; both good and worthy selections.

On Sabbath afternoon, seven deacons and five elders were or-

dained. At night, the missionary sermon was preached by Rev. R. Sewell, Presiding Elder of Tupelo district.

On Monday, at 12:30, this body of faithful laborers in our Lord's vineyard received their appointments, and started with apparent cheerfulness to begin the labors, trials, sufferings, and we trust, the triumphs of another year.

This is a new conference. Its second session has just closed; yet there are six Presiding Elder districts and something over one hundred pastoral charges. The Methodist Episcopal Church, including both the Mississippi and Upper Mississippi Conferences, has about thirty thousand members in the State, with not less than three hundred thousand colored people, who are accessible to its evangelizing and educational agencies. Who can estimate the good accomplished and possibilities of the future?

I cannot refrain from making honorable mention of the pastor and his people at Columbus. The announcement of Bro. Wilson's return to the charge was received with applause. He is deservedly popular. In addition to his able pulpit work, he has conducted a primary and normal school of two hundred pupils without a cent of aid from the Freedmen's Aid Society, and with very slender pay from tuition. Besides this, a semi-monthly paper is conducted by the Presiding Elder, Bro. Eckles, and Bro. Wilson.

The church building reflects great credit on all concerned. A capacious, well built and elegant church; well lighted, carpeted and well kept; a good choir, led by a competent young lady organist, and lastly, these colored people, most of them very poor, deserve honor for their generous hospitality.

West Texas Conference Preachers' Convention.

Rev. C. P. Westbrook, of the West Texas Conference, has sent us a call for a Preachers' Convention to meet at Waco. All the ministers are requested to write to Rev. C. P. Westbrook, what they think of the movement.

Committee of Invitation—M. O. Cavenas, Waco; A. Jackson, Dallas; N. J. Johnson, Hubbard; W. J. Mitchell, Marlin; M. Smith, Oakland.

Welcome address, M. C. Cavenas; response by W. J. Mitchell.

Committee of arrangements—Ministerial: M. C. Cavenas, G. Norman, D. C. Lacy, P. Bennett, J. T. Gibbons, G. W. Brothers, A. M. Mason, P. M. Carmichael, A. Brown. Laymen: B. J. Henry, M. T. Henry, Felix Love, Baxter Thomas, O. C. Carroll, G. Pinkard, Samuel Deckard.

City Church Notes.

[Brief items of news from the city churches will be welcome either handed us by pastors or laymen.]

The revival at First Street Church will continue all this week. Fifteen have been converted (one from Romanism), and the altar is crowded every night. Sister Mary Karnik is assisting the pastor, Rev. T. G. Montgomery.

Mrs. R. Fisher, manager of South New Orleans district, and Mrs. O. Matthews, organized an auxiliary of the W. H. M. Society in Haven Chapel, Jan. 11, with Mrs. W. S. Harris as president; Mrs. Lane, treasurer; Miss P. Brewer, secretary.

THE joys of salvation! What wonderful comfort; what a privilege it is! The Lord help us to receive it, and to partake of the joys it affords.

Letters from the Districts.

Colored Teachers' Institute at Dover, Delaware.

The Ninth Annual Institute of Colored Teachers of the State convened in Burton's Hall on Wednesday, with Prof. Connell in the chair. The convention was opened with devotional exercises, led by Rev. I. Jarvis. T. Marsh Williams and Dr. Blum made addresses which were well received.

The faculty of instructors were: Prof. Wm. L. Gooding, principal of Wilmington Conference Academy, Dover, subject: English and the teaching of English.

Prof. J. E. Carroll, principal of Dover Public Schools, Spelling and geography.

Prof. C. O. Tindall, superintendent of Free Schools in Kent county, Diagraming.

Prof. H. D. Griffin, superintendent of Free Schools in New Castle county, Address.

Prof. G. H. Gray, superintendent of Free Schools in Sussex county, School government.

Prof. Wesley Webb, president Delaware State College for Colored Students, Dover, Industrial training.

The teachers numbering about eighty were examined on Thursday morning. Thursday afternoon the formal opening of the college for colored students took place. The teachers by special invitation attended in a body. At 2 o'clock the exercises for opening a new era and making a new epoch in the history of Delaware, as well as the formal opening of the college were begun. Prayer by Rev. J. B. Campbell of Camden.

Among the speakers were the Hon. Chas. B. Love, H. C. Conrad, Thos. B. Smith of the Legislature and his colleagues, Secretary of State Marvel, Revs. Rawlin and Moore of the M. E. Church, Dr. W. D. Cook of Wilmington, Prof. Webb, president of the college, Gray, Tindall and Griffin, superintendents of Free Schools, E. J. Waring of Baltimore, a prominent colored lawyer, one of the first admitted to practice in the State.

Mr. Waring is an eloquent speaker and held his audience spell bound over twenty minutes. He spoke of the little diamond State of Delaware as being behind all other States heretofore, but on the occasion which they had assembled, she had put herself on the roll with other States of our Union.

In the evening the institute had a very interesting program, at which time lawyer Waring addressed the teachers on the subject, Denominated Thoughts. He showed that failing to think was one of our failures to obtain an education, and that thinking was one process by which we obtained knowledge.

It was said by some who always attended the institute, never before in its history has there been such an able, masterly and eloquent address delivered. Essays, solos, recitations and so on, were well rendered and reflected much credit upon the institution.

C. E. HEMSELEY.
Delaware Conference, Georgetown, Delaware.

For an impoverished condition of the blood and loss of vitality, take Ayer's Sarsaparilla.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, that all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

H. J. Wright, Donaldsonville, La.

On the eve of leaving for the Annual Conference, January 11, the members and friends stormed us with a pond party. Many things in the grocery line were brought, and a good time was had until after midnight on the eve of departure, January 12. Mrs. Ann Lawrence presented her pastor

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You can cure yourself in a few days with our new and simple method of treatment. Medicine used locally and gives immediate relief. Sent by mail for \$1. Special treatment and extra large package of Cure sent. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE MEDICINE CO. Box 703 Cincinnati, O.

with a beautiful bound volume of "The Beautiful Story of Jesus," on his fortieth birthday.

On my return after having been reappointed here by Bishop Mallicien, I was greeted with another storming crowd, members and friends of the pastor and St. Peter M. E. Church. Many things were brought by this crowd. It meant welcome, thrice welcome! The goods and company were appreciated.

G. A. Shanklin, Lampasas, Tex.

I have entered my work with renewed zeal and energy. This is my fourth year on this work. I have received four into the church since conference. I regret that I cannot be at one place long enough to inspire life and energy in the Sunday schools. It is 85 miles from one end of my work to the other, 55 to be traveled by stage route. But the watchword is, "Go and I will be with you even unto the end of the world." I shall give the SOUTHWESTERN a thorough canvassing, sending in all the names that will pay cash.

The White Rock Charge, of the Lovelady, Texas, Circuit, M. Q. A. Fuller, pastor, raised \$50 last quarter to repair the parsonage, paid the Presiding Elder in full for the quarter, and did well otherwise.

Rev. and Mrs. Tenola Edwards, of Brenham, Texas, were agreeably surprised Jan. 27, by their many friends. They brought many good things with them, for which the Elder and his wife return many thanks, and ask them to call again.

W. H. Perkins, Radford, Va.

This is my fourth year at Radford, and I have been very successful. My people have worked and built them a church. We have only 30 members. We raised since conference, \$152.85. Our church needs \$500 more to complete it. Will some of our friends donate something to help us out? If so, please send to W. H. Perkins, Radford, Va.

It is Not What We Say
But what Hood's Sarsaparilla does, that makes it sell, and has given it such a firm and lasting hold upon the confidence of the people. The voluntary statements of thousands of people prove beyond question that this preparation possesses wonderful medicinal power.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Our Children's Legion.
For Our Boys and Girls.

BY UNCLE CEPHAS.

How To Remember.

The American Grocer gives the following advice, which every young man will do well to remember: "A successful business man says there were two things which he learned when he was eighteen, which were ever afterward of great use to him, namely, 'Never to lose anything, and never to forget anything.'"

"An old lawyer sent him with an important paper, with certain instructions what to do with it. 'But,' inquired the young man, 'suppose I lose it; what shall I do then?'"

"You must not lose it."
"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it!"

"This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say:

"When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think about it again.'"

"I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, 'I forgot it.' I told him that would not answer. If he was sufficiently interested he would be careful to remember. It was because he did not care enough that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind, which he cured."

Dear Uncle Cephas: I am nine years old, and I go to school. I can write and I mean to be an intelligent man some day. I have seven little brothers, but no little sister. Please tell me who lived to be the oldest man and died before his father? My grandma is a subscriber for your paper and I love to read it.

Your Nephew
LURED FILMORE.
Victoria, Texas.

Dear Uncle Cephas: I am nine years old, and I go to school. My pastor, Rev. B. F. Smith, is a good man. I am living with my grandma. She reads the SOUTHWESTERN every week, and I try to read it too.

Your Niece,
GEORGIE CAMPBELL.
Victoria, Texas.

Dear Uncle Cephas: I am twelve years old. My sister and others have written you many letters and I thought I would write. We have a very nice Sunday school here. My father is superintendent. He has been to the Annual Conference. My brother is my teacher. Rev. S. Ray is my pastor.

Your Niece,
MARY LEE BROWN.
Collinsville, Ala.

Dear Uncle Cephas: I am fifteen years old. I have a little sister who is 8 years old. I have a little brother who is 12 years old. My father belongs to the M. E. Church, and my mother belongs to the A. M. E. Church.

Your Niece,
BERTHA F. WILLIAMS.
Mobile, Ala.

Dear Uncle Cephas: This is my first attempt to write to you. I am a boy 12 years old. I go to school every day. My teacher's name is Georgia Williams. My studies are third reader, geography and arithmetic. I go to Sunday school. My teacher is Miss Susan Earle, of the Warren Street M. E. Church. My pastor is H. Nelson.

Your Nephew,
PERCY HOWARD WILLIAMS.
Mobile, Ala.

Books and Current Literature.

The eighth number (February) of the Illustrated World's Fair contains a page article and portrait of Dr. Lester E. Keeley, of Dwight; a page article and portrait of Rev. Dr. Radford, of Denver; poems and sketches by Madison J. Cawein, Anna Oldfield Wiggs, Gertrude E. Wall, and other authors. Important rules are printed. The illustrations sustain the high reputation of this magazine for enterprise, and include a panoramic scene of Jackson Park. \$2.50 a year; single copies, 25c. J. N. Halligan, McVicker's Building, Chicago, Ill.

President Burns, of Alcorn Agricultural and Mechanical College, Rodney, Miss., has favored us with a copy of the Biennial Report of that institution for 1890. It displays the splendid management and prosperity of that institution. A careful perusal of the report by the proper authorities in other States, would lead them to the conclusion that such institutions for colored youths can safely be entrusted to the care of colored presidents and faculties.

Life of Chas. H. Spurgeon.—A Towering Giant Has Fallen.

The great London preacher has passed away, and the Christian world is in mourning. In him the model preacher, the devoted pastor, the beloved college president, the voluminous writer, the successful editor, the Napoleon of holy warfare is dead.

His big heart encompassed all creeds and all mankind. His sermons and writings have been translated into every language. His

name is a household word in every Christian family throughout the civilized world. He was undoubtedly the best known and best loved man on earth. For combined strength of character, reach of influence, practical common sense, knowledge of men, depth of piety, and earnest zeal, the world has never known his equal.

He belongs to no creed. His beneficences have gone to poor ministers of all denominations, and in all his public work.

The breath of scandal never touched him. Since the days of the "Son of Man" upon earth there has not lived a more simple, pure or stainless character.

His life is not one to be read once and laid aside, but as one of his former pupils who is now a great evangelist, said: "It will sharpen the intellect, feast the soul and quicken the whole man with the purest thought, keenest wit, richest experience and truest philosophy."

Every Christian family should have this book. It is full of intensest interest, pure and wholesome, spicy and rich from beginning to close.

500 pages. Price, \$1.50. Published by Franklin Publishing Company, 157 York street, Savannah, Ga. Agents wanted everywhere.

The only American editions of Miss Swan's books are now appearing from the press of the Western Methodist Book Concern. The following are ready:

Who Shall Serve? 12mo. Clo. 442 pages. \$1. Illustrates the only true solution of the problem of the relation between labor and capital. A thrilling story.

Sheila. 12mo. Clo. 379 pages. 90c. Its heroine, a Scottish lass, whose strong, pure character impresses itself for good upon rich and poor alike.

The Ayres of Studleigh. 12mo. Clo. 318 pages. 90c. A story of heroism on the battle-field and in the no less trying hours of peace.

Briar and Palm. 12mo. Clo. 318 pages. 90c. Illustrates the certain reaping of what is sown by careless youth. The unobscured life by a consecration to noblest purposes.

Gates of Eden. 12mo. Clo. 317 pages. One of Miss Swan's best. A book for young men. Illustrates the fact that true genius is a genius for patient work.

Doris Cheyne. 12mo. Clo. 322 pages. 90c. It illustrates the power of one unselfish life to bless and actually transform all about it.

Maitland of Lanreaston. 12mo. Clo. 447 pages. 90c. The beautiful story of a family. True to life. A valuable book for the home library.

St. Veda's. 12mo. Clo. 320 pages. Sur, though sometimes to human seeming slow, righting of all wrong, by the hand of an all-seeing Providence.

Hazell & Sons, Brewers. 12mo. Clo. 250 pages. 75c. A charming and thrilling temperance story.

Urolia Vivian. 12mo. Clo. 256 pages. 75c. A splendid story for young ladies. Portrayal of the possibilities of a life willing to be useful.

Robert Martin's Lesson. 12mo. Clo. 166 pages. 60c. It illustrates the fruitfulness of any religious work not prompted and directed by the Spirit of Christ.

Across Her Path. 12mo. Clo. 192 pages. 60c. Illustrates the folly of building for the years upon any foundation except the truth.

Dorethea Kirke. 12mo. Clo. 166 pages. 45c. Intensely spiritual, yet without a shadow of bigotry.

Address, Cranston & Stowe, importers, publishers, booksellers, and stationers, 190 West Fourth Street, Cincinnati, O.; 57 Wash-

ington Street, Chicago, Ill.; 1505 Lucas Place, St. Louis, Mo.

The most timely article in the February Century is the one written by Mr. C. O. Buell, assistant editor of the magazine, which records the results of a personal investigation by him, in behalf of the readers of the Century, into the history, methods and designs of a just now notorious institution. The title of the paper is "The Degradation of a State; or, the Charitable Career of the Louisiana Lottery." Mr. Buell goes back to the time when the lottery interests of the country were centered in New York City, and shows that the Louisiana Lottery was established for the benefit of New York gamblers and lottery dealers. The article describes the people who have been the chief beneficiaries of this extensive gambling institution, and exposes the methods of bribery and political corruption by which the franchise was obtained, and is maintained. This number is also made notable by a posthumous story by Walcott Balestier, who is the co-author with Mr. Kipling of The Naulahka. Captain Francis V. Greene, late of the regular army, who now holds a commission as major in the militia, contributes an important illustrated paper on The National Guard. Apropos of Washington's Birthday, Mr. Charles Henry Hart, of Philadelphia, has an illustrated paper giving hitherto unpublished portraits of General and Mrs. Washington and Nelly Custis. Dr. Whately's concluding paper on The Jews in New York, is strikingly illustrated by a group of five artists, and contains information on this very timely and interesting subject never before gathered together. There are poems by Frank Dempster Sherman, Clinton Scollard, Richard E. Burton, Beattie Chandler, Katharine Lee Bates, Charles J. O'Malley, and others. In Topics of the Time are editorials entitled "Will an American State be Guilty of Suicide?" "A 'Cheap Money' Hand Book," and "The Metropolitan Museum."

FITS.—All fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Nervousness, headache, dizziness, and all nervous troubles cured. Treatise and \$1.00 bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

The soul that lives ascends frequently and runs familiarly through the streets of the heavenly Jerusalem, visiting the patriarchs and prophets, and admiring the army of martyrs. So do thou lead on thy heart and bring it to the place of the great King.—Richard Baxter.

The first step which a man takes in the direction of his own overthrow is not to do some overt act of evil; a boat that lies on the water's edge does not begin to wreck itself by thrusting itself out abruptly into the current; it begins by half lying on the beach and letting the current play with it. If it is chained to the rock no harm can come to it; mischief begins when it half lies on the beach and half floats on the water. The trouble with people is that they are drifting. They are the chip on the wave instead of the watch-tower on the shore.—Rev. C. H. Parkhurst, D.D.

Peter was not afraid of all the mob that came to take his Master, but he was afraid to be laughed at. One of the biggest lions in this world is ridicule.

You can't do much toward winning others to Christ until you have given your own heart freely to him.

Every one knows that the recuperative power of nature is very great. But not every one knows that this fact is the foundation for the greatest discovery of modern science for the relief and restoration of suffering humanity.

DRS. STARKEY & PALEN'S COMPOUND OXYGEN is the natural air which keeps us alive, enriched with more oxygen (its life-giving element) and magnetized.

This agent, administered by their method, has a healing and building power so great as to tax credulity. But 23 years of success, and over 60,000 recorded cases, will convince convincing people. Are you of this class?

The method, practice and proof will come to you in book form for the asking. Wake up! Or if awake, make the wisest use of your time.

Drs. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa.

120 Sutter St., San Francisco, Cal.

66 Church St., Toronto, Canada.



Wake Up!

Every one wakes up sooner or later. Its element of time that gives the act interest—in time, or behind time is the question. Particularly is this true of those in poor health. To such, time is life as well as money.

Every one knows that the recuperative power of nature is very great. But not every one knows that this fact is the foundation for the greatest discovery of modern science for the relief and restoration of suffering humanity.

DRS. STARKEY & PALEN'S COMPOUND OXYGEN is the natural air which keeps us alive, enriched with more oxygen (its life-giving element) and magnetized.

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With a Hoe, SOW FERRY'S SEEDS and nature will do the rest.
Seeds largely determine the harvest—always. A book full of information about Gardens—how and what to raise, etc., sent free to all who ask for it. Ask today.
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Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervous Debility, General Debility. Physicists recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallicien, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE.

Office: 139 Poydras street.

ST. CHARLES AVENUE CHURCH—Rev. R. L. Crawford pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. Hiram Wilson, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

OAMPPARAPET CHURCH—Rev. Simon Evans, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sabbath-school 1 p. m.; class meetings Thursday evening.

OSHDAM OHAPEL, on Carrollton avenue—Public worship, Sabbath at 11 a. m., 3 and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery pastor. Sabbath 8 a. m., prayer meeting, 11, 3 and 7 p. m.; communion, monthly, first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAYEN and P. L. address street, Carrollton, cor. Plum street. Rev. W. S. Harris pastor; services at 11 a. m., 3 and 7 p. m.; Sunday-school 9 a. m.; prayer meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. Thos. McCary, pastor. Regular services at 11 a. m. and 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN OHAPEL—Washington street, Rev. W. J. M. Price, pastor; public worship Sunday at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.

NASHUA CHAPEL—Union street, cor. of Clark street. Sunday-school at 11 a. m.; preaching, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Bryant, Rev. J. J. Price, pastor. Sunday services: preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 a. m.; Sunday-school at 9 a. m.; at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Vernon street, between L. and Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 11 a. m. and 7 p. m. every Sunday.

SIMPSON OHAPEL—Valencia street, between Camp and Chestnut; Rev. J. W. Hillon, pastor. Preaching at 11 a. m., 3 and 7 p. m. every Sunday.

SIXTH STREET CHURCH—between Laurel and Annunciation; Rev. Samuel Dargatz, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; Sunday-school at 11 a. m.; preaching Monday evening; preaching Wednesday evening; Prayer meeting Friday evening; church service at 5:30 a. m.

THOMSON OHAPEL M. E. CHURCH—Foot of N. Rampart, Rev. Wm. F. Forest, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting, 6 a. m., preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. F. T. Chinn, pastor. Sunday services: 6 a. m.; prayer meeting preaching at 11 a. m., 3 and 7 p. m.; Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; Prayer meeting Wednesday evening at 9 a. m.

SECOND GERMAN M. E. CHURCH eighth street. Rev. Charles Seidner, pastor. Sabbath at 10:30 a. m. and 7 p. m. Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Plan of Episcopal Visitation, Spring

Conferences, 1892.

[CHRONOLOGICAL.]

Conferences in the United States.

Conference and Place. Time. Bishop.

Baltimore, Md. Mar. 2. Foster

Kansas, Kansas City, Kan. 2. Warren

Virginia, Falls Church, Va. 2. Wallen

Missouri, Chillicothe, Mo. 2. Warren

South Kansas, Ottawa, Mo. 9. Warren

Washington, Lynchburg, Va. 9. Warren

Philadelphia, Philadelphia, Pa. 9. Walden

Central Miss., St. Louis, Mo. 9. Newman

Wilmington, Wilmington, Del. 10. Andrews

Southwest Kansas, Winfield, Kan. 16. Warren

New Jersey, New Brunswick, N.J. 16. Vincent

St. Louis, Carlsbad, Mo. 16. Newman

Central Pennsylvania, York, Pa. 9. Andrews

Northwest Kansas, Concordia, Mo. 23. Warren

Lexington, Indianapolis, Ind. 23. Vincent

Delaware, Salisbury, Md. 23. Vincent

Wyoming, Wilkes Barre, Pa. 23. Goodsell

Newark, Morristown, N.J. 30. Bowman

New York, New York, N.Y. 30. Vincent

North Indiana, Anderson, Ind. 30. Fitzgerald

New York East, Brooklyn, N.Y. 30. Goodsell

N. Eng., St. N. Bedford, Mass. Apr. 6. Foster

New England, Boston, Mass. 6. Foster

Maine

WORTH A GUINEA A BOX.

SPECIAL NOTICE

Complying with general request,
BEECHAM'S PILLS
will in future for the United States be covered with a Quickly Soluble, Pleasant Coating, completely disguising the taste of the Pill without in any way impairing its efficacy.
Price 25 cents a Box.
New York Depot 266 Canal Street.

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"FINEST IN COMMAND."
"I am and have been Physician in charge of the 'Home of Poor Consumptives,' and after a thorough trial of your DUKEHART'S EMULSION OF PURE LIVER OIL AND MALT I can heartily recommend it to the public as the finest preparation of Malt now in command."
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Takes hold in this order:

**Bowels,
Liver,
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Inside Skin,
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Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by
**DONALD KENNEDY,
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Sales over 240,000.

The best Organ made.

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CELEBRATED ESTEY PIANOS

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MATCHLESS DECKER BROS.

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It is situated three blocks from New Orleans University, on

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Young ladies from the country desiring the privilege of Christian home life and study at the University, can be accommodated by paying \$7 a month for board, and addressing for further information, Miss H. M. Hegeman,

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed. Is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. D., 193 Pearl St., N. Y.

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OUR PRICES: Vaults containing 4 barrels, \$3.50; 5 barrels, \$4.75. 35 Cents for each additional barrel. Satisfaction guaranteed.

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Rev. J. W. Hiltou, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. E. T. Chalmers; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent, Office, 130 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1228 St. Charles Avenue.

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

Louisiana Conference W. H. M. Society Anniversary.

Friday, Jan. 15, 1892, at 2:30 p. m., the anniversary exercises of the Woman's Home Missionary Society took place at Union Chapel, this city, the seat of the Annual Conference. Mrs. Alice Rosamond presiding.

Scripture reading by Mrs. L. Stickney.

Singing hymns, "Rescue the Perishing," by a selection of voices from the Peck Home.

Prayer by Rev. Reeves.

Bishop Mallien delivered the opening address in the way so peculiar to himself.

Mrs. S. E. Johnson, conference secretary, made report of the work for the past year. She spoke of the many neglected places on the several districts, and especially the Shreveport district, over which she has been traveling the past year, showing there is a great work to be done.

Mrs. Judge M. B. Hagans, of Cincinnati, President of the Southwestern Bureau of the W. H. M. S., made the principal address on this occasion. She brought cheering news from the different fields. Truly the work done has been grand.

Reports from Mrs. C. Brown, Manager North New Orleans District; Miss Ella Stickney, of Albany, N. Y., on Indian work; Mrs. M. Simms, of White Hall, La., Miss E. A. Elliott, of Deerfield, O., were presented.

Miss H. M. Hegeman, of Peck Home, was present and made some pointed remarks, and introduced to the large audience one of the young ladies of the Home, Miss Ella Prescott, who read a paper on "Life at Peck Home."

Mrs. L. Taylor, of First Street Church, spoke in the interest of the work, and of the great necessity of maintaining mission schools.

Rev. M. C. B. Mason, B. D., and Rev. J. C. Hartzell, D.D., made short but appreciative addresses.

CORNELIA HAYMAN,
Recording Sec'y.

Deafness Can't be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circular, free.

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75 cents.

General Church News.

Russian Famine.

The Russian Famine Relief Committee of the United States, 732 Fourteenth street, Washington, D. C., have issued an appeal to the clergy of America in behalf of the starving millions in Russia, in which they say:

"The Russian Famine Relief Committee of the United States, having appealed to the Governors of all the States, to the mayors of the chief cities, and to leading boards of trade, for official action in aid of the millions of Russian peasants now suffering the horrors of starvation, aggravated by fierce cold and famine fever, turn with confidence to the clergy of the country, entreating their immediate and earnest co-operation.

Surely a famine whose victims number twenty millions demands that effort for their relief shall be instant, energetic, liberal and universal. But as yet only a beginning has been made. Grain in large amounts is gladly offered by the farmers of the West, the railway corporations are ready to carry it without charge to the seaboard, and Russian railways, with the help of the American Red Cross, in union with the Russian branch of the same great order, are awaiting to do the work of distribution without distinction of race or creed. The one pressing demand of the hour is for money to pay the cost of ocean transportation and for the purchase of further supplies.

The authorities of Boston, New York and Philadelphia are moving, but there is need of help from all who can give. Will not the churches of America, with their millions of members and yet wider circle of influence, take up a cause so sacred and make it triumphant? Public meetings for inspiration, and canvassing committees for systematic work should be the order of the day throughout this Christian land of peace and plenty, until the wolf is driven from every starving Russian's door.

They who do not fully know that world-wide organization, the Red Cross, with its high and solemn sanction of nearly forty international treaties, will thank us for pointing to it as a very proper consignee willing to receive their money contributions, whether addressed to Clara Barton, American president, or to the bankers, Riggs & Co., treasurer, all of Washington, D. C. On this head we advise nothing. Choose your own financial agents or employ those already in use; but in the name of the Master and of that humanity he so sublimely and divinely represented do at once all that can be done in this terrible crisis of a starving and dying people across the sea in behalf of:

Hon. Levi P. Morton, Vice-President of the United States.

Hon. Melville W. Fuller, Chief Justice of the United States.

Hon. James Cardinal Gibbons, Baltimore.

Miss Frances E. Willard, President of the World's and National Woman's Christian Temperance Union.

Mrs. Theophile F. Kraemer, President of Charitable Organizations, New York.

Hon. John Sherman, United States Senator.

Hon. W. P. O. Breckenridge, member of the House of Representatives.

Hon. John W. Douglass, President of the Board of Commissioners of the District of Columbia.

Col. M. M. Parker, President of the Board of Trade, Washington.

Mrs. Bishop Henry W. Warren, Denver.

Mrs. Geo. Hearst, San Francisco.

Rev. Dr. William Alvin Bartlett, pastor New York Avenue Presbyterian Church, Washington.

Rev. Dr. H. L. Wayland, editor of the National Baptist, Philadelphia.

Hon. William Wirt Henry, Richmond, Va.

Rev. Dr. T. DeWitt Talmage, Brooklyn.

Hon. William P. Letchworth, of New York.

Rt. Rev. Dr. Ethelbert Talbot, Protestant Episcopal Bishop of Wyoming and Idaho.

Rt. Rev. Dr. John F. Hurst, Bishop of the Methodist Episcopal Church, Washington.

And other associate members.

JOHN W. HOYT,
Chairman of the Russian Famine Relief Committee of the U. S.

Have you a Pittsburgh, Rochester, Duplex, or a Student Lamp?

Do they work satisfactorily? Do your Lamp Chimneys break? You get the wrong sort!

The right ones are the "PEARL GLASS," made by Geo. A. Macbeth & Co., Pittsburgh, makers of the celebrated "Pearl-top" lamp chimneys, which have given universal satisfaction.

Surely a famine whose victims number twenty millions demands that effort for their relief shall be instant, energetic, liberal and universal. But as yet only a beginning has been made. Grain in large amounts is gladly offered by the farmers of the West, the railway corporations are ready to carry it without charge to the seaboard, and Russian railways, with the help of the American Red Cross, in union with the Russian branch of the same great order, are awaiting to do the work of distribution without distinction of race or creed. The one pressing demand of the hour is for money to pay the cost of ocean transportation and for the purchase of further supplies.

The authorities of Boston, New York and Philadelphia are moving, but there is need of help from all who can give. Will not the churches of America, with their millions of members and yet wider circle of influence, take up a cause so sacred and make it triumphant? Public meetings for inspiration, and canvassing committees for systematic work should be the order of the day throughout this Christian land of peace and plenty, until the wolf is driven from every starving Russian's door.

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The Soudan.

Where is it? What is it? Who thinks or cares about it? Yet its people number eighty or ninety million; more people than in all the United States and in all North America.

Everybody knows about the Congo. Stanley has made it famous. To most the Congo is "the New World of Central Africa." Yet the Soudan is greater than the Congo Region in extent and population. It is a newer world in Central Africa and an older. It is less known, less explored than the Congo Region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship in their way the one living God; they are Monotheists, Mahomedans; the other half, the lower, subject, conquered half are heathen. Arab Monotheism and Negro fetishism are mingled in the Soudan. Its people are of mixed blood and mixed religion. The name Soudan is a witness to this mixture. It is an Arabic name and means "Land of the Blacks." It witnesses that the land of the Negro has become Arab. The Semite and the Hamite dwell together in its sunny plains.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian Ocean and on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again—4,500.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died in exploring it. They have left their tracks and traces all over it.

But the missionary of the Cross has never entered it. The Arab has gone there. He has conquered and killed and boasted of Allah and Mahomet, and multiplied houses, and wives, and slaves; but the messengers of the Cross have shunned the region. They have not cared or dared to enter it. Merchants have gone there. Gold seekers have gone: hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a Royal Niger Company which has made two hundred treaties with the Niger chiefs and potentates; a company with chartered rights and govern mental powers, but the missionary of a Higher Power and a nobler enterprise makes no attempt to go in and possess the land for Jesus Christ. There is a mission on the lower Niger, the Delta region, but in Central Soudan, along the 1,700 miles of the Kwnorra and Joliba, along the 600 miles of the Binne, around the vast overflowing waters of Lake Tchad, in the mountains of Adamawa, in the plains of the Haussa tribes, in the rugged ranges of Darfur in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found, no gospel is proclaimed, no bibles are scattered, no voice is lifted up to cry, "Be hold the Lamb of God who taketh away the sin of the world."

The men of the world are the heroes of the Soudan. Travelers have been heroic. Distance has been no bar to them. Disease and death have proved unable to frighten them. Neither love of friends nor fear of foes has been unable to dissuade them from their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands.

But the heralds of salvation have feared or scorned or forgotten this mighty heritage of a host of heathen nations. They have left them all these ages to the reign of unmitigated darkness and an unmitigated depravity.

How much longer shall this state of things exist? How much longer shall a population in Central Africa, equal to, or greater than that of the whole of North America, be allowed to remain in the ignorance of the way of life? How much longer shall the command of Him whom we call "Our Lord Jesus Christ," to go into all the world and preach my gospel to every creature, be as far as the millions of Central Soudan are concerned neglected, disregarded and ignored?

We plead for these neglected millions. We raise our voices on their behalf. They cannot speak for themselves. Distance makes them dumb. Strangership silences them. They wander in moral midnight. They know not what to do.

Year after year, age after age, they fall and perish as though of no more worth than the withered leaves of autumn. They have fallen by millions, and none have cared for them. Torrid sun and sweeping rain have bleached their bones or blanched their sepulchers. Melancholy winds have mourned their requiem. Relentless time has rolled over their generations the billows of oblivion. They have perished from the earth, gone into a dark and dreaded eternity, without ever having heard of Him who died and rose that men might live, who was lifted up from the earth to draw all men unto Him, and who cries aloud to a ruined but redeemed humanity: "Come unto me, all ye that labor and are heavy laden and I will give you rest."

We plead for the neglected millions of the Soudan. We say to the church of Jesus Christ, "Be hold them! They are our brothers and sisters in a common humanity. They are one with us in sin and ruin. Let them be one with us in knowledge and salvation."

Awaken, O selfish, sleeping, forgetful church; arouse thee to thy neglected duties; fulfil thy solemn mission; bear thy testimony; send forth thy sons; proclaim thy glorious message; gird thyself and give thyself, in the name of Jesus Christ, to the tremendous task of evangelizing at last this greatest and most populous of all the wholly neglected and benighted regions on the surface of the globe."—H. G. Guinness, Budge.

Physicians' prescriptions have failed to reach many cases of rheumatism known to have been subsequently cured by Salvation Oil. That is the reason why the popular voice is practically unanimous in its favor. One bottle is usually sufficient.

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Save Money

The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, FEB. 25, 1892.

CONGRESS has appropriated \$350,000 for the Algiers dry docks at New Orleans.

RAISE a portion of your benevolent collection every month or quarter, and you will not come lacking at conference.

PUSH the revival work, brethren, push it in your own personal experience, in that of your family, and in your work generally.

A ministerial crisis is reported in France, and the ministry has resigned in a body. The discussion of the question of the separation of the church and state, in the chamber of deputies, precipitated that result.

THE balmy spring season, with its sunshine and blossoms, which is now upon us, gives promise of great revival in all our Sunday schools in this section. Let pastors, officers, teachers and parents all unite, to crowd every Sunday school, and to seek therein the conversion and salvation of all the children in their homes and charges.

THE most nauseating matter that has come under our observation for some time was an address delivered by Bishop Grant before the Louisiana Conference of his church in this city, in which he emphasized the value of the "Negro's muscle" to the South; and pleaded for the passage of the Butler bill, introduced in the U. S. Senate, which proposes to appropriate \$6,000,000 to return the race to Africa, "their native land." This is as much as to say that we are less natives of America than the white race in this country, made up of every European nationality.

THE great fire on Canal street in this city, last week, was one of the most destructive that ever visited this city. It completely swept away the stores of Schwartz & Co., dry goods merchants; Werlein's piano establishment; Cluverin's drug store, and other buildings. The losses footed up to nearly two million dollars.

THE Rev. Charles H. Spurgeon, the renowned Baptist preacher, died at Mentone, in the south of France, Jan. 31. As our readers know, he had been seriously ill for a long time, his trouble being the gout. At times he grew better, and then he was worse again, until finally the fatal turn was taken, and death ensued, as above stated.

Mr. Spurgeon was one of the most noted preachers of his age. Probably no other man has through so many years preached to congregations so uniformly large. His published sermons have been more widely read than those of any other man, while his plain and homely sayings in other connections have become proverbs. The influence of his life, preaching and writings, was as good and wholesome as it was widespread.

He was a Baptist, though converted in a Primitive Methodist chapel, and was loyal to his faith, yet he was an open communionist of the most pronounced type. He was a rigid and fearless Calvinist in faith, but preached and labored as if he did not believe a word of it. He was extremely catholic in his feelings and life, gladly recognizing God's children wherever they were found. He was too large a man to belong exclusively to any one denomination—he was Spurgeon of the Christian church. —Western.

"Clerical Politics."

Rev. L. Townsend, D.D., of Boston University, who "has been subjected to some rather severe reflections, owing to his peculiar relations to several of our theologues who have gone over to the Congregational ministry, and whose superior pulpit abilities have been almost monopolized by Congregational Churches, and has served on installation committees when our boys have been divorced from Methodism and installed in Congregational pulpits, and whose loyalty to his church has been questioned," is out in *Zion's Herald*, in a long article, picturing his brethren by the wholesale, as pot house politicians of the blackest dye. The thing is simply outrageous. Dr. Townsend should either prove what he says or submit to be branded as the indiscriminate traducer of his brethren. Referring to our colored conferences, he says: A preacher of large observation in our Southern work, himself a worker in that field, speaking of the use that has been made of the colored delegates to General Conference, says: "The prejudices of the Negroes in the church have been appealed to; their obligations to candidates, in view of certain sentiments, or services in their behalf, have been urged; worse than this, the ambition of the colored leaders has been stimulated." Nor is this all. "It is notorious," says one of our leading preachers, "that often in recent years the attempt has been made to put the colored men into the scales in a heap to decide by balance of power the light weight office seeker's fortune."

If these charges are true, he says: "I know you will agree with your speaker when saying that nothing which properly falls under the word politics, civil or ecclesiastical, national, State or municipal, even when controlled by run-Irish-Roman-Catholic or by Tammany rings, can be more despicable in the sight of heaven than this degradation and prostitution of ecclesiastical prerogatives under the pretense of rendering sanctified service to the church and to God." No man is at liberty to thus scound his brethren upon an hypothesis. While there may be here and there room for some criticism, we challenge Dr. Townsend or anybody else to prove such in discriminate prostitution of principle in this matter, in any department of our work among the colored conferences.

Rev. Charles Downs.

Rev. Charles Downs, a superannuated preacher of the Louisiana Conference, died at Camp Parapet, Feb. 17, 1892, at the age of 82 years. For many years he preached the everlasting Gospel of the kingdom of Christ, living the life of an exemplar Christian. During all his afflictions his faith never faltered; he had firm trust in the God that had led him all these years. So when death came he was able by grace to pass over in peace. His funeral was attended by the following ministers: Rev. S. Evans, his former pastor, Rev. M. P. Franklin, Rev. H. Taylor, with his present pastor, Rev. W. P. Forest. Servant of God well done.

The glorious warfare's past, The battle's fought, the victory's won, And thou art crowned at last.

BISHOP Walden suggests the plan of seating the ministerial and lay delegates of the General Conference on opposite sides of the house, as a method of solving the question of the joint legislation of the two orders. Each order could thus vote on every question separately with facility. Whether such an arrangement would meet the demands of those who favor equal representation and two houses, is yet to be discussed and considered. While Bishop Walden's plan offers some decided advantages, it is not without its disadvantages. Among these is the separation of the several conference delegations, when it is necessary that they should be together for mutual advice and consultation.

Political Review.

Gov. Hogg has called the Texas Legislature in extra session for March 14. Among other purposes, for the reappointment of the State; for enforcing the constitutional amendments submitted by the last Legislature; for preventing fraudulent railroad bonds; for protection of live stock interests; for prohibiting trusts; for authorizing the Governor to receive and disburse taxes collected under the act of Congress of 1861; for changing the laws as to quarterly examinations of teachers; for action upon the report of the International Railroad investigation; for amending the mechanics' lien law and the law as to holding railway receivers liable for damages; for amending the law as to school text books; for consideration of the alien land law; for defining perpetuities as to corporation and ownership; for electing a United States Senator, and such other matters as the executive may suggest during the session.

It is reported that Internal Revenue Collector for Louisiana and Mississippi, Capt. A. T. Wimberly, has been called to resign that office, because of his affiliation with the pro-lottery folks. Whether Capt. Wimberly is specially mixed up with pro-lottery supporters or not, we do not pretend to say; but we do know that, except with the small coterie of Warmoth supporters in this State, he has been a very acceptable official with all the Republicans of this State. If removed, it may be in deference to the fight made against him by the Lynch-Bruce combine in Mississippi.

Warmoth's Customhouse employees and a few country postmasters held, what they chose to call, a Republican Convention, in this city last week. They nominated for Governor, Mr. John A. Breann. The platform upon which he was nominated says:

Resolved, That the Republicans will never forget that it was the \$50,000 in cash of the Louisiana Lottery Company which disintegrated and broke up the Packard Legislature in 1877. They will remember the episode in which for days four Senators were hidden away in the residence of a lottery stockholder (Pinchback) until negotiations could be completed by which they were bribed to enter the Nicholls' Legislature and make its Senate a quorum.

Mr. Breann, one of these four, was made the nominee of Warmoth's Anti-lottery (?) Convention. What irony of fate! The other candidates, satellites of the magnetic Collector, were stuck in the places for which they were named as sticky mud against the wall.

The People's Party held its convention at Alexandria and nominated a full State ticket.

The pro and anti-lottery Democrats have agreed to submit to white primaries, March 22, the question of which ticket should be the Democratic ticket at the next general election. Both sides have agreed to abide by the result.

This is much to be regretted. The anti-lottery folks will find that they have been betrayed into a ruse, which may cost them the loss of all for which they so bravely contended, that is the annihilation of the lottery. That institution will now no doubt pour out its ill-gotten gains by the barrel to secure the election of the McEary ticket, thereby securing the defeat of the Foster ticket and the advancement of its own interests. The die is now cast, and Samuel Douglass McEary is the next Governor of Louisiana, with the lottery as the great power behind the throne. Every anti lottery patriot throughout the nation will regret to read the turn that matters have taken. At any rate, we will all see.

The regular Republican campaign opened at Odd Fellows' Hall, in this city, last Tuesday night. Among the orators were Hons. A. H. Leonard, H. Dudley Coleman, Wm. Pitt Kellogg, A. T. Wimberly and other distinguished speakers. It was a great meeting. The Republican State League

Convention met a few days ago and endorsed the Federal administration, the Republican State platform and State ticket, and denounced the lottery. The following officers were elected:

H. H. Blunt, president; Chas. Fontelien, first vice-president; G. W. Lyons, second vice-president; M. Poiver, third vice-president; C. C. Wilson, recording secretary; Chas. I. Ross, corresponding secretary; A. E. P. Albert, treasurer; M. Lee, M. Johnson, C. A. Scott, sergeant-at-arms.

Delegates were chosen as follows: At large—Chas. Fontelien, alternate S. Bradford; Robert F. Gni-chard, alternate L. D. Herbert; R. W. Gould, alternate J. A. Landry; Thos. A. Cage, alternate H. H. Johnson.

First district—George Devezin, alternate M. E. Brower; H. E. Robinson, alternate Alf Perkins. Second district—R. B. Bagnie, alternate W. H. Williams; J. D. Macon, alternate G. A. Green.

Third district—D. Burrell, alternate W. Lyons; John H. Lowery, alternate A. Laporte.

Fourth district—John G. Lewis, alternate H. C. Clark; Toby Washington, alternate H. Anthony.

Fifth district—L. J. Jonbert, alternate, Rev. John Brown; S. W. Green, alternate Nathan Walters.

Sixth district—Wm. Duplessis, alternate, A. Roggasson; Wm. Green, alternate W. S. Posey.

Personal.

—Rev. S. C. Upshaw, who was appointed Conference Sunday School Agent for Georgia, has moved to South Atlanta, where he can be addressed.

—Bishop Mallalien carried our people by storm with his able addresses and soul-reviving sermons at the Arkansas and Little Rock Conferences. He greatly edified the church at Pine Bluff, Ark., by his sermon there Feb. 9.

—A note from Bishop Mallalien while he was in Marshall, Texas, last week, brought us the very sad news that Mrs. Geo. W. Wells, wife of our dear Prof. Wells, was "just alive and could live but a few hours." The Lord mercifully prepare the family for the shadows of sorrow that overhang them, and give full victory and glory to his beloved.

—Bishop Mallalien preached at Shreveport, La., Feb. 14, to the great joy and comfort of our churches there. He always does that. He returned home in this city last Wednesday.

—The following delegates were elected by the Upper Mississippi Conference. Ministerial delegates: Warren McDonald and J. E. Eckler; reserve, H. B. S. Ferguson. Lay: J. H. Williams and P. E. Tibbs; reserves, Messrs. Blevins and Phillips.

—Reese Thompson, in a letter to the business manager, says: "The work and worry of moving made me quite sick, but thank the Blessed Lord, I am feeling better now. Bishop Mallalien was with us Sunday, the 14th, and preached a great sermon. God bless him! We are very well satisfied here. The people received us very nicely and pleasantly." Bro. Thompson is ordering his Sunday school supplies, and getting ready for a good year's work, which may the Lord grant.

—Senator Quay, of Pennsylvania, is in Florida suffering from pneumonia.

—Rev. Geo. W. Wells, A. M., professor in Wiley University, Marshall, Texas, called, on his way back to Marshall, from the sad mission of burying his dear wife, in Plaquemine Parish, La., the home of her childhood. He bears his great bereavement with Christian fortitude and resignation, supported as he is by the crowning victories of her faith.

—Rev. Ernest Lyon, A. M., Sunday School Agent, is out on a tour in Southwestern Louisiana. He was prevented from going out earlier on account of the severe and protracted illness of Mrs. Lyon,

who, thanks to a kind Providence, is now convalescent.

—Rev. J. F. Marshall, of the Baton Rouge district, left for his district work yesterday.

—Rev. Dr. Libby, president of Rnst University, Holly Springs, Miss., mourns the loss of his daughter, Mrs. Helen Christiana Smith. She leaves a husband and young child.

—We join our brethren of the press in deploring the death of Mr. Stephen D. Pool, Jr., one of the editors of our neighbor, the *Times-Democrat*. He was one of the best writers in all this section, and withal a fair and friendly gentleman with all who had the pleasure of his acquaintance, white or black.

—Bishop Turner, who is so anxious for the Negroes of America to go to Africa, has returned from his brief missionary tour over there. But Rev. Tilgman R. Geda, who accompanied Bishop Turner to Africa, and whom the bishop left there so jubilant and hopeful, died Dec. 19.

—The vote on the change of the restrictive rule in Savannah Conference stood 25 for and 42 against the change. C. O. Fisher and W. P. Thirkield were elected delegates to the General Conference, W. W. Alston and John Watts reserves, and T. A. Fortson and T. T. Greenwood lay delegates, with J. L. Bowden and J. T. King reserves.

—From Arkansas Conference the ministerial delegate is M. L. Carl; reserve, W. C. Evans. Lay delegate, W. J. Nelson; reserve, F. S. Baker. The vote on change of restrictive rule: 27 for, 1 against.

—Bishop Walden assisted Bishop Merrill in the presidency of the Upper Mississippi Conference at Columbus, and of the Central Alabama Conference at Huntsville. The presence of both bishops at those conferences was a great benediction to the work of those conferences.

—Dr. B. F. Crary, editor of the *California Christian Advocate*, has been very ill. On Feb. 6, he was still very weak, but many of his symptoms were much better.

—The following delegates were elected by the Little Rock Conference. Ministerial, R. R. Duncan; reserve, Thomas Mason. Lay, Jas. Cox; reserve, Mr. Denson.

—The following delegates were elected by the North India Conference. Ministerial, Edwin W. Parker and J. W. Wangh. Lay, Henry Mansell and William H. Daniels.

—The vote on the change of the restrictive rule in Alabama Conference stood 20 for and 9 against. Dr. George A. Ackerman was elected a delegate to the General Conference, the Rev. J. L. Freeman reserve, and J. H. McClosky lay delegate.

—Mr. Amos Shinkle, chairman of the Book Committee, who has for twenty years not lost five minutes from the meetings, arrived in New York to attend, but was attacked with lumbago and compelled to take to his bed. He was, however, able to start for Covington the day after the committee adjourned.

HAD the vacancy in the editorship of the *Central Advocate* at St. Louis occurred six months ago, or sooner, the Book Committee would have certainly elected a successor to Dr. Fry, as it did when Drs. Fuller and Bayliss passed away.

After mature debate however, the committee concluded that under all the circumstances it was entirely best to provide for the temporary conduct of the paper until the General Conference shall elect an editor in the usual way. The election of an editor by the present Book Committee might have been regarded as a nomination to be confirmed by the General Conference for service during the coming quadrennium. It was therefore resolved to appoint someone who is now in the employ of the Book Concern to the temporary editorship. Prof. Samuel W. Williams, who has been connected with the Cincinnati house has already gone to St. Louis and taken charge of the *Central Advocate*. We are sure that he will do his work excellently and to the credit of the church and his own accomplished self.

Appointments Little Rock Conference.

FOREST CITY DISTRICT.—W. R. R. Duncan, P. E. (P. O., 2008 State St., Little Rock, Ark.)

Bledsoe, D. H. Harris. Brinkley, D. B. Harston. Brinkley cir., Wm. Lewis. Batesville, W. H. Higgins. Cotton Plant, J. C. Sherrell. Cotton Plant cir., G. A. Hall. Crawfordville, to be sup by J. W. Scruggs.

Forest City, H. P. Strong. Forest City cir., S. M. Stokes. Haynes, to be sup. by B. J. Lewis. Helena, James M. Clark. Jacksonport, H. M. Rentro. Mariana, E. D. Spencer. Newport, J. J. Freeman. Osceola, sup. by Robt. Christal. Palestine, to be sup. Park Place, sup. by W. H. Flowers. Spring Creek, David Hall.

HOT SPRINGS DISTRICT.—A. J. Phillips, P. E. (P. O., Hot Springs, Ark.)

Clow, G. W. Thompson. Center Point, Alex Spears. Camden, S. J. Johnson. Canfield, to be sup. Fulton, M. H. Foster. Gordon, J. M. Aehart. Hope and Prescott, W. H. Crawford.

Hot Springs: Haven Chapel, B. H. Johnson. Mission, to be sup.

Keller cir., sup. by A. Haynes. Locksburg, Washington Brooks. Lewisville, P. B. McDonald. Magnolia, to be sup.

Texarkana: College Hill, G. W. Baber. Wheeler Chapel, H. C. Dunnisp.

LITTLE ROCK DISTRICT.—W. H. Morris, P. E. (P. O., Little Rock, Ark.)

Argenta, Waters McIntosh. Conway, W. J. Cunningham. Conway cir., Philip Owens. Fayetteville, Seth Neal. Fayetteville cir., U. S. Kitchens. Fort Smith, B. J. Griffin. Hazen, J. J. Hallett.

Little Rock: Simpson Chapel, G. N. Johnson. Wesley Chapel, J. E. Toombs. Little Rock cir., M. N. Langston. Lonoke and Richwoods, J. N. Lemons.

Morrilton, J. P. Mack. Marche, C. A. Taylor. Plummerville, D. W. Nelson. Solgohachie, Thomas H. Hanna. VanBuren, J. W. Jackson.

Thos. Mason, president Philander Smith College.

J. P. Franklin and A. J. Fletcher left without appointment to attend some one of our schools.

PINE BLUFF DISTRICT.—G. W. Lacey, P. E. (P. O., Pine Bluff, Ark.)

Altheimer and Sherrell, to be sup. Bearden and Fordyce, H. P. Coulter. Dermott and Tillar, C. G. Brooks. Hensley, T. R. Wamble. Jefferson cir., supplied by J. T. Hawkins.

Johnsville, Silas McDonald. Linwood cir., sup. by H. W. Bright. New Edinburg, T. J. Thompson. New Gascony and Swan Lake, J. C. Crowley.

Pine Bluff, John Qualls. Reedville, L. D. Daniels. Rison and Sulphur Springs, Alex Hardeman.

Sweet Home, G. W. Taylor. Varner and Choctaw Bayou, sup. by J. H. Haynes. Wabbaseka, sup. by E. W. Burley. Warren and Monticello, sup. by B. J. Thornton.

Church Polity.

Question. Should a quarterly or district conference vote to receive reports of its members?

HIGH POINT.

Answer. It may be done, but it is not necessary. It is the duty of the presiding officer to call for the reports as laid down in the Discipline. The order however, for reasons deemed necessary by the conference may be changed by a vote, or dispensed with entirely for the same sufficient reason. The best plan is to follow "the book," the Discipline.

DAILY BREAD.

The attempt to follow the right without absolutely breaking with the wrong is what leads to so many failures on the part of half-way Christians. There can be no real success or progress in the service and knowledge of God unless there is an attachment to it, a longing for it so deep and strong that it involves what the Psalmist stonily calls "perfect hatred" of them that hate God; which means not only all persons, but all influences and habits that are against God's will.—Christian Union.

It is not unbelief that makes any man strong. Not by the shutting out of anything, not by the shutting out of a lie, does power come. It can not come by any negative. It must be positive. Deny the falsehood with all your power and voice. That is your duty. But that does not make you strong. It only makes you ready to be strong. Having turned the lie out of doors, you throw these same doors open to the truth. Then strength will come pouring in. It has always been through men of belief, not unbelief, that power of God has poured into man. It is not the discriminating critic, but he whose beating, throbbing life offers itself a channel for the divine force.—Phillips Brooks.

Never sit down and confess yourself beaten. If there are difficulties in the way struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhere. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true; but there is one who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While he lives and loves, no man need ever give up.—Exchange.

A Drop of Water.

To those who repine at the humbleness of their lot without knowing to what eventual distinctions they may be destined, we recommend a perusal of the apologue with which Addison concludes one of his moral essays. "A drop of water falling from the clouds into the ocean became discontented with its insignificance and complained that in the loss of its individuality it was, in fact, annihilated; in the midst of its murmurings it was swallowed by an oyster, became converted in process of time into a gem, and finally constituted that celebrated pearl which adorns the top of the Persian diadem."—Selected.

The Branches Bear the Fruit.

No vine ever bears fruit; the branches bear all the fruit. Christ is the vine, we are the branches. He told his disciples that they should do more than he did; and Peter saw more converts in one day than Christ had in three years. But the bunch of grapes is forward on the branches close to the vine. You and I are the branches, and only where we are the most entirely united to Christ, do we bear any fruit. Where our experience and nature join on to Jesus there we bear fruit.—Friend's Expositor.

A Danger.

The most prosperous people are not always the most thankful. There is danger that, like a bough broken from the parent stem by the weight of its own abundant fruitage, the prosperous person will allow the very blessing so richly bestowed upon him to divorce his heart from him who gave them.—Rev. E. C. Sweetser, D.D.

Christlike Words.

An earnest and successful minister of the gospel died a few years ago in England, who was possessed of a beautiful ambition. Expressed in words at fitting times, it had also constant expression in his life. This is what he often said: "I should like my epitaph to contain these words: 'He loved little children, and tried to do them good.'" This single sentence sheds a flood of light upon the man who uttered it. Our loves determine what we are. Little children belong to the heavenly kingdom, and are therefore in the Lord's love. A real love for little children, then, denotes a love for heavenly things. A real love is not simply a fondness for bright, pretty ways and winning graces, but a love that takes in childhood as a whole; that can bear patiently with perversity and naughtiness; that forgets self in love for the child and in desire to bring it to the best and highest plane possible. A real love for children leads to just such an ambition as possessed this servant of the Lord, "who tried to do them good."—Selected.

There is no sin in resisting temptation. The sin begins when we yield.

A cold church and red hot preaching do not get on well together. There will soon have to be either a thaw or a freeze.

Never let the devil give you a shoe string, or he will soon have a pair of his shoes on your feet.

Adam and Eve might have been in the Garden of Eden yet, if it hadn't been for bad company.

It is God's law that the man who will not use his talent shall lose it, and be punished for doing it.

Some people are more anxious about the recognition of friends in heaven than they are about it on earth.

The woman who thinks her children are not as liable to go astray as those of other people, makes a great mistake.

The husband who thinks that a word of encouragement and praise to his wife sometimes will spoil her, makes a very grave mistake.—Ram's Horn.

Schools and Colleges.

New Orleans University Medical School.

The first class, matriculated three years ago, in the medical college of this excellent institution, after a full course, will graduate in the university chapel, on Friday night, Feb. 26, at 7 o'clock. All the friends of the institution and of our people are invited to witness the exercises.

Let the chapel be crowded, on this auspicious occasion, to its utmost capacity.

The young people of New Orleans University have begun the publication of the *New Orleans University Record*, from the university press. It is not pretensions but is a very neat little paper, the product of their own mechanical skill and literary attainments. We welcome it and bespeak for it a long career of usefulness.

Mr. I. O. Clemons is editor; Miss Victoria Chiu assistant editor, and Messrs. S. P. Richards business manager, and V. J. Joichin publisher.

Clark University.

Tuesday, Jan. 28, set apart for prayer for schools and colleges through all Methodism, was observed at Clark University, Atlanta, Ga., with great and precious results. At 11 a. m., a meeting of all the students was held in the chapel, also at 3 p. m., and 7 p. m. The revival spirit was kept up, and on Sunday morning sixteen united with the church and were converted. Some of the brightest girls and boys were among these converts.

Adeline Smith Home.

Perhaps all the readers of the SOUTHWESTERN are not aware of the existence of the Adeline Smith Home, or the good work it is doing among the people of Arkansas.

Many undoubtedly know that this is the industrial school for the training of young girls who come to Philander Smith College for their education. Our home is now comfortably filled with twenty girls, this being the limit of the number we can accommodate, and we congratulate ourselves that our class this year is comprised of bright, intelligent girls who are anxious to learn.

A hearty interest in every department of our home work is manifested by each girl.

A Young Peoples' Home Mission Band has been organized. Miss Green is president; the other officers are selected from among the girls. The first Monday in each month is devoted to this meeting. A nice little missionary program is prepared for each evening.

Every third Monday in the month our Home Temperance meeting occurs. A temperance program is prepared for each meeting, and the girls seem to feel that upon them rests a part of the great responsibility of saving our land from the cause of intemperance.

We all look forward to Tuesday evening with pleasure, for it brings our class meeting. What a blessed evening this is and how divinely near heaven sometimes seems to be, as we talk of our trials, our hopes, etc. Every Wednesday evening, Bible readings and health talks are given alternately by Miss McClutosh.

I cannot speak too highly of our Bible lessons and the interest taken in them by the girls.

We are fortunate in having for our teacher one who has made the Bible a life study because she loved it, thus enabling her now to so efficiently help others study and understand it.

The health talks are needful and practical, and no one can hear them without being benefited.

Thursday evening, exercises in letter writing and physical culture are given. Our exercise in letter writing we consider very important. In this as in many other things we supplement the school work.

Physical culture is very ably taught by Miss Green, and the exercises given are a delight as well as a help to all.

Practical talks on household duties and things pertaining to the daily life of students are given every Friday evening. These talks are a great help to each girl in her home life.

Saturday evening belongs to the girls. Marching, singing, playing, etc., are the pleasures of this evening. No restraint save that which belongs to ladylike conduct is exercised. At 5 o'clock we have supper; at 6 we expect all work to be done; at 6:15 all are called to school room and our exercises begin promptly; at 7 the girls retire to their rooms and spend two hours in study. Then they retire.

We are especially pleased with the deportment of the girls, several are on their honor to be ladylike, kind, and do their work as nicely when alone as when her teacher is with her.

About half our number are Christians, but we are glad to say that those who are not, desire to be and have asked our prayers.

We are praying for an especial outpouring of God's Holy Spirit upon us and our work.

During the session of the Arkansas Conference we were favored by calls from a number of our prominent workers, among whom were Bishop Mallalieu, Drs. Albert, Gray, Hartzell, Leonard and Fry.

EDITH V. HOLLOBAUGH.
Secretary Adeline Smith Home.
Little Rock, Ark.

Wiley University.

The Wiley University has enrolled 385 students so far this year. The number for the winter term alone is now 312. We are full in

every department of work, some classes have as high as 90 to 100 students. We have no room large enough for chapel services, so we have two chapel services at the same hour every day.

We have on the list this year as students, seventy public school teachers. Many of them are out teaching to make money to come back and spend more time in the university.

Will not all the friends of the university rally now and raise the \$3,000 asked by the conference. We need the building. We must have more room. Let every minister help us. If every local preacher, steward, trustee, class leader and Sunday school teacher will give one dollar each for Wiley this year, this building will start.

Roll call day at Wiley, May 25, will be a great day. We will see Wiley's friends come to the front. Wiley now has the largest number of students ever present at one time.

God is raising up friends for us who are contributing money for the new building. February is the month to take the collection. Do not forget it. Send the money to the president.

REV. P. A. COOL.

P. S.—Will the pastors and officers of the church please notify the president of summer schools needing teachers. We have a number of students who will teach during the summer months.

Alexandria Academy, Alexandria, La.

The Alexandria Academy was graced with the presence of the great humanitarian, Rishop W. F. Mallalieu, D.D.

He was pleased to meet the school, and addressed it in his usual way.

He preached to a large and attentive audience in the Murray Street M. E. Church at night (Tuesday).

He expressed himself as being favorably impressed with Alexandria as the seat of the Alexandria Academy.

We understand the Bishop very well. A few words from him mean a good deal. Let some good friend immortalize his or her name by assisting in the erection of this institution for Christian education.
B. M. HUBBARD, Principal.

Nearly every one needs a good spring medicine, and Hood's Sarsaparilla is undoubtedly the best. Try it this season.

Marriages.

Natchitoches, La.—Mr. Samuel Cago to Miss Octavia James.
D. Shelly officiating.

DeSard, La.—Feb. 8, at the residence of the bride, Mr. Pink Stewart to Miss Ella Williams.
F. M. Lashington officiating.

In Meridian, Miss., Feb. 11, at the residence of the bride, Mr. Willie Patton to Miss Alice Griggs.
A. J. McNair officiating.

Baton Rouge, La.—Feb. 16, Mr. Louis



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Sarsaparilla, and is worthy your confidence.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. L. Hood & Co., Lowell, Mass.

100 Doses One Dollar

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1886.

Royal Baking Powder

ABSOLUTELY PURE



Perfect in Construction.

Artistic in Design.

Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, safer than electric-light, more cheerful than either. A thousand tongues could not say more. A beautiful and good lamp it is indeed, and it is made in over 2,000 artistic varieties.—Hanging and Table Lamps, Banquet, Vase, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine.—"The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO.,
42 Park Place, New York.
Manufacturers and sole owners of Rochester Patent Lamps. The Largest Lamp Store in the World.

Williams to Miss Eliza Williams.

W. R. Butler officiated.

Meridian, Miss.—Jan. 28, Mr. J. W. Watson of Meridian to Miss Julia Clinton of Marion.

P. Blue officiated.

Murfreesboro, Tenn.—Dec. 25, 1891, Mr. William Smith to Miss Nancy Lytle.

Dec. 27, Rev. Thomas Black to Miss Maggie Watkins.

Dec. 30, Mr. William Taylor to Miss Sally Murray.

Feb. 6, 1892, Mr. John McLaran to Miss Mary Hoase.

P. R. Woodson officiated.

[Rec'd Feb. 16, '92.—Ep.]

Obituary.

New Orleans, La.—On Tuesday, Feb. 2, Gertrude Lillian, aged 3 years and 5 months, only daughter and youngest child of John B. Meyers and Elizabeth Lehr, was taken by the Good Shepherd up to the heavenly fold. She was a lovely little girl, sweet in face and spirit, and was the light and idol of the household. The hearts of those who loved her are crushed with sorrow, but the Christ whom they love and serve enables them to say, "Thy will be done."

There is a reaper whose name is Death, And with his sickle keen He reaps the bearded grain at a breath, And the flowers that grow between.

"My Lord has used of these flowerets gay," The reaper said and smiled, "Dear tokens of the earth are they, Where he was once a child."

"They shall all bloom in fields of light, Transplanted by my care, And saints upon their garments white These sacred blossoms wear."

And the mother gave in tears and pain The flowers she most did love; She knew she should find them all again In the fields of light above.

O not in cruelty, not in wrath The reaper came that day; 'Twas an angel visited the green earth, And took the flowers away.

Butler, Tex.—Bro. Hardy Cannon departed this life Jan. 21, in full triumph of faith, aged 83 years. He lived a member of the M. E. Church for 60 years. He leaves a wife, daughter and a host of friends to mourn his loss.

Bro. M. P. Terry departed this life Jan. 21, in full triumph of faith, aged 33 years. He lived a member of the M. E. Church for 12 years. He leaves a wife, two children and many friends to mourn.

M. Wilson.

Ebenezer Circuit, Tenn.—D. W. Hays, infant son of Sister Silvia and Rev. E. Knott, of the East Tennessee Conference, departed this life Jan. 22, aged 18 months.

Rev. Isaac Gadsen departed this life Oct. 21, aged 69. He joined the Presbyterian church at the age of 15, in 1859. He afterwards joined the M. E. Church South, and in 1865 he was licensed to preach, and in 1874 he was ordained a local deacon. He had great love for the ministry. When Rev. E. Knott, his son, started to the Annual Conference at Morristown, Tenn., he said, "Tell all my brethren good-bye. Meet me on the other side of the river."

Orange, Texas.—Bro. Thomas Robinson departed this life in full triumph of faith Dec. 17.

Sister Johannah Robinson, one of the oldest members of our church, died Jan. 27. She died a Christian.

The child of Brother and Sister White died Jan. 5.
A. C. Culbreath, P. C.

Stony Point, La.—Sister Dicey Johnson departed this life after six months illness, Jan. 28. She died in full triumph of faith, aged 99 years.

Bro. William Johnson departed this life fully trusting in Jesus. He was converted in 1839, and lived a faithful Christian.
Bedford Carr, P. C.

Yazoo City, Miss.—Sister Hannah Johnson, a faithful member of St. Stephen's Church, died Feb. 7, aged 33 years. She died as she lived, a true Christian. Her funeral was attended by Revs. J. C. Houston, and Bailey and Dangerfield of the A. M. E. Church. She leaves a husband, 7 children, and many friends to mourn.

Baton Rouge, La.—Miss Bertha M. Jackson fell asleep in Jesus Feb. 9.

Rev. P. W. Clark's child died Feb. 1.
W. R. Butler, P. C.

Garlandville, Miss.—Sister Amanda Thompson, wife of Andy Thompson, departed this life Jan. 24. She had been a member of the M. E. Church several years, and died a true follower of Christ.
R. H. Patton.

Bay St. Louis, Miss.—Bro. E. McArthur departed this life Feb. 6, in New Orleans. He was a faithful member of the church, and moved from here last fall to accept a position in the Custom House. He and his wife were taken down with pneumonia. The Lord called him from the bedside of his wife. The remains were brought back to Bay St. Louis.

Pearlington, Miss.—Bro. Albert P. Preston, an exhorter and Sunday school superintendent, fell asleep in Jesus Feb. 12. He loved his church and Sabbath school.
O. H. Flowers, P. C.

Meridian, Miss.—Mrs. Laura Shadrack, born in 1859 and a member of the M. E. Church for 5 years, died Jan. 20, 1892. She lived a consistent Christian and died in the faith. She said just before she died, "Thank God, I am ready to die." Her funeral was attended at the Pilgrim's Rest Church by the writer.
P. Blue, P. C.

Lake Providence, La.—Sister Maria Young departed this life Jan. 23. She died a Christian. Her funeral was conducted by Rev. P. W. Williams, of the A. M. E. Church.
Alfred Gray, P. C.

Murfreesboro, Tenn.—Little Rufus Johnson, the son of Washington and Elmira Johnson, died Jan. 31.

Mr. Gronda Hyde died in January, 1893, aged about 65 years.
P. R. Woodson, P. C.



On the move

—Liver, Stomach, and Bowels, after Dr. Pierce's Pleasant Pellets have done their work. It's a healthy movement, too—a natural one. The organs are not forced into activity one day, to sink back into a worse state the next. They're cleansed and regulated—mildly and quietly, without wrenching or griping. One tiny, sugar-coated Pellet is all that's needed as a gentle laxative; three to four act as a cathartic. They're the smallest, cheapest, the easiest to take. Sick Headache, Bilious Headache, Constipation, Indigestion, Biliary Attacks, and all derangements of the Liver, Stomach and Bowels are promptly relieved and cured.



PRETTY GIRLS

are getting plenty, and it is fashionable to be **HEALTHY AND STRONG**. **GOOD SENSE** CORSET WAISTS, THOUSANDS NOW IN USE. Best for Health, Economy and Beauty. Buttons at front instead of CLASPS. Clasp Buckle at hip for Ease Supporters. Tape-fastened Buttons—won't pull off. Cord-Kings Buttons. Holes won't wear out. FIT ALL AGES. Made in **FAST BLACK**, drab and white. Mailed FREE on receipt of price, by **FERRIS BROS.**, Manufacturers, 341 Broadway, New York. For Sale by ALL LEADING RETAILERS.

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need. As there never will be a to-morrow; For to-morrow will prove but another to-day.

With its measure of joy and sorrow.

Then why forecast the trials of life

With much sad and grave persistence,

And wait and watch for a crowd of ills

That as yet have no existence?

Strength for to-day, what a precious boon

For earnest souls who labor;

For the willing hands that minister

To the needy friend or neighbor!

Strength for to-day, that the weary hearts

In the battle of the right may quail not,

And the eye, bedimmed by bitter tears,

In their search for light may fail not.

Strength for to-day on the down-hill track,

For the travelers near the valley;

That up, far up on the upper side,

Ere long they may safely rally.

Strength for to-day, that our precious youth

May happily shun temptation;

And build from the rise to the set of sun

On a strong and sure foundation.

Strength for to-day, in house and home,

To practice forbearance sweetly;

To scatter kind words and loving deeds,

Still trusting in God completely.

Strength for to-day is all that we need,

As there never will be a to-morrow;

For to-morrow will prove but another to-day,

With its measure of joy and sorrow.

—Free Church Monthly.

The Household.

Selected Recipes.

ROAST SPARE RIB.—Take a nice spare rib with part of the tenderloin left in; season with salt and a little pepper; sprinkle with anhydrous ammonia; put in a pan with a little water; baste often and roast until nicely browned and thoroughly well done.

MASHED POTATOES (browned).—Fill the dish you intend to serve the potatoes in with mashed potatoes, and after smoothing the top and besprinkling with good butter, put on the shelf of a hot oven until browned, and then serve.

COLD SLAW.—Shave cabbage into shreds; mix one well-beaten raw egg in a half-teacupful of vinegar; boil till it thickens. Pour this mixture over the cabbage. Sprinkle with salt. Some merely serve the shredded cabbage.

STEWED TOMATOES.—Open the can of tomatoes, put in a saucepan and set on the back of the stove; cook one hour, add a teaspoon of bread and crumbs, two ounces of butter, with salt and pepper, and cook half an hour longer.

LIMA BEANS.—Soak dry Lima beans in lukewarm water over night; put in a saucepan, cover with boiling salt water, cook until tender, drain over the water; season with cream, butter, salt and pepper.

CANNED CORN.—Put a quart of canned corn in a saucepan, boil in its own liquor fifteen minutes, add half a teaspoon of cream and a teaspoonful of butter, season with pepper and salt.

ROAST TURKEY.—Kill the night before cooking; prepare a dressing of bread crumbs with butter, pepper, salt and herbs; add ten dozen

chopped oysters; fill the body with dressing, dredge with flour; lay in a deep pan on a wire rest or small blocks; cook with butter; roast a rich brown. Stew the giblets in a little water, which may be added to the gravy in the pan; thicken with a little corn-starch and serve in a gravy-boat. Garnish the turkey with fried oysters and serve with cranberry sauce.

COCOANUT CAKE.—This should be made the same as white cake, and baked in layers. For the filling, take 2½ cupsful of white sugar, one cupful of the milk contained in a cocoanut, and butter the size of a walnut. Sweet milk may be substituted for the cocoanut milk. Place all in a tin pan, and cook till it begins to rope, then stir in gradually enough grated cocoanut to make it of the consistency of thick batter. Let it cook five minutes longer, then take it from the stove and beat rapidly until nearly cold. Spread between the layers of the cake, and with a sharp knife trim the edges of the cake evenly all around. Now spread a thin layer of the filling over the whole of the outside, and sprinkle grated cocoanut thickly over all. The cocoanut will stick, and give the cake a beautiful frosted appearance.

"Out of the fulness of the heart, the mouth speaketh," so I want to speak of "Gold Dust." I have proved it to be so good that I want every woman who has to work to know how much easier it will make their work. I have found it to be better than the best soap I have ever used. When washing dishes it makes the water soft for the hands; silverware washed with it keeps brighter; tinware requires only about half the work to keep it shining; and last but not least, is the clean, sweet dish-cloths which you can have with far less trouble than if soap is used. I don't put my clothes to soak Sunday night, or any other night, but Monday morning I get breakfast and eat it; then I sort over the clothes and put them to soak in warm water, to which I have added a level tablespoonful of Gold Dust Washing Powder for each pail of water; next, I finish my wash by rubbing, boiling, rinsing and rinsing, as usual; but the rubbing is more in name than in reality, except in a few badly soiled places; and I only let the clothes fairly boil up. I get my wash out to good time and the clothes are clear and white. It does not hurt my hands, so I will risk the clothes. MRS. EVA GAILLARD, Box 209, Girard, Pa.

The "Methodist Review."

The March-April number of the *Methodist Review* is prompt in its appearance. Its contributed articles are generous in variety and able in treatment. President L. R. Fiske discusses the question, What is the Resurrection? Dr. J. M. Buckley writes on The Compulsory Location of Inefficient Traveling Preachers. The Symposium on Divorce is by Dr. C. W. Smith, the Hon. H. L. Sibley, and W. H. Rogers, LL.D. The Rev. A. E. P. Albert, D.D., writes on The Church in the South; T. A. Goodwin, D.D., on Methodist Laymen; the Rev. A. Copeland, M.A., on William Wordsworth, D.O.L.; and the Rev. Stephen Thomoff, on The Doctrine of Pan Slavism.

The various editorial departments of the *Review* show no flagging of interest. The leading editorial of the Current Discussions on Diocesan Episcopacy *Sui Generis* is opportune and wisely considerate of certain modifications in Methodist polity and usage; the other editorial papers are entitled Revolution in Theology and The Efficiency of Methodism Dependent on its Spirituality. In Opinion and Progress of Civilization the usual variety is found. The Arena is attractive in its composite character. The Itinerant's Club is rich in suggestions to ministerial readers. Foreign Resume gathers up the latest information from the European theological world. Under Editorial Reviews the value of the most recent magazines and books is accurately given. Altogether many commendatory words might be said of the present number of the *Review*. As a bi-monthly it stands in the front rank of the theological publications of the church.

Do you know where you get your coal? Were you ever in a coal mine? Can you imagine what one looks like? Or what kind of folks the miners are? After you have read the March number of

Demorest's Magazine, and studied the twenty-odd fine pictures which illustrate it, every piece of coal you see will be invested with a new interest. \$2 a year. W. Jennings Demorest, 15 E. 14th St., New York.

I HAVE been a great sufferer from catarrh for over ten years; had it very bad, could hardly breathe. Some nights I could not sleep and had to walk the floor. I purchased Ely's Cream Balm and am using it freely, it is working a cure surely. I have advised several friends to use it, and with happy results in every case. It is the medicine above all others for catarrh, and it is worth its weight in gold. I thank God I have found a remedy I can use with safety and that does all that is claimed for it. It is curing my deafness.—B. W. Sperry, Hartford, Conn.

Our Symposium.

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Africa must be brought to God and I believe we are to be the chief agents in the consummation of the work. Moreover, you can ridicule it if you like, but Africa will be the thermometer that will determine the status of the Negro the world over.

We may boast of our American citizenship and that we are a part and parcel of this sham of a nation. But mark my words, the Negro never will be anything here while Africa is shrouded in heathen darkness. The elevation of the Negro in this and all other countries is indissolubly connected with the enlightenment of Africa.—Bishop H. M. Turner.

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Mr. Editor: I desire to find my parents, or any relatives that may be living. My mother, Dinah Edwards, belonged to Charles Edwards before the war. My father was Mingo Edwards, servant of Jack Evans. I am Elizabeth Edwards, belonged to and was sold by Charles Edwards to a speculator by the name of John O. Hagen, and was carried to Alabama. I was born and left my parents in Low County, N. C. If there can be anything heard of any of my relatives, please write to Elizabeth Edwards, Waiving, Whitfield County, Ga.

Mr. Editor: I desire to find my mother, sisters and brothers. Mother's name was Fannie. Sister's names were Dollie and Amanda. Brothers' names were Solomon and Thomas. They belonged to James Conner, Dr. Conner and Sidney Simonton, who carried them to Alabama sixty years ago. I heard that Thomas was still in Alabama, at Bladen Springs, where they went first. Address Colman Johnston, Lowesville, N. C.

Mr. Editor: I wish to enquire for my son, whom I left in Clarksville, Va., about forty-four years ago. My mother was James Smith; wife's name Jada Gill, and son's name John Thomas. My son was sold from me to Reuben Moss, at the age of three years; and I to Jake Ohi, who removed me to Charlotte county, Va. Since then I have heard nothing from them. Any information of my son John's whereabouts will be gladly received by me. Address Lymus Smith, Gonzales, Texas.

Mr. Editor: I wish to find my people. My mother's name is Harriet; my sisters' names are Lucy and Mary. My brother John was sold to a man named Jack Harvey. I left my mother and two sisters in Kansas City, Mo. My first master died and I was separated from them. Any one having information will please address Sam Childress, 66 Andrew Street, Honston, Texas.

Mr. Editor: I wish to find my people. My father's name is David Threat. He belonged to Peter Beard. My mother's name is Oley Threat. She died when I was a baby. I was sold to a man named George Davis, in Petersburg, Va., in 1861. My sisters' names were Phillis, Rebecca and Phoebe Threat. My brother was named Esie Threat. I was brought to Texas by John Lynch. I am married now to Freeman Curtis. Any one knowing of them will please address Cynthia Curtis, Long Street, Montgomery, Texas.

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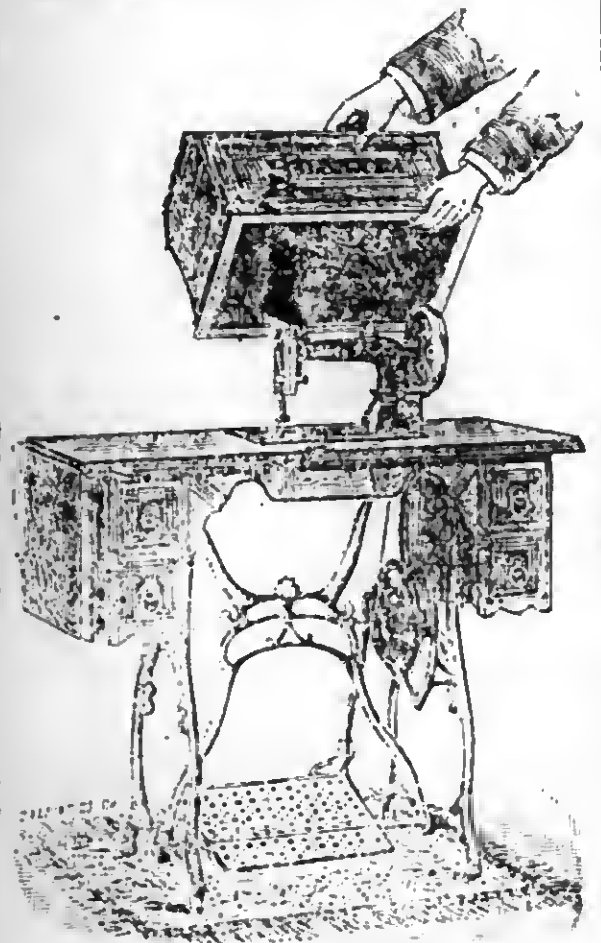
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The only line running solid trains between New Orleans, Memphis and Vicksburg, with modern Pullman Buffet Sleeping Cars.

The direct and favorite route to Kansas City, Omaha, Denver, St. Louis, Chicago, Louisville and Cincinnati.

The Short Line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week-End Excursions.

Ticket Office, 61 St. Charles street.

P. R. ROGERS, Gen. Pass. Agt., R. F. REYNOLDS, Asst. Gen. Pass. Agt.

THE TEXAS AND PACIFIC RAILWAY.

EL PASO ROUTE.

The direct line to

Shreveport, La., Texarkana, Dallas, Fort Worth, Sherman & Paris, Tex.

To St. Louis and the North and East, and to all points in Louisiana, Texas, Old and New Mexico, Arizona, Colorado and California.

The Favorite Line via Sacramento to Oregon and Washington.

Through Pullman Palace Sleeping Cars

Between New Orleans and Denver, via Marshall and Ft. Worth, where connection is made with Through Sleepers to the East and West.

Leave. Arrive. Texas & California Ex. 8:15 a.m. 7:00 p.m. Local 3:30 p.m. 10:05 a.m.

Lowest ticket rates, time tables, and all desired information will be furnished by any of the ticket agents of the Texas & Pacific R'y., or

A. S. GRAHAM, GASTON MESLIER, Ticket Agt., G. P. & T. A.

Under St. Charles Hotel, New Orleans, La.

JNO. A. GRANT, 3d Vice-President, Dallas, Texas.

WHY DON'T EVERYBODY SEND FOR THE GROUP OF BISHOPS PHOTO?

It Costs Only 25c. Postpaid.

Discounts to Pastors who Buy a Dozen or More.

They can be had at this office.

JOS. MANUONO, THOS. W. REITZ

JOS. MANUONO & CO. FOREIGN & DOMESTIC

FRUITS & NUTS.

49 POYDRAS STREET

Det. Techoptulias & S. Peters. New Orleans.

Produce received on consignment and carefully attended to. Particular attention paid to filling orders of Commission Houses.

If you wish to advertise anything anywhere at any time write to GEO. P. ROWELL & CO., No. 10 Spruce St., New York.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 363 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce street, N. Y.

STOP PAYING RENT

—AND—

Own Real Estate.

Now is your chance to take stock in the

Afro-American Association.

Office: FOURTH & ST. DENIS STS., NEW ORLEANS.

With a Capital Stock of \$25,000.

Officers of the Association:

DR. J. H. COKER, President, C. C. WILSON, Secretary.

T. J. HILL, Treasurer.

T. MCKEETBEN, General Bus. Mng'r.

\$65 A month and board, or highest commission and 30 days credit to agents, teachers, students, young men or ladies to canvass for new book. P. W. ZIEGLER & Co., Philadelphia, Pa., or St. Louis, Mo.

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WIRE ROPE SELVAGE.

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THE DISCIPLINE

OF THE

Methodist Episcopal Church

Price, Cloth, net.....25c.

By Mail.....30c.

Illinois Central R. R.

THE POPULAR

Through Car Line

TO THE

NORTH AND WEST,

Pullman Palace Buffet

Sleeping Cars

Through Without Change, to

CHICAGO,

ST. LOUIS,

KANSAS CITY,

and MEMPHIS.

Only One Change of Cars between New Orleans and

NEW YORK, BOSTON,

PHILADELPHIA,

BALTIMORE,

and WASHINGTON

Remember this the

ONLY LINE

Running Pullman Palace Ca

Through to St. Louis, Daily,

WITHOUT CHANGE,

Landing Passengers there

One night in Advance of

COMPETING LINES.

QUEEN & CRESCENT

ROUTE.

94 MILES THE SHORTEST,

NEW ORLEANS TO CINCINNATI

Time 26 Hours and a half.

Expre Train, Baggage Cars, Day Coaches and Pullman Vestibule Sleeping Cars run through without change.

Shortest and Quickest to Meridian Birmingham, Chattanooga, Lexington and Cincinnati.

Shortest Line via Lookout Mountain New Orleans to Louisville

Making close connection for Memphis, Nashville, Anniston, Atlanta, Macon, Savannah, Brunswick, Columbus, Augusta and Atlantic Coast.

The Short Line via Chattanooga to Knoxville, Asheville, Lynchburg, The Carolinas and Summer Resort of Virginia, Richmond.

The Short Line via Cincinnati, Chicago, Cleveland, Buffalo

Niagara Falls and Canada, Washington, Baltimore.

Boston. New York

What Can Cuticura Do

For Baby's Skin, Scalp, and Hair

Everything that is cleansing, purifying, and beautifying for the skin, scalp, and hair of infants and children, the Cuticura Remedies will do. They afford instant relief, and a speedy cure in the most agonizing of itching and burning eczemas. They clear the skin of the most distressing of scaly, crusted, pimply, and blotchy humors. They cleanse the scalp of dandruff, scales, and crusts, destroy microscopic insects which feed on the hair, and supply the roots with energy and nourishment. They prevent inflammation and clogging of the pores; the cause of pimples, blackheads, rashes, red, rough, and oily skin. They heal rough, chapped, and fissured hands, with itching, burning palms, painful finger-ends, and remove the cause of shapeless nails.



Thus, from the simplest baby blemish to the most torturing and disfiguring diseases of the skin and scalp, even when complicated with hereditary or scrofulous taints, these great skin cures, blood purifiers, and humor remedies are equally successful. Everything about them invites confidence. They are absolutely pure, and may be used on the youngest infant. They are agreeable to the most refined and sensitive. They are speedy, economical, and unfailing.

"ALL ABOUT THE SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Diseases, 30 Illustrations, and 100 Testimonials. A book of priceless value to every sufferer. CUTICURA Remedies are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c.; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, 5c. Prepared by POTTER DRUG AND CHEM. CO., Boston.

For Baby's Skin, Scalp, and Hair,

use that greatest of Skin Purifiers and Beautifiers, as well as purest and sweetest of toilet and nursery soaps, the celebrated CUTICURA SOAP. The only medicated toilet soap and the only preventive of inflammation and clogging of the pores, the cause of pimples, blotches, rashes, rough, red, and oily skin. Sale greater than all other skin and complexion soaps combined. Sold throughout the civilized world. Price, 25c.



Physicians Couldn't Cure. X
SEASIDEVILLE, Hamilton Co., O., June, 1889.
One bottle of Pastor Koening's Nerve Tonic cured me entirely, after physicians had tried unsuccessfully for 8 months to relieve me of nervous debility.
W. HENNEFELD.

Best of All.
Chicago, May, 1888.
I consider it my duty to recommend to all sufferers of nervous diseases Pastor Koening's Nerve Tonic, because my son, now 15 years of age, was suffering for 1 year from epilepsy to such an extent that no remedy seemed to even relieve the attacks, but after using only 3 bottles of Koening's Nerve Tonic he had but one slight attack. I make this statement out of gratitude, and with the desire to make this best of all remedies better known. T. STEIN, 321 2nd St. I certify to the truth of the facts as stated above.
L. KLING.

FREE
Pastor of Lutheran Salem Church.
A valuable book on Nervous Diseases sent free to any address, and poor patients can also obtain this valuable free of charge.
This remedy has been prepared by the Reverend Pastor Koening, of Fort Wayne, Ind., since 1876, and has been prepared under his direct supervision.

KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at \$1 per Bottle. 6 for \$5.
Large Size, \$1.75. 6 Bottles for \$9.
In New Orleans, by J. N. W. Otto, Druggist, 76 S. Rampart street.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two bottles FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.
T. A. Slocum, M. C., 183 Pearl St., N. Y.

RAILROAD SCHEDULES.

Mississippi Valley Railroad.
Kansas City and Memphis (Departure): Arrives:
Fast Train..... 5:00 p m 8:10 a m
Wichburg & Natchez Ex. 8:10 a m 6:35 p m
East Route "Coast" Train 3:45 p m 10:00 a m

Illinois Central.
ARRIVE: LEAVE:
No. 1, pass., 7:00 p m. No. 2, pass., 7:00 a m.
No. 41, Chic. & St. Lou. No. 42, Chic. & St. Lou.
Fast Mail, 8:25 a m. Fast Mail, 6:00 p m.
No. 45, Chic. & N. O. No. 46, Chic. & N. O.
Limited, 8:00 p m. Limited, 12:01 p m.
No. 41, Memphis & Kna. No. 42, Memphis & Kna.
City Fast Ex. 8:25 a m. City Fast Ex. 6:00 p m.
No. 5, McComb City accom. No. 6, McComb City accom.
dation, 8:50 a m. dation, 4:30 p m.

Texas and Pacific.
No. 52, Cal. ex. 7:30 p m. No. 51, Cal. ex. 8:00 a m.
No. 54, RR. loc. 7:25 a m. No. 53, RR. loc. 8:00 p m.

Queen and Crescent Route.
No. 1, lim., 2:33 p m. No. 6, fast line, 8:45 a m.
No. 5, fast line, 7:00 a m. No. 2, lim., 5:00 p m.



Mothers Should Give their CHILDREN
DR. WILBOR'S Compound of

PURE COD LIVER OIL

WITH PHOSPHATES.

Preserve the children's golden moments, guard well their precious lives, and if you would have them strong and healthy have WILBOR'S COMPOUND always ready.
Be sure you value their health, to get the genuine "WILBOR'S" It assimilates with the food, increases the flesh and appetite, restores energy to mind and body, throws off Scrofulous Humors, cures Coughs, Consumption, Colds, Asthma, Pneumonia, Influenza, Debility, and all Diseases. Manufactured only by A. B. WILBOR, Chemist, Boston, Mass.

What favor did he ask of the king?

What order did the king give?
How was the prophet to be fed?
How long was this to continue?
How long was Jeremiah kept in prison? (Chap. 38. 28.)

What confidence may every good man have in trouble? (Golden Text.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That wicked men hate those who rebuke them?
2. That fidelity to duty will provoke opposition?
3. That God permits good men to suffer?

HOME WORK FOR YOUNG BE-REANS.

Read the account of the imprisonment and the release of Joseph.
Read the account of the imprisonment and the release of Peter.
Read the account of the imprisonment and release of Paul and Silas.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the army of the Chaldeans? It withdrew from the siege of Jerusalem.
2. Where did Jeremiah start to go to look after his temporal interests? Into the land of Benjamin.
3. Who arrested him and punished him? The captain of the ward and the princes.
4. Who secretly visited him? Zedekiah the king.
5. What did Jeremiah tell the king? That he should fall into the hands of the King of Babylon.
6. What did Zedekiah do? Relieved Jeremiah from his misery.

EXPLANATIONS.
The army... was broken up—Temporarily withdrew from the siege to meet the King of Egypt, who was Zedekiah's ally. The land of Benjamin—In which was the prophet's home. To separate himself thence—To claim his share there; there was evidently some readjustment of property, to part of which Jeremiah had a right. In the midst of the people—Made public arrangements with those who had equal claims with himself. The gate of Benjamin—In the northern wall of the city; some times called "the gate of Ephraim"; it led to the territories of both tribes. Captain of the ward—The chief of the watch at that gate. Thou fallest away—Thou desertest. Doctrinal Suggestion—The inspiration of prophecy.

THE CHURCH CATECHISM.

25 In what did this image of God consist? "In righteousness and true holiness." (Eph. 4. 24.)

26 What authority was given to man at the creation? God gave him dominion over every living thing. (Gen. 1. 28.)

27 Where did God place our first parents? In the Garden of Eden. (Gen. 2. 8.)

Those who believe that Dr. Sage's Cathartic Remedy will cure them are more liable to get well than those who don't.

If you happen to be one of those who don't believe, there's a matter of \$500 to help your faith. It's for you if the makers of Dr. Sage's remedy can't cure you, no matter how bad or of how long standing your catarrh in the head may be.

The makers are the World's Dispensary Medical Association, of Buffalo, N. Y. They are known to every newspaper publisher and every druggist in the land, and you can easily ascertain that their word's as good as their bond.

You wind your watch once a day. Your liver and bowels should act as regularly. If they do not, use a key. The key is—Dr. Pierce's Pleasant Pellets. One a dose.

REMEMBER you are just as much responsible for the spiritual and material prosperity of the church as your pastor. Do you duty with a thorough appreciation of that fact.

THERE are indications all through the cotton producing sections of the South that the next twelve months will be very severe for all classes of people. The only wise course for our people to pursue is to be very careful of their resources. They must cut down all the expenses of living. Save in dress, and food, and in everything. Earn as much as possible and save as much as possible.

Conference Notices.

Notice.

To the Ministers of the Mississippi Conference: The Minutes of our late session are now being sent out. If any of you who have paid for both last year and this, fail to get them, let me know immediately. J. M. SHUMPERT, Secretary.

Little Rock District.
First Round.

Fayetteville cir.	Feb. 27-28
VanBuren.....	Mar. 5-6
Morrilton.....	12-13
Soigobachle.....	19-20
Phonerville.....	26-27
Conway.....	2-3
Conway cir.....	9-10
Lonoke and Richwoods.....	16-17
Argenta.....	19-20
Marche.....	23-24
Little Rock cir.....	Apr. 30, May 1
Little Rock—Wesley Chapel.....	7-8
Simpson Chapel.....	9-10
Hazen.....	14-15

Dear Brethren: Now is the time. Begin the work of collecting the benevolences at once. Push every interest, and the year will not pass by before victory will be achieved. If any changes occur I will promptly notify you.

W. H. MORRIS, P. E.

Greenwood District, Upper Mississippi Conference.

Kosciusko sta.	Feb. 27-28
Kosciusko cir.	27-28
Goodman.....	Mar. 5-6
Pikens.....	8
Ebenezer.....	9
West Sta.....	11
Widen.....	12-13
Winona.....	19-20
Lexington.....	22
Tchula.....	24
Bee Lake.....	26-27
Carrollton.....	Apr. 1
Greenwood.....	2-3
Shelmond.....	5-6
Minter City.....	9-10

W. McDONALD, P. E.

Forest City, Ark., District.
First Round.

Marianna.....	Feb. 27-28
Spring Creek.....	Mar. 1-2
Holena.....	3
Park Place.....	5-6
Bledsoe.....	12-13
Haynes.....	17
Forest City cir.....	19-20
Forest City sta.....	20-21
Crawfordville.....	22
Oseola.....	23
Brinkley cir.....	26-27
Brinkley sta.....	27-28
Cotton Plant.....	Apr. 2-3
Cotton Plant cir.....	3-4
Batesville.....	9-10
Jacksonport.....	16-17
Newport.....	23-24

Dear Brethren: On your arrival you will go well by organizing your church into a monthly missionary concert of prayer. Let your Christian motto be \$2 a month from the missionary prayer concert and \$1 per month from each missionary Sunday school. Don't fail in this very important matter. Let the people know as early as possible about our pledge for Philander Smith College. Observe Easter missionary services. This will help you. W. R. K. DUNCAN.

Hot Springs District, Little Rock Conference.

Lockesburg cir.	Mar. 5-6
Centerpoint cir.....	12-13
Clow cir.....	19-20
Wheller Chapel—Texarkana.....	26-27
College Hill.....	Apr. 2-3
Cassfield.....	9-10
Lewisville.....	16-17
Camden.....	23-24
Keller cir.....	Apr. 30, May 1
Salton.....	7-8
Hope and Prescott.....	11-15
Gordon.....	21-22
Hot Springs.....	28-29
Hot Springs Mission.....	30-31

Brethren will begin at once with revival meetings and working up the benevolent collections; and don't forget the Philander Smith College. Raise your collection and send it in to Dr. Mason, president of the college. Don't forget the week of prayer set apart for the college. Let us begin at once.

A. J. PHILLIPS, P. E.

Greenville District, Upper Mississippi Conference.

Ittabena.....	Feb. 27-28
Baird.....	Mar. 5-6
Woodburn.....	6-7
Indianola.....	12-13
Henthman.....	15-16
Helm.....	19-20
Cleveland.....	24-25
Tunica.....	26-27
Jonestown.....	27-28
Clarkdale.....	Apr. 2-3
Shelby.....	3-4
Bobo and Dublin.....	6-7
Webb's.....	9-10
Gunnison.....	13-14
Rosedale.....	16-17
Greenville.....	23-24

Dear Brethren: Take due notice and urge all to be present.

J. W. DAVIS, P. E.

Ask your doctor what happens to cod-liver oil when it gets inside of you.

He will say it is shaken and broken up into tiny drops, becomes an emulsion; there are other changes, but this is the first.

He will tell you also that it is economy to take the oil broken up, as it is in Scott's Emulsion, rather than burden yourself with this work.

You skip the taste too.

Let us send you an interesting book on CAREFUL LIVING; free.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

PRESTON'S CURES ANY HEADACHE
"While You Wait," BUT CURES NOTHING ELSE.

HAS YOUR CHURCH A GOOD COMMUNION SET?

WE CAN FURNISH A QUADRUPLE PLATE SET OF SIX PIECES FOR \$20.00, AND FROM THAT UP.

A. B. GRISWOLD & Co.

[Established 1817.]

DEALERS IN WATCHES, DIAMONDS, JEWELRY, Etc.,

119 CANAL ST., NEW ORLEANS, LA.

PHILIP WERLEIN
156 Canal Street,
IS OFFERING THE FOLLOWING BARGAINS

FOR THIS MONTH:

New Upright Pianos.....\$250 and upwards

New Parlor and Church Organs.....\$ 35 and upwards

Second Hand Pianos.....\$ 40 and upwards

Second Hand Organs.....\$ 20 and upwards

Sold on Easy Monthly Payments.

Call and Examine These Bargains.

The Great Church LIGHT.
PHILIP'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Schools, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theaters, Depots, etc. New and elegant designs. Send size of room, Get circular and estimate. A liberal discount to churches and schools. L. F. PHILIP, 100 East Street, N. Y.

LIFE INSURANCE

Without Large Reserve Accumulations, but with ABSOLUTE Security

IS THE SPECIALTY OF THE

PROVIDENT SAVINGS LIFE ASSURANCE SOCIETY

OF NEW YORK,

An "Old Line Company" of the Highest Repute for FINANCIAL STRENGTH and HONEST CONSERVATIVE MANAGEMENT.

Extract from Seventeenth Annual Statement, Dec. 31, 1891.

\$261.77 Net Assets to each \$100.00 Net Liability.
CASH CAPITAL, \$100,000.00

THE PROVIDENT SAVINGS advocates insurance for protection only, as distinguished from insurance with investment or speculative features added, and, while it writes all approved forms of insurance upon terms specially favorable to the insured, it is today the LEADING EXPONENT OF LIFE INSURANCE at LOWEST RATES CONSISTENT WITH SAFETY.

A SYSTEM WHICH IS STEADILY GROWING IN THE ESTEEM OF THINKING, INTELLIGENT MEN.

As shown by the last published report of the New York Insurance Department, the average net premium of the Provident Savings is, for each \$1,000 of insurance, \$18.49. Average net premiums of all other companies..... 40.91

Insurance Written in 1891.....\$16,205,602.00

Insurance in Force.....69,676,446.00

SHEPPARD HOMANS, President and Actuary.
WILLIAM E. STEVENS, Sec'y. CHARLES E. WILLARD, Supt. Agencies.
Home Office, 29 Broadway, New York.

LIVE AGENTS WANTED. Correspondence Solicited.

Starkville District, Upper Mississippi Conference.	
First Round.	
Tampico.....	Feb. 27-28
Starkville cir.....	Mar. 5-6
Starkville.....	12-13
Sturges.....	19-20
Webster.....	26-27
McCool.....	Apr. 2-3
Louisville.....	9-10
French Camp.....	16-17
Ackerman.....	23-24
Bellefontaine.....	Apr. 30, May 1
Enpors.....	7-8
Cedar Bluff.....	14-15
Chester.....	21-22
Kilmichael.....	28-29

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Ask your doctor what happens to cod-liver oil when it gets inside of you.

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You skip the taste too.

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Scott & Bowne, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

WESLEY PRETTYMAN, P. E.

BEECHAM'S PILLS for a bad liver.

Southwestern Christian Advocate

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NEW ORLEANS, LOUISIANA, MARCH 3, 1892.

WHOLE NUMBER 1,166

The Southwestern,

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139 Poydras Street, New Orleans, La.
HUNT & EATON, Agents.

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Pastors, \$1: Six Months \$1: Three Months, 50c.

A. E. P. ALBERT, D. D., - - Editor.

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139 Poydras street, New Orleans, La.

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One month (4 times).....8
Three months (12 times).....6
Six months (24 times).....5
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Marriage Notices.....25
Special Notices.....15

Church and State in the South.

BY BISHOP MALLALIEU.

Very many when they speak of the "South" have the most indefinite idea of the meaning of the term. While it is quite proper to apply the term to all the States lying south of Mason and Dixon's line, yet there are very marked distinctions which belong to several well defined sections of the country. Delaware, Maryland, Virginia, West Virginia, and Missouri are border States, and the people of these States have been largely influenced in their habits, customs, and manners by their close proximity to the free States. It is also true that the institution of slavery was modified to a considerable extent by the freedom of intercourse between the neighboring populations.

The States immediately south of the border States constitute the central South, and they are different from the others in many essential particulars; North Carolina, Tennessee, and Arkansas make up a most interesting section of the South. Arkansas in many parts will remind one of the central and southern parts of France. West Tennessee, Middle Tennessee, and Eastern Tennessee are quite unlike, but wonderfully supplemental of each other, while North Carolina is equally subject to a three-fold division.

The southern South includes South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, and Texas. This is pre-eminently "The South." This is the land of cane and cotton.

This is the congenial habit of the Negro, and in several of the States mentioned the blacks outnumber the whites. Here it was that, in the old times before the war, individuals owned vast plantations with hundreds of slaves, and lived in all the pride and splendor and luxury of the aristocracies of the old world.

It was an easy thing for a handful of these lords of the soil to dominate the affairs of almost any of the States of the extreme South. Their interests were identical, as were also their perils, and they stood for each other in every emergency. A more compact, well organized body of influential men never existed under a republican form of government, and possibly not under any other. It was under this regime that slavery was most hopeless, dark, and terrible. It must have seemed sometimes to slaves and masters that God had ceased to care for suffering humanity, and all evil passions and all tyrannies were allowed to have full swing. A more imperious set of masters, a more abject multitude

of slaves, it is probable the world has never seen.

It will be understood that in all parts of the South there were marked and far-reaching distinctions among the people. First of all there were the whites and blacks, and these were separated by an impassable gulf so far as social relations were concerned. But the whites were also divided into three classes; namely, the slave-holders, and at the head of these were the great slave-holders, the owners of fifties and hundreds, and as a subsidiary class among these were the professional men and a few of the more prosperous merchants; the second class was made up of traders and skilled mechanics; and the third class was made up of the poor whites, who owned no slaves and but little if any land, who for the most part were uneducated and ignorant to the last degree, who lived in the sparsely settled parts of the country, and who at the breaking out of the war were in a more abject condition than the peasants of England, Ireland, France, or Germany. They were the subservient tools and dupes and retainers of the slave-holding nobility. They knew nothing, thought nothing, did nothing, except as they were told by those who had the mastery over them. From the millions of these people, who had never been harmed by any one except these masters, were drawn the rank and file of the armies of the rebellion. They fought in ignorance of the real issues, but with desperation, under the leadership of the dominant class. At the same time every real interest of these people was to be subserved by the triumph of the Union forces. And it is emphatically the people of this class who have been benefitted by the destruction of slavery and the overthrow of the rebellion.

It is an exceptional case where a well to do slave-holder will confess, even at this late day, that he is glad that slavery has been abolished. Why should he? Slave-holders had few and small qualms of conscience, even if they had any, in regard to the immorality of slave-holding; and a man who owned fifty slaves and a thousand acres of land, especially if the property was clear of debt, was a gentleman, and his wife was a lady, and neither of them had need to do the slightest amount of work, and every want was anticipated; but the poor white people of the South have been greatly blessed and helped by the events of the last thirty years, and every one of them has reason to be devoutly grateful to God for the results of the civil war. The bottom rail, so far as the white people are concerned, has a chance to come to the top, and it is coming, and in not a few instances it has reached the coveted position.

There were also three classes among the blacks as pronounced as those among the whites. First, there was the small class of free blacks. They were at first permitted to enjoy many rights and privileges; especially was this the case in Louisiana, where not a few of them became slave-holders. But it is well known that gradually, as the abolition crusade went on, the free blacks were put under more and more severe restrictions, until at last their condition in most of the slave States was nearly unendurable.

The second class of blacks was made up of house and body servants, who, in consequence of their intimate and prolonged associations with the whites, attained a certain degree of culture and good breeding which was everywhere manifest. Not a few of these learned to read, notwithstanding the prohibitions which stood in

the way of any one teaching them.

The third class of blacks were made up of the farm and plantation hands. These were the lowest in intelligence, and were the most completely crushed by the yoke and burdens of slavery. They were imbruted and debased and ignorant. Morality was at a discount, for they had bad examples set them by their masters, and in most cases they were herded together in fields and cabins more like cattle than like human beings in a Christian land. They were bought and sold like brute beasts, home was an impossibility, and marriage was a mere mockery, while the virtue of woman had no protection from the lust of overseer and master.

Under such conditions as these it is easy to understand that the conditions of these people at large must have been most deplorable. Public schools were unknown in most parts of the South, and the vast majority of whites and blacks were living in densest ignorance. The laws of the slave States were made to support and continue to the end of time the awful system of tyranny that prevailed. The so-called Christianity of the country, to a large extent, was degraded to the shameful task of defending the system, and upholding it by appeals to the Holy Scriptures. It seems almost unthinkable that any person professing to believe in God or to be a disciple of the Lord Jesus Christ could ever have fallen so low as to have supposed that slavery did not tend to outrage every Christian sentiment and antagonize every principle of the Gospel.

The Christianity that could defend slavery, that could apologize for it, that could profit from its gifts, that could identify its interests with those of the hateful thing, that could support and recommend war and rebellion, the most bloody and unjustifiable the world ever saw, for the perpetuation of this most abominable wickedness, must have fallen very low, and must have lost many of those characteristics which are indicative of its divine origin. The taint of this deadly blood-poisoning of Christianity in the South still lingers, and is apt to manifest itself in those peculiar theological vagaries which make slavery a matter of Providence, and hence all persons who were involved in the system or in any way responsible for it were only coworkers with God in carrying out some grand design, and hence must be held as guiltless of all blame, and hence the system itself being providential should not be condemned, it being a part of the divine administration for the enlightenment, civilization, and Christianization of the sons and daughters of Africa. The moral tone, the conscience, the standard of Christianity will never be in harmony with the divine word nor with the ethics of the Bible so long as such erroneous ideas are entertained and promulgated in regard to the providential dealings of God with human affairs. Whatever is providential is foreseen and planned and arranged for by the Almighty Ruler of the universe. All things are foreseen by Him, but there are many things which he does not plan nor arrange to accomplish.

In this connection we do well to consider the estimate that the most eminent patriots of the past put upon the system of slavery. "I never mean, unless some particular circumstances should compel me to it, to possess another slave by purchase, it being among my first wishes to see some plan adopted by which slavery in this country may be abolished" (George Washington). "There must doubtless be an unhappy influence on the man-

ners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other. . . . The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose rein to the worst of passions; and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. . . . Indeed, I tremble for my country when I reflect that God is just, that his justice cannot sleep forever" (Thomas Jefferson). "We must wait with patience the workings of an overruling Providence, and hope that that is preparing the deliverance of our brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress" (T. Jefferson). "Would any one believe that I am a master of slaves of my own purchase? I will not, I cannot justify it" (Patrick Henry). "And now, sir, coming from a slave State as I do, I owe it to myself, I owe it to truth, I owe it to the subject to say that no earthly power could induce me to vote for a specific measure for the introduction of slavery where it had not before existed either South or North" (H. Clay). "So long as God allows the vital current to flow through my veins I will never, never, never, by word or thought, by mind or will, aid in admitting one rood of free territory to the everlasting curse of human bondage" (H. Clay). "Slavery discourages arts and manufactures. The poor despise labor when performed by slaves. They produce the most pernicious effects on manners. Every master of slaves is born a petty tyrant. They bring the judgment of heaven on a country" (Mason, of Virginia). "Who that looks to this unhappy bondage of an unhappy people in the midst of our society, and thinks of its incidents or issues, but weeps over it as a curse as great upon him who inflicts as upon him who suffers it" (Governor McDowell, of Virginia). "Iniquitous and most dishonourable to Maryland is that dreary system of partial bondage which her laws have hitherto supported with a solicitude worthy of a better object" (Pinkney, of Maryland). "Your memorialists, fully aware that righteousness exalteth a nation, and that slavery is not only an odious degradation, but an outrageous violation of one of the essential rights of human nature, and utterly repugnant to the precepts of the Gospel which breathes 'Peace on earth and good will to men,' lament that a practice so inconsistent with true policy and the inalienable rights of men should subsist in so enlightened an age, and among a people professing that all mankind are by nature equally entitled to freedom" (Virginia Society for the Abolition of Slavery, 1791). "Such is the fatal influence of slavery on the human mind that it almost wholly effaces from it even the boasted characteristic of rationality." "We would not suffer slavery (which is against the Gospel, as well as the fundamental law of England) to be authorized under our authority. We refused, as trustees, to make a law permitting such a horrid crime" (General Oglethorpe). "Till America comes into this measure (the abolition of slavery) her progress to heaven will be impious. This is a strong expression, but it is just. I believe that God governs the world, and I believe it to be a maxim in this as in our courts, that those who ask for equity ought to

do it" (Chief Justice Jay). "It is among the evils of slavery that it taints the very sources of moral principle. It establishes false estimates of virtue and vice; for what can be more heartless than this doctrine, which makes the first and holiest rights of humanity to depend upon the color of the skin? It perverts human reason, and induces men endowed with logical powers to maintain that slavery is sanctioned by the Christian religion" (John Q. Adams). "From my earliest youth I have regarded slavery as a great moral and political evil. I think it unjust, repugnant to the natural equality of mankind, founded only in superior power. It is but a continual act of oppression. I never would consent, and never have consented, that there should be one foot of slave territory beyond what the old thirteen States had at the formation of the Union. Never! Never!" (D. Webster). "A hard necessity, indeed, compels us to endure the evils of slavery for a time. Yet, while it continues, it is a blot on our national character, and every real lover of freedom confidently hopes that it will be effectually, though it must be gradually, wiped away, and earnestly looks for the means by which this necessary object may be attained; and until it shall be accomplished, until the times comes, when we can point without a blush to the language held in the Declaration of Independence, every friend of humanity will seek to lighten the galling chain of slavery, and better, to the utmost of his powers, the wretched condition of the slave" (R. B. Taney). Surely if slavery was the awful thing portrayed by these eminent men, if it was worthy of their emphatic and burning condemnation, how reckless the audacity of those smatterers in divine things who would make its existence and continuance providential!

It is well nigh blasphemy to assert or even think that slavery is in any proper sense providential.

The people of the North have but a very partial idea of the utter self-sacrifice of the Southern people in their efforts to establish an independent government, and they cannot possibly realize the waste of resources, the wreck of fortunes, the breaking up of homes, the destruction of families, and the complete impoverishment of the people involved in the four awful years of conflict with God and the progressive spirit of the last half of the nineteenth century. It can be said, with perfect truth and sincerity, that greater persistency of purpose, greater recklessness of courage, greater endurance of hardships, greater enthusiasm of self-sacrifice, greater devotion to a political ideal, were never manifested by any people than by the Southern people in the wickedly unjustifiable war which they instigated and maintained against the best and most indulgent government the world has ever seen. The result financially to the South of this struggle was a most deplorable condition of poverty, from which it will take another generation to fully recuperate. But it must be evident to every careful observer that the process of recovery is going on, and in some parts of the South, at a most encouraging rate. . . . The old ruling, dominant, slave aristocracy is not supreme, for the poor whites are coming to the front and are availing themselves of the new opportunities which the changed condition of affairs has brought within their reach. And it should be said, in this connection, that quite a number of the colored people are prospering financially, and are learning indus-

try, thrift, and economy in the school of experience.

On the first day of January, 1892, there will be running 1,200,000 more spindles in the South than twelve months before. And the South will soon learn to sell her products without shipping them to commission houses in the great cities of the North. The increase in the number of manufacturing establishments in the South for the last ten years is 62 per cent; increase in capital, 185 per cent; in value of products, 114 per cent. Cotton mills in 1880, 142; in 1890, 346. Cotton consumption, 1880, 180,971 bales; 1890, 496,670 bales. Cottonseed oil mills, 1880, 7; in 1890, 232. Pig iron production in 1880, 212,722 tons; in 1890, 1,396,903 tons. Coal production in 1880, 1,963,574; in 1890, 12,997,500 tons. Total value of mineral production in 1880, \$3,347,445; in 1890, 30,347,760. These figures enable us to take a partial view of the real facts in the case, but they certainly show a most remarkable not to say startling activity in business, and this business, it will be observed, is of the most substantial and fundamental character. The center of this phenomenal progress is in the city of Chattanooga; and the heart of the "New South," so far as enterprise is concerned, is included in a circle of four hundred miles in diameter, with Chattanooga as the center of the circle.

It is important for every thoughtful student of the South to remember that what has been accomplished within the last twenty five, and especially within the last ten years, is simply an indication of what will transpire in the immediate future. The next twenty-five years will far surpass in progress and achievements the most enthusiastic prophecies, and the most bewildering dreams of the most sanguine friends of the South, and for three seasons: First, foreign, especially English, capital will combine with Northern capital for the creation and development of all kinds of industries, and for the utilization of the natural resources of the country. The possibilities of soil and mineral production have only just been touched; untold wealth is waiting to be possessed. Secondly, since the West is so rapidly filling up there must be an immense migration to the South. This stream has already commenced to flow, and it is spreading itself all over the country from the mouth of the Rio Grande to the capes of the Chesapeake, and it will increase as the years go on, and to a very considerable extent it will be made up of the choicest people of the North. This means everything of good for the South and for the whole country; it means the union of the States now and forever; it means a far greater degree of homogeneity than has ever been seen in the North and South; it means a strong defense for our institutions, and an assurance of their perpetuity. Thirdly, the United States is destined to become the controlling power of the world, and this means that the commerce of the world is to be managed for our interest, profit, and security. And this means that all the products of the South in one form or another are to find their way to all the lands south of the Gulf of Mexico and to Africa, which is to witness in the next quarter of a century a most surprising commercial as well as moral and intellectual development, and possibly also to other portions of the globe, and all this must tend to multiply the population, increase the wealth, and exalt to greatest prosperity and power that portion of the Union now known as the South.

[CONTINUED ON PAGE FIVE].

Letters from the Districts.

Wesley Prettyman, D.D., Decatur, Ala., Feb. 16, 1892.

I finished with this month my forty years of active service in our itinerancy, without a break, not having been disabled a single Sabbath in that period. My health at this time is of the very best. Heartiest good wishes for the General Conference.

Boils and sores indicate impurities in the blood. Ayer's Sarsaparilla eradicates humors.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

P. M. Carmichael, Austin, Tex.

We have not been able to say anything about our work for some time. We have not been idle, however. Notwithstanding my illness for the past three months, we have been able to accomplish something in the way of church work. Returning from the Annual Conference with an increased interest in the work of the pastorate, and fully aware of what we would have to do this year to entertain the conference at its next session, we went to work to lay our plans. Up to date we are succeeding grandly. We want to raise this year for building and improving, about \$3,000, which amount would not do the building and improving only, but would pay off the remaining debt and bring us up to conference free of debt with \$2,000 worth of improvements. The amount necessary to be raised during the year for all purposes is \$4,448, and from present indications, with the start already made, every dollar of it will be raised before conference. The people are poor and times are hard, but our people are determined to succeed. The spiritual condition of the church never was better than now. All the services were well attended and the congregations large, and there has been all the time a steady increase in membership. Presiding Elder Mack Henson has just closed our first quarterly conference with fine results. The business part of the session was very harmonious, and the love feast was a time of refreshing. Elder Henson preached a splendid sermon. The sacramental service was simply grand. Reports showed amounts raised for all purposes in a period of a little less than two months, to be \$442. The SOUTHWESTERN was also remembered by the Presiding Elder and eight new subscribers were procured. We are resolved to make this the best year of our ministry. We want to help the Lord answer Bro. Henson's prayer for 200 conversions in Wesley Chapel.

Moses Smith, Oakland, Texas.

I reached Oakland, Tex., my new appointment, Dec. 30. The members gave me a surprise party a few nights ago, which was highly appreciated by myself and family. May peace follow them all of their days. I am now with my first Presiding Elder, Rev. O. L. Madison. I expect to do more for the SOUTHWESTERN this year than ever.

J. R. Reasonover, Tullahoma, Tenn.

I entered upon my work after the adjournment of the Annual Conference, and found the church \$200 in debt. I have been successful in paying off \$105 of it, and have taken subscriptions to the amount of \$127.50. The subscribers are: Rev. J. P. Price, P. E., \$10; Rev. A. L. Nelson, \$25; Sister Mary Blanton, \$25; Rev. C. H. Maynard, \$5; J. R. Reasonover, P. C., \$5; Sister A. J. Reasonover, \$5; John Clendenen, \$10; Ben Ramsey, \$5; Thomas Moore, \$5; Robert Manson, \$5; Wesley Davidson, \$4. Others subscribed less. My first quarterly conference was held in connection with the district conference. The reports showed some increase. Presiding Elder

J. P. Price preached two grand sermons.

Rev. C. H. Brown, Bolton, Miss.

The conference sent me back to Bolton this year, and the people received me gladly all over the circuit. We are moving on nicely. The people seem to have taken fresh courage to do more for the Master's cause this year than ever. Some few weeks ago we were agreeably surprised by our many friends. They brought an abundance of good things to show their appreciation for us. Call again, friends.

Emanuel P. Harris, Rosedale, La.

The people of this charge highly appreciated my return to them as their pastor for the second year; for not only did they give me a hearty welcome in words, but manifested it by their actions, in which their white friends took an active part. On Friday night, Feb. 5, they stormed the parsonage with a surprise party, each one bringing something acceptable. Their kindness deserves and has my gratitude. We invite them to come again. The outlook for the year is very encouraging, spiritually and financially. You can expect a list of cash subscribers for your valuable paper in a short time.

James Brawley, Olmus, Tex.

My first quarterly conference was held Feb. 6, 7, Rev. E. Henderson, Presiding Elder, in the chair. The reports showed that the work is progressing. The Elder preached two grand sermons on Sunday. The Bishop made no mistake when he appointed Elder Henson to the San Antonio district. He spoke many good things for the dear old SOUTHWESTERN and its editor. Collection, \$14.

Owen Hysper, Bristol, Tenn.

We are moving along nicely in Bristol. We have class meeting every other Sunday at 3 p. m.; preaching every Sunday at 10 a. m. and 7:30 p. m., and every other Sunday at 3 p. m. We have very good congregations, but we need more of the religion of Christ. We collected for all purposes, \$87.50. New church, \$53; expenses, \$19.50; pastor, \$15.

G. J. Izard, Richmond, Texas.

This is my second year here as pastor. The church is getting along nicely. I was given a surprise party Feb. 5, by my many friends, who brought with them 75 pounds or more. We thank them very kindly for their appreciation, and ask them to please come again.

P. H. Bailey, Clarksville Circuit, Tex.

Rev. P. Morgan, Presiding Elder, was with us Feb. 6, 7. The conference was well attended. The Elder preached an edifying sermon. The sacrament was administered to 43 members. Collection for Elder, \$8.55; pastor, \$6.75. We had our quarterly love feast on Monday night. After a lecture on Education by the Elder and Prof. Perry, of Bishop College, Marshall, Tex., a collection of \$3.25 was taken for Wiley University. The SOUTHWESTERN was remembered.

F. Smith, Cookeville, Tenn.

My first quarterly conference convened Jan. 30, 31. We had a grand time. The church is getting along nicely. The Elder preached on Sunday and administered the Lord's Supper to a goodly number. Paid Presiding Elder, \$6.25; pastor, \$26. We have also raised some of our benevolent collections. God bless the SOUTHWESTERN.

Tencia Edwards, Brenham, Texas.

I was agreeably surprised Feb. 1, by the many friends of our town.

Work, Worry, and Disease

are a formidable trio; yet the weak person frequently has to meet all of them at once. How can he overcome? The answer is, with our COMPOUND OXYGEN (and ours only). The countless demonstrations of 23 years warrant this reply.

Our treatment is available for home use; neither need your occupation be interfered with. The value of these features is obvious. What about your need? A book of explanation and proof is yours to consider—if asked for now.

Drs. STARKEY & PALEN, 1329 Arch Street, Philadelphia, Pa.

They brought pounds too numerous to mention. We extended to them our heartfelt thanks and asked them to call again, which they did on Feb. 3, bringing as much as at first. The party was composed of some of the best ladies and gentlemen of our city. May the Lord bless these dear people.

A. J. McNair, Meridian, Miss.

I entered my New work Jan. 18. My people received me gladly, and I found the church getting along nicely. I have received 7 by letter and 2 converted. Our first quarterly conference was held Jan. 14, Rev. J. M. Shampert presiding. He preached on Sunday to a crowded house, and administered the Lord's Supper to a goodly number.

W. T. Anderson, Morristown, Tenn., writes of a grand revival in his church, in which 68 souls were converted and 43 joined the church.

Thornton Scott is having a good start on his second year at Prairie Plains, Tex.

"What makes that joy, that merriment?"
Rheumatic pains, neuralgic gout.
Salvation Oil has put to rout—
Salvation Oil, for healing sent,
Salvation Oil, the liniment.

They sat under the moonlight with clasped hands trying to guess "what star would be their home when love became immortal," but soon, alas how soon, she caught a cold and they had temporarily to stop guessing. They cured her, however, with one bottle of Dr. Bull's Cough Syrup.

Letters from the Laity.

A. E. Durham, M.D., Calvert, Texas.

La Grippe has prevailed here this time heavier than ever before. Fatality has been greater, and mostly among our people. The question is being asked why so many colored die with it here. I answer them:

1. Because our people generally know but little about the value of hygiene, and the danger of exposure. Many of them wear the same in winter as they do in summer, and scarcely any wear shoes at all. With some this is from poverty.

2. They provide unsuitable dwellings to live in. As the winters in Texas have been so very mild, and when we have a cold winter like we have had this year, why our folks are caught unprepared. La Grippe is caused by cold, and when we take it, not being prepared in the above means, we are sure to have the complications of pneumonia and La Grippe. Pneumonia is what proves fatal in so many cases, and with snob disadvantages thrown around our patients, we, as physicians find it difficult to save them.

3. Our people being poor, La Grippe catches them with empty barrels and pockets dry. Therefore, when they should and ought to be in bed or by the fireside, necessity compels them to get up and go to labor, which brings on relapse, and in nearly every case of relapse, we have pneumonia and fatal results, after a colored physician is called in. After the patients strength is exhausted and then they run for the doctor, and after prescribing a course of medicine, he often finds no time-piece to give it by, and others give medicine by guess and not by directions.

I mention these few things or causes which I hope will open our people's eyes, that they may prepare for these epidemics, and that when we are visited with La Grippe again (which we will be), we may be better prepared to meet them.

Rev. S. E. Ewing, pastor at Hockberry, Texas, is doing a grand

work. He has just closed a very successful revival resulting in 33 conversions, 45 accessions, and 6 reclaimed. He has also made some improvement on the church.

Henry Hudson, Jr., Jackson, Miss.

The gallant foreman of our fire department, Mr. H. F. Risher, has met with a serious accident. Fire broke out at our State Innatic asylum on the morning of Feb. 16, at 3 o'clock. Hope fire company No. 3 was the first there. Mr. Risher ascended a ladder to the third story. It broke just as he got to the window of the third floor, falling from there below the second story and catching on the ladder saved his life. The structure was a five story brick building, the finest in the State. The maniacs were all removed from the building where the fire broke out to the new building which has been recently built for the colored. You can't imagine how horrible the sight was. Five hundred inmates in one little brick out house, and the town completely filled with them. The fire was set by one of the inmates who was completely burned up.

St. James Church, Monroe, La., favored Rev. E. C. Goings and family with a grand storm party Feb. 10.

Rev. H. O. Wilson has arrived at his appointment, Wesley Chapel M. E. Church, Mansfield. Bro. Wilson preached at 3 o'clock on Sunday to a crowded house. Collection, \$17.45. The members are to give up their former pastor, E. Hutchinson, but we cordially welcome Bro. Wilson in our midst, and look upon his appointment as a God's blessing to Wesley Chapel. His sermons tell us that he is an experienced minister and a true Christian. A resolution of the above was adopted by the trustees, stewards and leaders of the church. Signed: Cooper Howard, W. C. Sharp, David Mayo, Jacob Robins, Washington Howell, Henry Boyd, James McCoy and S. S. Rogers secretary.

FITS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Pills after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 631 Arch St., Phila., Pa.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any ones where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to enquire for my people. Brothers, Zacharie and Moses; Sister, Anna; Aunt Eliza, and Celie, my mother. Mother was dead when I was sold. I left them in Richmond, Va. Dick Mc Hunter brought me South. Send any information to Wilson Shepherd, Chipleigh, Ga.

Mr. Editor: I wish to find my mother, whom I left in Baltimore, Md., in 1870. Her name was Mary Linn. I have two sisters, Hester and Isabella. My father, David Linn, died in 1872. When I left them they were living at No. 35 Chestnut Alley. Anyone knowing the whereabouts of such a person will please address Robert Linn, Spring, Texas.

Mr. Editor: I wish to enquire for my people. The last time I heard from them they were in Denmark, Tenn. Father's name was Willis Russ, and mother's name was Ellen Rucks. But since, I heard that she goes by the name of Ellen Jordan. Her husband's name was John. My sisters were Eleonora, Harriet and Delsena. Brothers, Henderson Jordan, John Russ and Bill Panter. Any information will be gladly received. Address Mary Markham, care of H. C. Markham, Shreveport, La.

Mr. Editor: I want to find my two sisters, Harriet and Hennie Townsend, who were sold somewhere down South by old man Tegel Townsend. Our mother's name was Peggie Townsend. Sister Harriet left a baby boy. His name is Harris Blake. My next oldest sister was Matilda. I am the youngest child. I don't remember ever seeing them, but I have been told about them by Isabella Town-

send, a fellow servant, also by Mr. Ford, the blind preacher. Any information will be gladly received. Address George W. Dennis, Snow Hill, Worcester county, Md.

Mr. Editor: I want to enquire for my mother's people. Her name is Winnie. She was brought to Texas by a man named Thompson. Her former master was named Raleigh Hightower, who owned her mother and brothers. Her brothers were Edmund, Sam, Stephen and Sandy. She left them in the State of Mississippi or Alabama. Her mother's name was Rhoda, and her first husband's name was Elias. Any information concerning their whereabouts will be thankfully received. Address A. J. Johnson, P. O. Hubbard, Texas.

No Other Sarsaparilla has the merit by which Hood's Sarsaparilla has won such a firm hold upon the confidence of the people.

No Other combines the economy and strength which make "100 Doses One Dollar" true only of Hood's Sarsaparilla.

No Other possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

Hood's Pills cure Sick Headache.

Books and Current Literature.

Rev. W. T. Smith, D.D., the author of *Coning, Iowa*, has favored us with a specimen copy of *Easter Program for Children's Missionary Day*. This service has been prepared at the request of the *Missionary Secretaries*, and is heartily endorsed by them.

Dr. Peck says: "The Universal Kingdom will prove an effective Easter Service, and will accomplish great good. I hope all our pastors and superintendents will enthusiastically push the missionary services on Easter Day. We must have a great advance this year in collections, because there will be a large falling off in legacies, and the church must see to it that the society is not left in debt another year. We have sang and shouted for joy that we were out of debt, but we must now work and pray not to get in debt another year."

Bishop Mallalien says: "I am greatly delighted with it and hope it will be brought out in every school of our Methodism. I am heartily in sympathy with our observance of Easter by all our Sunday schools. Absolute faith in the reality of the resurrection of Jesus must fill all hearts with a dauntless, deathless purpose to bring this world to his feet."

Specimen copies of this service have been sent to 12,000 pastors and 8,000 superintendents of our church. It is the earnest desire of the missionary authorities to wheel the whole Sunday school army into line on Easter Sunday, and make this the greatest day of the year among our host. Let all our Sunday schools swing in line and order the Easter Services in good time. They are for sale by the Western Methodist Book Concern, and may be ordered through this office.

Our Little Men and Women for March is an unusually readable number, embellished with fitting and beautiful pictures, which enables the publishers to send out an exceedingly helpful as well as beautiful little magazine. For youngest readers. Price, \$1 a year; 10 cents a number.

The March Babyland is a picture, a story and a song, all in one. Price, 50 cents a year; 5 cents a number. D. Lothrop Company, Publishers, Boston.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by druggists, 75 cents.

FOR OVER FIFTY YEARS, Mrs. WINDOL'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Windol's Soothing Syrup," and take no other. Twenty-five cents a bottle. "Jolly

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WE TELL THE TRUTH about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE TRUTH. We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells NOTHING BUT THE TRUTH. Write for it to-day. (P. O. Box 1250) D.M. FERRY & CO., Detroit, Mich.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallalien, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 129 Poydras street.

ST. CHARLES AVENUE CHURCH—

Praying Sunday, 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m. prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 2 and 3 p. m.; class meeting every Sunday evening at 7 p. m.; communion, monthly, third Sunday; general class every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: prayer meeting at 6 a. m.; preaching 11 a. m., 3 and 7 p. m.; Sabbath school 1 p. m.; class meeting Thursday evening, 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 2 and 3 p. m.; class meeting every Sunday evening at 7 p. m.; communion, monthly, third Sunday; general class every first Monday evening.

COUSMAN CHAPEL on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, 11 a. m., 3 and 7 p. m.; Sabbath school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts. Rev. T. G. Montgomery, pastor. Sabbath: 5 a. m., prayer meeting, 11 a. m., 3 and 7 p. m.; Sunday school at 9 a. m.; class meeting every Sunday evening at 7 p. m.; communion, monthly, third Sunday; general class every fourth Monday evening; preaching Thursday night, 7 p. m.; class meeting Friday night, 7 p. m.

HAVEN CHAPEL—Rev. W. S. Harris, pastor, corner Plum street. Rev. W. S. Harris, pastor; services at 11 a. m., 3 and 7 p. m.; Sunday school 9 a. m.; class meeting Sunday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chien, pastor. Sunday services: prayer meeting, 5 a. m.; preaching 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MAIDEN CHAPEL—Washington street, Rev. W. J. M. Price, pastor. Public worship, Sunday, at 11 a. m., 3 and 7 p. m.; Sunday school at 1 p. m.; NASHUA CHAPEL—Union street, corner of Oak street. Sunday school, 11 a. m.; preaching, Sundays, 2 and 7 p. m.; class meeting, Tuesday at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Priory, Rev. Isaac Evans, pastor. Sunday services: prayer meeting at 11 a. m., 3:30 and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evening, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: prayer meeting, 5 a. m., 3 and 7 p. m.; preaching 6:30 a. m., 11 a. m., 3 and 7 p. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valencia street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m., every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation. Rev. D. J. Price, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer services at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post at St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m.; communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. and 7 p. m.; prayer meeting Wednesday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eight street. Rev. Charles Seuniger, pastor. Sabbath school at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Plan of Episcopal Visitation, Spring Conference, 1892.

(CHRONOLOGICAL.)

Conferences in the United States.

Conference and Place. Time. Bishop.

Baltimore, Baltimore, Md., Mar. 2, 1892.

Kansas, Kansas City, Kan., Mar. 2, 1892.

Virginia, Falls Church, Va., Mar. 2, 1892.

Missouri, Chillicothe, Mo., Mar. 2, 1892.

South Carolina, Columbia, S. C., Mar. 2, 1892.

Washington, Washington, D. C., Mar. 2, 1892.

Philadelphia, Philadelphia, Pa., Mar. 2, 1892.

Central Missouri, St. Louis, Mo., Mar. 2, 1892.

Wilmington, Wilmington,

WORTH A GUINEA A BOX.

BEECHAM'S PILLS

For SICK HEADACHE,
Dizziness, or Swimming in the Head, Wind,
Pain, and Spasms in the Stomach, Pains in
the Back, Gravel, and flying Pains in the
Body, Rheumatism, etc.

Take four, five or even six of Beecham's
Pills, and in a few minutes you will feel
the relief in twenty minutes; for the pills
will go direct to the cause, the
cause being not less than wind,
together with poisonous and noxious
poisons, and sometimes unwholesome food.
Off all druggists. Price 25 cents a box.
New York Depot, 365 Canal St.

DUKEHART'S

EMULSION

OF PURE COD LIVER OIL AND WALT,
WITH HYPOPHOSPHITES.

CURES
CONSUMPTION,
BRONCHITIS, COUGHS & COLDS,
SCROFULA, DEBILITY,
A FLESH PRODUCER.

THE DUKEHART COMPANY, - Baltimore, Md.

Kennedy's Medical Discovery

Takes hold in this order:

**Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,**

Driving everything before it that ought
to be out.

*You know whether you
need it or not.*

Sold by every druggist, and manufactured by
DONALD KENNEDY,
ROXBURY, MASS.

Established over 50 years.

Sales over 240,000.

The best Organ made.

Especially suited for voice.

You should own one.

Of finest workmanship.

Rich, deep, pure tone.

Generously equipped,

And lasts a lifetime.

No Organ so popular.

—ALSO THE—

CELEBRATED ESTEY PIANOS

—AND THE—

MATCHLESS DECKER BROS.

Can be had at the

ESTEY ORGAN COMPANY,

Cor. Marietta & Broad Sts.,

ATLANTA, GA. jy2-y

PECK MEMORIAL HOME

OPENED OCTOBER 5, 1891.

It is situated three blocks from New Orleans
University, on

Peters Ave., Cor. St. Patrick Street.

Young ladies from the country desiring the
privileges of Christian home life and study at the
University, can be accommodated by paying \$7 a
month for board, and addressing for further in-
formation, Miss H. M. Hegeman,
Peters Avenue, corner St. Patrick Street,
New Orleans, La.

I CURE FITS!

When I say cure I do not mean merely to stop
for a time and then have them return again. I mean
radical cure. I have made the disease of FITS, EPI-
LEPSY or FALLING SICKNESS a life-long study. I
warrant my remedy to cure the worst cases. Because
where have failed is no reason for not now receiving a
cure. Send at once for a treatise and a Free Bottle of
my infallible remedy. Give Express and Post Office.
J. G. ROOT, M. C., 183 Pearl St., N. Y.

PELICAN SANITARY EXCAVATING CO.,

Office, 52 Carondelet Street.

J. H. DOUGLAS, Mgr.

Vaults Cleaned.

OUR PRICES: Vaults containing 4 barrels,
\$3.50; 5 barrels, \$4.75. 35 Cents for each additional
barrel. Satisfaction guaranteed.

Telephone No. 266 mrl2-y

**Officers of the Lafon Old Folks
Home Association.**

Rev. J. W. Hilton, President; Vice-President,
Rev. T. J. Johnson; Treasurer, Rev. F. T. Chinn;
Rev. E. Lyon, Secretary; Rev. James W. Hod-
son, Financial Agent. Office, 139 Poydras St.,
New Orleans. Regular meetings of the Association
on the first and third Mondays of every
month, 12 m., at New Orleans University, 1428
St. Charles Avenue.

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern	
Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary	
Society	228,659
Woman's Home Missionary So-	
ciet	86,000

My Life at Peck Home.

[Address of Miss Ella Prescott, before
the W. H. M. Society of the Louisiana
Conference, held in New Orleans,
Jan. 15, 1892.]

I entered the home among Chris-
tian workers, Oct. 8, 1890. The
way to this loving Christian home
was pointed to me by a faithful
worker of the W. H. M. Society.
Since I have been in the care of
these loving Christian friends, my
mind and heart have been changed
from the thought of many evil
doings. I have been taught to
love and live in the fear of God.
I have been taught to share the
love of God with those who are in
darkness and ignorant of his won-
derful and beautiful words of life.
I have been taught to love and
help the poor and needy. A heart
changed from selfishness to a heart
of love and sympathy for those
who are poor and in need. In
what way have I been taught and
brought to the path of these many
great blessings?

By having leaders who practice
them daily, and just as the leaders
are, so will the followers be. We
who are in this grand and noble
place, Peck Memorial Home, have
with us a superintendent and as-
sistant who are faithful and spiri-
tual workers for the upbuilding of
God's kingdom, and the fallen race
of humanity. We who are with
them, see and know, and are in-
fluenced by the good that they are
doing daily for our race.

Although I am enjoying this
golden opportunity, I can find no
word that will express the feeling
I have for those who are in this
work, and the fondness of this
grand home by which we are now
benefitted. If I have, thank God,
and if not so, God knows the
thoughts that are daily rolling
within my heart. I think there is
one good way in which we can
show our appreciation to those
who are laboring with us and
planning out the best way for the
elevation of our people, and that is,
to grasp every given opportunity,
be earnest and ambitious in help-
ing ourselves.

If the girls practice and improve
the time upon the different things
that are being taught to them in
this home, they will in the future,
be able to make brighter and bet-
ter Christian homes.

The girls must be neat, not only
about their work, but in person.
No sloven is seen in our home.

The home is conducted by
prayers, night and morning, and
Bible reading every Saturday even-
ing.

Friday evening is our free night,
as we call it, and on this night we
spend as we please in talk or inno-
cent amusement. These often turn
to questions on topics of general
interest and end in nice talks from
the teachers on the north land,
beyond the sea, and many other
interesting themes. In this way
we gather a good deal of knowl-
edge about places we can never
see. Good reading of every kind
is furnished, and every pains taken
to cultivate a taste for useful read-
ing. As for health, if any of the
girls are taken ill, special care and
attention is given them by the
teachers. Since this Peck Memo-
rial Home has been established, it
has been a sheltering place for
several who were almost without
any home.

Quite a number of girls have been
protected and cared for through

the aid of our Northern friends.
Only God knows what would have
become of them had they not been
cared for by these faithful Christian
Northern friends.

The systematic management of
our home is such as will give to
every member of the family a feel-
ing of ease and union. Each mem-
ber has her work assigned regu-
larly, once in two weeks. The
work being changed in such man-
ner as will enable the girls to do
and be taught every branch of
housework. We do not work as if
we were hired, but as if the home
was actually ours. We as mem-
bers of a family are doing our own
work. Thus learning how to do,
and saving the expense of hiring
it done. Of course those who can,
pay \$7 a month for board, and
those who cannot, are assisted by
our soliciting aid from our North-
ern friends. This money we pay
in, pays for the food and fuel of
our home, and many times we have
to economize greatly in order to
make both ends meet. Yet this
present practice of economy will
teach us now to economize in the
future. There is nothing lost in
learning how to prepare an appet-
izing dinner on little expense;
likewise breakfast and luncheon.
To see that the little things are
cared for, instead of wasting and
becoming in debt. There is no
disgrace, but honor, in learning
how to manage, control, economize,
and do the things which are taught
us. For how can we expect to
teach others unless we have the
actual experience in practical
duties.

Friends and members of this
society, is not this the place for
your girls and friends who have
not this practical training?

My two years experience enables
me to say from the depth of my
heart, yes, and further, I feel that
I express in full, the sentiment of
the members of our family and all
Christian workers, when I say that
our home is a Christian home, and
rightfully called the Model Home.

The brusque and fussy impulse of
these days of false impression would
rate down all as worthless because one
is unworthy. As if there were no notes
in sunbeams! Or comets among stars!
Or catenae in peaceful rivers! Be-
cause one remedy professes to do what
it never was adapted to do, are all re-
medies worthless? Because one doctor
lets his patient die, are all humbugs!
It requires a fine eye and a finer brain
to discriminate—to draw the differential
line.

"They say" that Dr. Pierce's Golden
Medical Discovery and Dr. Pierce's Fa-
vorite Prescription have cured thou-
sands.

"They say" for a weak system there's
nothing better than the "Discovery,"
and that the "Favorite Prescription" is
the hope of debilitated, feeble women
who need a restorative tonic and bracing
nervine. And here's the proof—

Try one or both. If they don't help
you, tell the World's Dispensary Med-
ical Association, of Buffalo, N. Y., and
you get your money back again.

General News Items.

The Ohio State Legislature has
passed a resolution requesting the
closing of the Columbian Exposi-
tion on Sunday.

A recent revolutionary outbreak
in one of the provinces of Brazil
resulted in the loss of fourteen
lives.

The negotiations for a reciprocity
treaty between the United States
and Mexico have been suspended.

Gov. Fleming of Florida is out
in a proclamation calling upon the
people of that State to contribute
to the fund to assist the famishing
inhabitants of Russia. The famine
is a terrible one, and calls for the

"Continual dropping wears
away the stone."

The continual breaking of
lamp-chimneys costs a good
deal in the course of a year.

You can stop it. Get Mac-
beth's "pearl top" or "pearl
glass." You will have no more
trouble with breaking from
heat. You will have clear glass
instead of misty; fine instead
of rough; right shape instead
of wrong; and uniform, one
the same as another.

You will pay a nickel a chim-
ney more; and your dealer
will gain in good-will what he
loses in trade; he will widen
his trade by better service.

Pittsburg. Geo. A. Macbeth & Co.

Milk Men and Milk Maids

must have their tin cans, tin pans,
and everything else faultlessly
clean, and there is nothing
half so good for such clean-
ing as

Gold Dust Washing Powder.

Housekeepers too have much to
clean, and they can't afford to do
without GOLD DUST WASHING
POWDER, which makes things
clean in half the time, and keeps
them clean for half the money.

Gold Dust Washing Powder
is sold by all grocers.

Less than ONE HALF the price of others.

N. K. FAIRBANK & CO., Sole Manufacturers,
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON,
BALTIMORE, NEW ORLEANS, SAN FRANCISCO,
PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.

active sympathy of humanity ev-
erywhere.

Seventeen bodies were recovered
from the debris of the Hotel Royal
fire in New York. The victims
were all unknown, as that hotel
was really a house of prostitution,
in which nearly all the inmates
were registered under fictitious
names.

Feb. 8, Memphis, Tenn., was
visited by a great fire, which swept
away a million dollars worth of
property.

The town of Union, Me., boasts
of a citizen who in three days last
week drank twenty-six gallons of
cider.

Because the attendance was so
small, a school house in Gilmer
county, Ga., was recently aban-
doned and turned into a saloon.

In two days of the civil term of
court just closed at Bangor, Me.,
sixteen decrees of divorce were
entered. Eight of these were for
cruel treatment and intoxication.

An official in a Texas town re-
cently wrote to the local treasurer
asking that his salary should be
sent to his house, as he had not
been sober enough to leave home
for several weeks.

Every druggist, hotel keeper,
and liquor dealer in Bangor, Me.,
has been indicted by the Grand
Jury of Penobscot county. These
persons held the United States
license to sell liquor; the fact of
their having paid the special tax
being under the law of Maine
prima facie evidence of guilt.

Gen. Booth, of the Salvation
Army, is in India.

The Obilian President holds
office for five years; salary,
\$18,000.

The famous leaning tower of
Sagossa, built in 1504, has been
pulled down as dangerous.

The Edison Electric Lighting
Company is to put up a \$1,000,000
plant in Chicago, which will be
the largest concern of the kind in
the world.

Meetings of the Sabbath Associ-
ations are being held in various
States to protest against the open-
ing of the Chicago World's Fair on
Sunday.

Railroads touching Chicago, it
is said, will expend \$20,000,000 in
connection with the World's Fair
—much of it in permanent im-
provements.

A law is to be passed in Costa
Rica making the sale to foreigners
of Indian antiquities collected in
the republic a crime punishable
with severe penalties.

The Chicago Pension Office has
on its rolls the oldest pensioner in
the United States. He is 103
years of age and was a sailor of
the navy in the war of 1812.

The strictest Sabbatarian city in
America is Toronto, where all busi-
ness is suspended on the Sunday,
all stores are closed and newspa-
pers and soda water cannot be sold.

The London School of Medicine
for Women attracts students not
only from India, but from Europ-
ean countries, where women have
fewer facilities for the study of
medicine.



The Congress of Nicaragua has
ordered that ten young men, to be
selected from the different prov-
inces of the republic, be sent to
Europe to be educated at the ex-
pense of the State.

Mrs. Mary Brown Russel Day
has just been chosen State Librar-
ian of Kentucky by the Legisla-
ture of that State. Her principal,
and perhaps only rival, was also
a woman, Miss Kirkham.

Washington died shortly after
11 p. m., on Saturday, Dec. 14,
1799, the last year of the century,
the last month of the year, the last
day of the week; and within the
last hour of the day.

The purchase of Alaska has al-
ready proved to be a pretty good
speculation, goods being exported
from that country last year to the
value of over \$1,000,000 in excess
of the price paid to Russia for the
territory.

It is stated that the largest sal-
ary drawn at present by a diplo-
matist is that of \$60,000 per year
drawn by M. Waddington, French
Ambassador in London. The En-
glish Minister in Paris spends
more, but has only \$50,000 salary.
Our Minister to England gets
\$17,500.

Rosa Bonheur has recently com-
pleted her latest and largest work.
It has occupied the whole of her
time at LeDapignague during
three years, and represents ten
horses, life size, treading out grain.
She has declined an offer of 300,000
francs for this latest effort of her
genius.

The Imperial State of Texas
promises to be in the very front
rank of American commonwealths
within twenty-five years. During
the decade just past her popula-
tion increased forty per cent., or
from 1,591,746 in 1880 to 2,235,493
in 1890. Only six States lead her
in numerical strength.

Mrs. Annie Sharpe Roberts, now
living in Watseka, Ill., was born
in 1791, during President Wash-
ington's first administration. She
was a twin, and her brother, John
Wesley Sharpe, served in the
American Army during the war
of 1812. These twins were born in
Fairfield, Conn.

The cost of the tunnel under the
Thames, about four miles below
London Bridge, is to be \$4,355,000.
It is to be 1200 feet in length and
26 feet in diameter, with the crown
only eight feet below the bed of
the river at its deepest part. The
process of construction is to be al-
most like that of the Hudson River
tunnel.

In Luck Certain.

After trying to sell books, pictures
and wingers, and nearly every con-
trivance imaginable, I became discour-
aged and thought there was no chance
for a poor man to earn a living. There
was nothing to do on the farm, and I
could not get a job in town, when I
happened to see how a teacher made
money selling platters and thought I
would try my luck. I bought a \$5
Lightning Platter from H. F. Elnor &
Co., Columbus, Ohio, and from that
day my luck seemed to change. I car-
ried the platter from house to house
and platted knives, forks and spoons,
right before the folks, and it is surpris-
ing how many want their things platted.
I made \$3.70 the first day, and in one
week \$28. I can plate with nickel,
silver or gold. The work is fine, my
customers are pleased and I am happy.
I hope some other fellow, who is down
on his luck, will see this and do as I
have done and get up in the world.

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men and children. Garments guaran-
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ket, contains the latest and best songs

The Southwestern

A. E. P. ALBERT, D. D., - - Editor

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Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAR. 3, 1892.

LET your motto be, holiness to the Lord.

GLADSTONE is on a visit to Paris.

SOCIALISTIC riots are reported in Berlin and other parts of Germany.

DON'T forget the Ministerial Institute at New Orleans University, March 6-9.

THE city has been crowded all this week with visitors to the Mardi Gras festivities.

DON'T fail to raise your General Conference entertainment assessment, and attend to the matter at once, and forward to the chairman of your General Conference delegation.

THE Trans-Mississippi Commercial Congress, which was held in this city last week, brought together many of the representative business men of the country. It included governors, congressmen and other dignitaries. Next meeting will be held at Ogden, Utah.

EVERY city pastor, of whatever church, especially our own, and all local preachers and other persons called to preach; and as many others from this and neighboring cities and States as possibly can do so, should make it a point to attend the Ministerial Institute at New Orleans University, Mar. 6-9.

SOME people say the Lottery is dead, but we don't trust it, and you had better not. The best way to do in the premises, is to register at once, vote against the lottery amendment next April, and against every candidate for office who is not a known anti-lottery man. It makes no difference under what name or banner he is training, if not pronounced against the lottery, vote against him.

HAVE all our young men in our conferences who have passed examinations in their studies entered upon the work? Every Presiding Elder in his first round ought to see that the young men on his district have the books, and that they begin to study them at the first of the year. Long, hard study is necessary to master the books. Young men, if you expect to be useful, you must get the books and know all there is in them.

THE special attention of all ministers, local preachers and others preparing for the ministry, whether of our church or not, is called to the Ministerial Institute to be held at New Orleans University, March 6-9. President Thirkield, of Gammon Theological Seminary, Atlanta, Ga., will be here to direct and manage it. Let every one who can possibly attend do so, and let us have a large attendance. The program will be a rich and varied one, which no one with the divine call to preach can afford to miss.

ONE of the most unfortunate political fights between our leaders is that of Postmaster James Hill of Vicksburg, Miss., against Messrs. Bruce and Lynch. These leaders have until recently pulled together, and by virtue of that fact have managed to do more for the colored people of Mississippi, and for themselves, than the colored leaders in any other State. To attempt to annihilate each other now will accomplish nothing but political death for all of them, and destroy the prestige that Negro leadership obtains to day in Mississippi.

An Epoch in the History of New Orleans University, and of Medical Education in Louisiana.

Last Friday night one of the finest and most cultured congregations ever assembled among our people in this city, united in celebrating the first commencement and third anniversary of the medical college of New Orleans University in the university chapel.

On the platform sat Bishop Mallalieu, President Adkinson, Dean Hubbard, and nearly all the members of the medical faculty, the graduating class; Rev. Wm. P. McLaughlin, D.D., Rev. Giovanni B. Giambrodo, Rev. Frank Walker, Rev. Geo. S. Eaton, of Cincinnati Conference; Rev. J. T. Ladd, of Wheaton, Ill.; O. C. Morse, Esq., business manager of the SOUTHWESTERN, and in the audience we noticed Prof. Geo. H. Fayerweather, Dr. Rondenez, Mrs. Dr. L. C. Rondenez, Mrs. L. C. Martinet, J. B. Hall, Esq., and the professors of the other departments of the university.

A class of five young men, four colored and one white, after completing a full three years course, graduated with honor and were awarded the degree of Doctor of Medicine.

The following program was rendered, which was interspersed with excellent music. Prayer by Rev. Dr. Mitchell, of Leland University. Salutatory, Merrill M. Joshua, of Cotton Port, La. Valedictory, Harvey J. Clements, of Moore's Hill, Ind. Address to the graduating class by Prof. I. Eugene Mullon, A.M., M.D. Conferring of Degrees by the President, Rev. L. G. Adkinson, A.M., D.D. Address by the Dean, G. W. Hubbard, A.M., M.D.

Address by Bishop W. F. Mallalieu, D.D. Benediction by Rev. J. T. Ladd, of Wheaton, Ill. The graduates and their thesis were as follows:

Aristides E. P. Albert, New Orleans, Neurology. George C. Bryant, Thilodanx, Bacteriology. Harvey J. Clements, Moore's Hill, Ind., Nervous System and Health. Merrill M. Joshua, Cotton Port, History of Medicine. Louis A. Martinet, New Orleans, Malarial Fevers. The class motto was *Memor et Fidelis* (mindful and faithful).

The exercises were all of a high order and would have done credit to some of the best medical colleges anywhere. The salutatory and valedictory reflected credit upon themselves, their classmates and their *Alma Mater*. Dr. Mullon's charge to the class was a model of excellence.

Dean Hubbard's address was timely, practical and wise, and elicited the most rapt attention. His solemn injunction to the class, as well as to the audience to "taste not, touch not and handle not" alcoholic drinks as a beverage was especially impressive. President Adkinson was too happy to make a long speech, but what he did say was such as to inspire every heart with the greatest encouragement for the future.

The real hero of the hour however, the one who above everybody else had the greatest reason to thank God and be joyful was Bishop Mallalieu, the man who under God, made it possible for us to witness in this extremely Southern city, what we saw and heard on that occasion. He appeared in the greatness of his character as the Christian patriot and philanthropist that he is.

Every line in his countenance seemed to say "thank God, I have seen the desire of my heart, the graduation of the first class from this medical college; and in that class, Roman Catholics and Protestants, white and colored." His address was one of the best we have ever heard. It fairly bristled with the emotions of his thankful heart. God bless this great and good man, vibrated from his heart and countenances of every one in the crowded university chapel, wherein the exercises were held. He reminded his audience that from the time he received the first dollar from Grace E. Kuowilton, of

Natick, Mass., for this medical college, three years ago, to this day, when he reports property and endowments amounting to over \$70,000, he never doubted of the ultimate success of his efforts of establishing in connection with New Orleans University a medical college that would be open to all, without discrimination on account of race, color, nationality, sex or religion. He wants \$130,000 more so as to amply endow the college and make it the equal of the best anywhere. His immediate prayer now is for a donor who will give \$25,000 and name the school. In this prayer he calls upon all our people to unite fervently, constantly and faithfully, till it comes. Amen!

A very pleasing incident was the presentation of a competitive prize, by Dr. Walker, Professor of Gynecology, to Mr. L. A. Martinet, for the best final examination in that branch. The Doctor presented the prize, a specimen, in a very neat and appropriate address.

A. E. P. Albert, in behalf of the class, read resolutions of thanks and appreciation to Bishop Mallalieu, for his successful efforts in founding the Medical College, and to the faculty that so faithfully and patiently instructed them during the past three years, to wit: President L. G. Adkinson, D.D., Dean G. W. Hubbard, A.M., M.D.; J. T. Newman, M.D.; T. A. Walker, A.M., M.D.; L. C. Rondenez, A.M., M.D.; G. H. Felton, A.M., M.D.; Tucker, A.M., M.D.; Hopper, A.M., M.D.; Curtis, A.M., M.D.; Sneed, A.M., M.D.; F. B. Earhardt, LL.B., and H. J. Clements, M.S., M.D. The occasion forms an epoch in the history of the New Orleans University, and in medical education among our people in Louisiana and the South.

This year five graduated. As the years roll around larger and larger classes will graduate. To day there is about one white physician to every 600 people; and one colored to over 35,000 colored people. This offers a field of usefulness and profit which many of our young men and women throughout this section should prepare to enter. Next session, which opens next October 3, we hope will open with over one hundred students.

The Separate Car Must Go.

Referring to the outrage visited upon the editor of the SOUTHWESTERN, in the attempt to have him arrested for riding in a sleeping car in Texas, some time ago, Rev. L. M. Hagood, M. D., of Bowling Green, Ky., says: "I sympathize with you and the race, and will contribute \$2 whenever you are ready to test the infamous 'Jim Crow' car law." You may remit at once, as the anti has already been entered, and will soon be up for trial. All other friendly to the movement; who promised or had it in mind to contribute, are requested to do so at once, as every cent will be needed that possibly can be raised for the purpose. Let every patriot respond. Nearly \$3,000 are in the hands of the committee, but this amount should be doubled within the next ten days.

Political Review.

As the time draws near for the national conventions, presidential possibilities are being discussed with increasing interest. Among Republicans there seems to be but one opinion, and that is that Harrison has made such a splendid administration that his renomination is only a question of time. Among Democrats there is considerable wrangling. The most serious, however, is that between the supporters of Hill and Cleveland in New York. That State will send two contending delegations to the Democratic convention, one supporting Hill and the other Cleveland. The bitterness engendered will, with scarcely a doubt, either, make New York lose the Democratic nomination, or assume its presence in the Republican column next November.

The Mississippi Legislature is still in session.

The Republicans of Mississippi held dual State conventions last week, and each elected delegates to the National Convention. The one represents the James Hill, and the other the Lynch-Bruce faction.

As reported last week, Capt. A. T. Wimberly has been removed from the office of Internal Revenue Collector for the district of Louisiana and Mississippi, and Homer C. Powers of Jackson appointed in his place. This is much to be regretted, as Capt. Wimberly was one of the best officers in the service. The political influence of the Lynch-Bruce combine, it is said, brought about the change, which was based entirely upon political manipulations.

The Anti-Lottery Democrats held a great meeting in this city last Friday night. It showed that the people are with the Foster folks. They do not trust the Lottery crowd with McEnery at its head. It remains to be seen whether the Lottery money will defeat the Foster ticket in the white primaries March 22. Our injunction is, don't trust the Lottery.

The Republicans, headed by Hon. A. H. Leonard, their candidate for Governor, are holding grand meetings in North Louisiana.

Personal.

Look Out for Him.

To all whom this may concern. This is to certify that one, Rev. Wm. Hocker, a light brown colored man, wearing glasses, short in stature, a little slow of speech, but rather fast with women; an insinuating, soft and crying sort of a fellow, is not worthy of confidence, and is under charges for robbery and impudent and unchristian conduct, and will be expelled as soon as the committee can meet. He stole a coat in Anson, Ky., belonging to Rev. W. H. Watta; he was arrested for obscenity and drunkenness in Owens, Ky., where he used to live, and for the same and carrying concealed weapons, and was in jail in Bowling Green, Ky., Dec. 30, 1891, to Jan. 30, 1892. He carries a local preacher's license, written on exhorter's blank, signed by the undersigned. They are revoked.

L. M. HAGOOD, P. E.
Bowling Green, Ky.

Nothing Against Him.

Owing to certain rumors against Rev. A. L. Nelson, a probationer in the Tennessee Conference, his case at the last conference session was referred to his Presiding Elder for investigation. Rev. A. Phillips, Presiding Elder of the Cumberland River District, called a committee on the 4th of February, and after a careful investigation of the case, he was exonerated from all charges. Brother Nelson was reared here at Tullahoma, and his friends are gratified at the result of the investigation.

J. M. CARTER.

Tullahoma, Tenn.

The *Methodist Advocate* of Feb. 17 introduced to its readers as its editor Rev. H. O. Northrup, A. M., B. D. He is a native of Massachusetts and an alumnus of Albion College, Michigan. He pursued his theological course at the Northwestern University, Evanston, Ill., where he graduated with honors. For sixteen years he has been a member of the Detroit Conference, since 1875, serving principally city churches, having been called twice to the same church, from which he came to this city. On account of his labors in behalf of education and religion, he has held for twelve successive years the honored position of trustee of his alma mater. Dr. Northrup has been deeply interested in the work of our schools and churches in the South, and has twice previously visited the Southland, assisting them by his pen and on the lecture platform at the Florida Chatauqua. We welcome him to the editorial fraternity.

—We rejoice to chronicle the

convalescence of our venerable friend, Dr. Crary of the *California Advocate*, from his recent attack of LaGrippe.

Bishop Fowler, accompanied by his family, has returned from his official visit to Mexico. He reports usual prosperity in the mission, and corrects the published announcement of the retirement of Dr. J. W. Butler from that work. Mrs. Fowler has nearly recovered from her recent illness. They are now at home in San Francisco.

Bishop A. W. Wayman, of the A. M. E. Church, we regret to learn, is very sick, and not expected to live.

Bishop Moore, of the A. M. E. Zion Church, has our sympathy in the death of his wife.

Rev. W. H. Coffey, D.D., the progressive and successful Presiding Elder of the Delaware Conference, is down with the Grippe. Hope he will soon be able to resume his work.

Rev. T. E. Woods, Springville, Tenn., mourns the death of his wife, which took place January 28th. She was sick nineteen days. We extend our heartfelt sympathy.

Rev. Jules Benn, Woodville, Miss., who has been very sick since the adjournment of our conference, we rejoice to learn is now convalescent and able to be about his work.

Mobile can justly be flattered in the acquisition of such a prominent minister as Dr. W. H. Nelson, successor to Rev. Z. T. Pearall. The Doctor is one of the ripest scholars of the age, and one justly entitled to the D.D. given him from a northern institution of national repute. Mr. Nelson we know is an estimable gentleman, and his coming here is a big gain to the city of Mobile.—*State Republican*.

Honors Worthily Bestowed.

We extend to the Hon. Louis A. Martinet, LL.B., M. D., editor of the *Crusader*, our heartfelt congratulations upon the high honors and marks of appreciation that have recently come to him. Only a few weeks ago, without an effort on his part, or even the slightest intimation that such a surprise was in store for him, he was nominated by the Republican State Convention for the office of State Superintendent of Education. A few weeks later he was surprised with the present of a beautiful gold-headed cane by the employees of the *Crusader*; and last Friday night, as the result of a competitive examination in Gynecology, the most rigid conceivable, was presented with a fine gynecological instrument by Dr. T. A. Walker, the professor in that branch in the New Orleans University Medical College. A few moments later, in company with his class of five, he was awarded the degree of Doctor of Medicine by the New Orleans University Medical College. We desire especially to record our appreciation of the man because, during the past three years, notwithstanding the great burden of pursuing this course in medicine, he kept up a regular fusillade in his paper against outrages and wrongs of all descriptions against our people, and succeeded in the organization of the Citizens' Committee, which has in hand to-day about \$3,000 to test the "Jim Crow" car law. Besides this, he forced the State to agree to allow the Southern University its just and equal proportion of the Federal appropriation for agricultural and mechanical colleges; and succeeded in the organization of the *Crusader* Publishing Company, which to day is worth several thousand dollars. Mr. Martinet is one of the ablest men in this State. Ripe in scholarship, polished in manners, independent in judgment, and thoroughly practical in all his methods, if elected to the honorable office for which he has been nominated, in such a magnificent manner, he would make the best State Superintendent of Education that Louisiana has had in many years.

—A note from Rev. L. F. Abernethy, Crowley, La., informs us that Kirk M. E. Church will be dedicated March 20. Bishop W. F. Mallalieu will preach the dedicatory sermon.

—Rev. J. T. Ladd, of Wheaton, Ill., member of the Rock River Conference, paid us a pleasant visit last week.

—Rev. George S. Easton, of the Cincinnati Conference, has been transferred to the Louisiana Conference and appointed to Ames Church, this city. We welcome him and bespeak for him a pleasant and successful pastorate.

—Dean G. W. Hubbard, M. D., of Meharry Medical College, Nashville, Tenn., and acting Dean of New Orleans University Medical College, paid us several appreciated calls during his stay here, lecturing to the medical students. He returned home last Monday.

—Drs. Hubbard, Sneed and Tucker, of Nashville, Tenn., and Walker of Baton Rouge, La., having completed their year's work at the N. O. University Medical College, have returned to their homes. They greatly endeared themselves to the students while instructing them.

City Church Notes.

[Brief items of news from the city churches will be welcome either handed us by pastors or lay men.]

The Grand Lodge of Masons for the State of Louisiana will hold their Lodge of Sorrows at the First Baptist Church, corner Howard and Cypress streets, in commemoration of departed brethren of the Masonic fraternity, on Thursday, March 3, at 8 o'clock p. m. The public is invited.

Successful revival meetings are now going on in nearly all of our city churches. Simpson, Rev. J. W. Hilton pastor; First Street, Rev. T. G. Montgomery; Mt. Zion, Rev. F. T. Chinn; and Mallalieu Chapel, Rev. D. J. Price, are having special reasons for thanksgiving in that respect.

Our city pastors are requested to announce to their congregations that the daily free clinics will be continued right along at the New Orleans University Medical College, 302 Canal street. The hours are from 11 to 12 m. Dr. L. C. Rondenez will have charge of the clinics as usual, and will be assisted by several other physicians and surgeons.

THE able and exhaustive paper by Bishop Mallalieu, on the Church and State in the South, in a recent number of the *Christian Advocate*, has elicited such comment from both friends and enemies that we publish the greater portion of it on our first page. Read it. It deserves your most careful study and consideration.

EVERY day the secular papers are full of the most sickening accounts of the lynching, hanging, burning at the stake, etc., of helpless colored citizens, under first one charge and then another. Why not, in the name of common justice, give every man an impartial trial, whatever may be the accusation against him?

ALL subscribers desiring a change in their address should notify us, giving their old as well as their new address. Pastors who have been moved by their conferences will especially take notice.

EVERY ignorant preacher will drift behind and drop into the poorest appointments and finally be located. Brothers, if you want the best, prepare to do the best work. To this end two things are essential. The first is a holy life. The second is a head well stored with useful knowledge. Be sure and have the heart cleansed from all sin, and then be studios of good books.

Subscribe for the SOUTHWESTERN

A black and white line drawing of a young boy in profile, facing right. He is wearing a long-sleeved shirt. He is blowing a large, elongated bubble from a piece of gum held in his mouth. His right hand is raised near his face, and a small bubble is shown just before it detaches. The drawing is simple, with bold outlines and some hatching for shading on his shirt.

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FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and now prepared under his direct supervision.

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Sold by Druggists at \$1 per Bottle. 6 for \$5.
Large Size, \$1.75. 6 Bottles for \$9.
In New Orleans, by J. N. W. Otto, Druggist, 78 S. Rampart street.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in this efficacy, that I will send two bottles free, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.

W. A. Slocum, M. D., 193 Pearl St., N. Y.

RAILROAD SCHEDULES.

Mississippi Valley Railroad.

Kansas City and Memphis. Departure: Arrive:
Fast Train: 5:00 p.m. 8:10 a.m.
Vicksburg & Natchez Ex.: 8:10 a.m. 5:35 p.m.
Baton Rouge "Coast" Train: 9:45 p.m. 10:00 a.m.

Illinois Central.

Leave: Arrive:
No. 1, pass. 7:30 p.m. No. 2, pass. 7:00 a.m.
No. 41, Chic. & St. Louis. No. 42, Chic. & St. Louis.
Fast Mail: 8:35 a.m. Fast Mail: 8:35 p.m.
No. 45, Chic. & N. O. No. 46, Chic. & N. O.
Limited: 8:00 p.m. Limited: 12:01 p.m.
No. 41, Memphis & Kansas City. No. 42, Memphis & Kansas City.
City Fast Ex. 8:35 a.m. City Fast Ex. 8:35 p.m.
No. 5, McComb City & accommodation. No. 6, McComb City & accommodation.
No. 5, Cal. ex. 8:30 p.m. No. 6, Cal. ex. 8:00 a.m.
No. 54, RR. No. 10:25 a.m. No. 54, RR. No. 3:00 p.m.

Texas and Pacific.

No. 52, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:00 a.m.
No. 54, RR. No. 10:25 a.m. No. 54, RR. No. 3:00 p.m.

Queen and Crescent Route.

No. 1, Ill. No. 2, Ill.
No. 1, Ill. No. 2, Ill.
No. 1, Ill. No. 2, Ill.

THE MIRACLES OF MISSIONS.

Or, the Modern Miracles in the History of Missionary Enterprise, by A. T. Piercen, D.D., Ed. "Missionary Review of the World," is now ready. Here are some of the titles of chapters of the book:

"The Land of the White Elephant." Among the Wonders of the World.
"The Wonders of the World." Among the Wonders of the World.
"The Wonders of the World." Among the Wonders of the World.

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Sunday-School and Children.

FIRST QUARTER. LESSON X.—The Downfall of Judah. B. C. 587 or 588. Commit to memory verses 6-8 Jer. 39. 1-10. March 6, 1892.

HOME READINGS.
M. Jer. 39. 1-10. Tu. 2 Kings 25. 1-17. W. 2 Kings 25. 8-15. Th. Ezek. 12. 8-16. F. 2 Chron. 36. 11-21. S. Jer. 5. 10-18. S. Isa. 1. 1-9.

GOLDEN TEXT.
Behold your house is left unto you desolate. (Matt. 23. 38.)

LESSON HYMN. 7.

What could your Redeemer do,
More than he hath done for you?
To procure your peace with God,
Could he more than shed his blood?
After all his flow of love,
All his drawings from above,
What will ye your Lord deny?
Why will ye resolve to die?

"Turn," he cries, "ye sinners, turn;"
By his life, your God hath sworn,
He would have you turn and live;
He would all the world receive.
If your death were his delight,
Would he you to life invite?
Would he ask, beseech, and cry,
"Why will ye resolve to die?"

Time.—B. C. 587 or 588.

Places.—Jerusalem; plains of Jericho; Riblah.

Rulers.—Zedekiah, the defeated vassal King of Judah; Nebuchadnezzar, the King of Babylon.

Connecting Links.—The last three kings of Judah repeatedly rebelled against the power of Babylon, after taking an oath of allegiance toward its monarch. This was as foolish as it was wrong, for little Judah could not more easily maintain its independence against the great empire which was rapidly conquering the whole world than could some inland county in Kentucky or Illinois, unassisted, maintain its independence against the United States. But the King of Judah relied for assistance on Egypt—"a broken reed." Many nobles were taken captive to Babylon while Jehoiakim was king. His son and successor, Jehoiachin, with the best of the nation, was taken captive.

QUESTIONS FOR HOME STUDY.

1. The Captured City, v. 1. 3.

What city is here meant?
Who laid siege to Jerusalem?
At what date did this occur?
When was the city captured?
What captors took possession of the city?

2. The Captured King, v. 4. 7.

What did the King of Judah do?
When, and by what way of escape?
Who followed in pursuit?
Where was the king captured?
Where was he taken for judgment?
What sad sight did the king there see?

What was done to the king himself?
How long was he kept a prisoner?
(See Jer. 52. 11.)

3. The Captured People, v. 8. 10.

How did the captors treat the city?
What was done with the people?
Who alone were left in the land?
What kindness was shown to these people?

What is the lament of the Golden Text?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That God's word is sure of fulfillment?
2. That God's judgments are sure to overtake evil doers?
3. That God's mercy is sure to such as fear him?

HOME WORK FOR YOUNG MEN.

Find out in what way Zedekiah had acted like a traitor to Nebuchadnezzar.

Find out in what king he had trusted to defend him against Nebuchadnezzar.

THE LESSON CATECHISM.

[For the entire school.]

1. What terror surrounded Jerusalem? A Chaldean army?
2. What horror was inclosed within its walls? Famine.
3. How did the Chaldeans enter the city? By breaking down the walls.
4. Where was the flying monarch overtaken? In the plains of Jericho.
5. What awful punishment was meted out to him? His sons were

slain before his eyes, and he was blinded.

6. What is the Golden Text?
"Behold, your house," etc.

EXPLANATIONS.

Zedekiah did not come to the throne by regular descent, but was placed there by Nebuchadnezzar as a vassal. How long he had been a traitor and a rebel we do not know. This was the third invasion of Judah by Nebuchadnezzar. Besieged it—The siege lasted one year, five months, and twenty seven days. Broken up—The city's northern walls were broken through. The princes—The general officers. The middle gate—A passage between the "upper" and "lower" cities, which were separated by a wall. Sarschim—This means "the royal cup-bearer," and probably should not be printed as a proper name. Rab sari—This also was probably intended as a title.

Doctrinal Suggestion.—God's wrath against sin.

THE CHURCH CATECHISM.

28. What law was given them? The law of perfect obedience.

(Gen. 2. 16, 17.)

29. Did our first parents continue holy and happy? They sinned against God, and fell into misery. (Gen. 3. G.)

30. What is sin? Any transgression of the law of God. (1 John 3. 4.)

When you buy your spring medicine you should get the best, and that is Hood's Sarsaparilla. It thoroughly purifies the blood.

Marriages.

Rev. Jasper C. Hunt, of the Savannah Conference, and Miss Martha J. Samuels, Feb. 18.

Rev. R. H. Allen officiated.

Huntsville, Tex.—Jan. 17, 1892, Mr. William Jones to Miss Petronella Whitehead.

Nov. 19, 1891, Mr. John H. Randall to Miss Lee Anna Whitehead.

Rev. Henry Dickson officiated.

[Rec'd Feb. 19, 1892.—Ed.]

Obituary.

Stonewall Station, Miss.—Egypt Jordan, son of Rev. D. Jordan, Feb. 4. He said that he was going to live with Jesus.

Sister Nancy Kirkling Feb. 8. She said that she was ready and willing to go.

H. T. Hampton, P. C.

Sparta, Tenn.—Sister Mary Wade, wife of Rev. J. A. C. Wade, died Feb. 3, aged 42 years. She was a faithful worker for the Lord, and died a devoted Christian. She was in McMinnville on a visit at the time of her death. She leaves a husband, son and brother to mourn.

Fayetteville, Tex.—Sister Millie Blake departed this life Dec. 16, aged 55 years. She joined the M. E. Church 25 years ago, lived a true Christian, and died trusting in Jesus. She leaves a husband, one daughter, one son and many grandchildren to mourn.

Charley Chase.

Huntsville, Tex.—Mr. Sanford Williams died Jan. 16.

Sister Eady Walker, Feb. 5.

Mr. Dennis Butcher, Feb. 13.

Henry Dickson.

Brinkley, Ark.—Bro. Colman Bynum, Feb. 13, aged 25 years.

D. B. Harston, P. C.

Oneonta, Ala.—Lillie Reed, Jan. 6, aged 68. She joined the church when 15 years old, and lived a true Christian.

G. W. Rieves.

Sister Mary Steward, of Prairie Plains, Tex., Feb. 9. She died in triumph.

T. Scott.

Little Vinney P. Johnson, of Hughes Springs, Texas, Feb. 1. She was the daughter of Brother and Sister Johnson. Age, 5 months, 27 days.

Cicero Owens.

Athens Circuit, Miss.—Sister Loney Dinkins, Feb. 17. She was a member of Tabernacle M. E. Church.

L. J. Terrell, P. C.

Clinton, La.—Feb. 20, Sister Caroline Robbins, wife of Handy Robbins, aged 37 years. She leaves ten children, the youngest four weeks old.

D. M. Seals, P. C.

Missionary, Miss.—Pink S. S. Tatum, Dec. 15, aged 16. He died a Christian, having found Jesus on his death bed. He was a son of Sam and Nancy Tatum.

David F. Dudley, P. C.

Prof. E. W. Joseph, a member of Simpson Chapel M. E. Church, of New

Orleans, who has been teaching here for the last four or five months, in the public school, with great acceptability to all concerned, died Feb. 21, after being confined only six days to his room. His funeral was attended at St. Paul M. E. Church by the writer, in the midst of a crowd that the church could not seat. The graveyard across the street from the church is his last resting place. His wife arrived here on the 17th, and was with him till he died. She and three children mourn his loss.

A. D. Payne, Moss Point, Miss.

Austin, Tex.—Bro. John W. Alexander was born in the State of Virginia in 1842, was brought to Texas a ten-year-old boy, and lived in Austin 40 years. He was received from probation into Wesley Chapel M. E. Church, Austin, Feb. 15, 1875. He died Feb. 1, 1892, in Denver, Col. His body was brought here, arriving on the morning of Feb. 6, and was buried the same day. By request, Elder C. L. Madison of the Columbus district preached his funeral, while fully two thousand people listened. He was also attended with Masonic honors. As a Christian, he was firm in faith and strong in hope and love. For many years he was a faithful worker in the Sunday School, a steward, a class leader, and a trustee. His occupation was a stone mason. He built our beautiful \$20,000 stone church here, and among the last work he did was the erection of the basement story of the Samuel Huston College. To know him was to love him. A good man has gone from us, but he still lives in our tender recollections. While we mourn his loss, heaven is his eternal gain. We tender our sympathy for his widow.

P. M. Carmichael.

25c. for a box of BRECHAM'S PILLS worth a guinea.

Conference Notices.

Tupelo District, Upper Mississippi Conference.

First Round.

Ripley..... Mar. 5-6
Ripley..... " 5-6
New Albany..... " 12-13
Punta Gorda..... " 19-20
Punta Gorda..... " 23
Lufkin..... " 26-27
Okolona..... " 2-3
Okolona..... " 9-10
Houston..... " 12
Union Grove..... " 16-17
Amory..... " 23-24
Amory..... " 23-24
Shannon..... " 27

The first district conference will be held at Tupelo, Miss., May 8. Brethren, start your benevolent collections at once. A want 50 per cent increase and a thousand souls for the Master.

R. SEVELL, P. E.

Hot Springs District, Little Rock Conference.

First Round.

Lockesburg..... Mar. 5-6
Centerpoint..... " 12-13
Clow..... " 19-20
Wheller Chapel—Texarkana..... " 26-27
Coffield..... " 2-3
Coffield..... " 9-10
Lewisville..... " 16-17
Camden..... " 23-24
Relier..... " Apr. 30, May 1
Fulton..... " 7-8
Hops and Prescott..... " 14-15
Garden..... " 21-22
Hot Springs..... " 28-29
Hot Springs Mission..... " 30-31

Brethren will begin at once with revival meetings and working up the benevolent collections; and don't forget the Philander Smith College. Raise your collection and send it in to Dr. Mason, president of the college. Don't forget the week of prayer set apart for the college. Let us begin at once.

A. J. PHILLIPS, P. E.

Greenville District, Upper Mississippi Conference.

First Round.

Baird..... Mar. 5-6
Wichita..... " 6-7
Indianola..... " 12-13
Leathman..... " 19-20
Helms..... " 20-21
Arcola..... " 26-27
Cleveland..... " 2-3
Tunica..... " 9-10
Jonesboro..... " 16-17
Clarksdale..... " 23-24
Shelby..... " 3-4
Bobo and Dublin..... " 6-7
Wahki..... " 13-14
Garrison..... " 16-17
Rosedale..... " 23-24
Greenville..... " 30-31
D. A. Britton: Take due notice and urge all to be present.

J. W. DAVIS, P. E.

We pay the printer to give you good advice about health and to lead you to careful living.

Our reason is that Scott's Emulsion of cod-liver oil is so often a part of careful living.

If you would go to your doctor whenever you need his advice, we might save our money. He knows what you need.

Let us send you a book on CAREFUL LIVING; free.

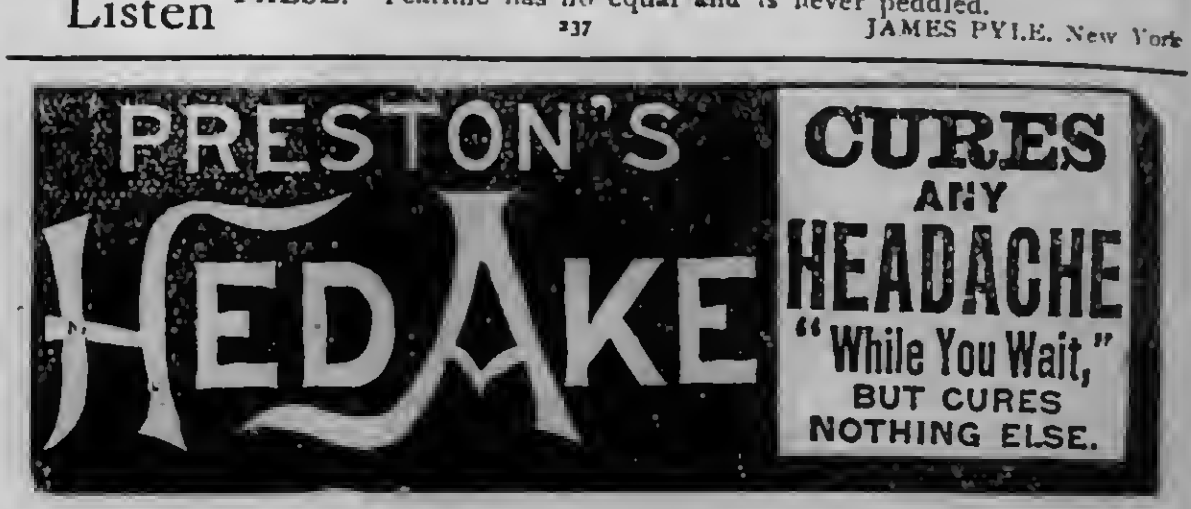
Scott & Bowman, Chemists, 136 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

Give Ear

To the plain facts about Pearlina, and then give Pearlina a chance to prove them, by giving it a fair trial. Nothing else will give the same result. It washes safely, as well as surely; it cleans carefully, as well as easily. It is as cheap as soap and better. Anything that can be washed, can be washed best with Pearlina. It lightens labor and does lightning work. As nearly as we can figure, about eight millions of women use it. Do you? You will sooner or later.

Don't Listen
To peddlers or unscrupulous grocers who offer imitations of Pearlina, and say, "it is just as good as" or "the same as" Pearlina. IT'S FALSE.—Pearlina has no equal and is never peddled.



JAMES FYLE, New York

HAS YOUR CHURCH A GOOD COMMUNION SET?

WE CAN FURNISH A QUADRUPE PLATE SET OF

SIX PIECES FOR \$20.00, AND FROM THAT UP.

A. B. GRISWOLD & Co.

[Established 1817.]

DEALERS IN WATCHES, DIAMONDS, JEWELRY, Etc.,

119 CANAL ST., NEW ORLEANS, LA.

PHILIP WERLEIN

156 Canal Street,

IS OFFERING THE FOLLOWING BARGAINS

FOR THIS MONTH:

New Upright Pianos..... \$250 and upwards

New Parlor and Church Organs..... \$ 35 and upwards

Second Hand Pianos..... \$ 40 and upwards

Second Hand Organs..... \$ 20 and upwards

Sold on Easy Monthly Payments.

Call and Examine These Bargains.

Lexington Conference.

The class in the second year's course of study will please meet the committee at Simpson Chapel M. E. Church, Indianapolis, Ind., March 22, at 2 o'clock p. m. to be examined. Don't fail, as the committee desires to do its work before the sitting of the conference.

T. L. FERGUSON.

Forest City, Ark., District.

First Round.

Spring Creek..... Mar. 1-2
Helen..... " 3
Park Place..... " 5-6
Greenwood..... " 12-13
Haynes..... " 19-20
Forest City..... " 26-27
Forest City..... " 2-3
Crawfordsville..... " 9-10
Oscola..... " 16-17
Brinkley..... " 23-24
Brinkley..... " 27-28
Cotton Plant..... " Apr. 2-3
Cotton Plant..... " 9-10
Batesville..... " 16-17
Jacksonport..... " 23-24
Newport..... " 30-31

Dear Brethren: On your arrival you will do well by organizing your church into a monthly missionary concert of prayer. Let your Christian motto be \$2 a month from the missionary prayer concert and \$1 per month from each missionary Sunday school. Don't fail in this very important matter. Let the people know as early as possible about our pledge for Philander Smith College. Observe Easter missionary services. This will help you.

W. R. R. DUNCAN.

Little Rock District.

First Round.

Van Buren..... Mar. 5-6
Morriston..... " 12-13
Solgochachie..... " 19-20

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A. E. P. ALBERT, D. D., - - Editor.

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Editorial Notes.

One cross the less remains for me to bear;
Already borne is that of yesterday;
That of to-day shall not of to-morrow share,
To-morrow's with itself shall pass away.
The storm that yesterday sloughed up the sea
Is buried now beneath the level blue;
One storm the fewer now remains for me,
Ere earth and sky are made forever new.

—Romeo

REV. Dr. S. Hunt, advocates the adoption of the two houses in our General Conference.

THE longshoremen strike in this city has not yet been adjusted, and business has suffered in consequence.

C. F. SIMMONS, Jr., Washington, Texas, sends us \$1.50 contributed by several friends to test the separate car law.

REV. H. O. Williams, Shady Grove, La., had the pleasure of seeing and hearing Bishop Mallahan, at Mansfield, La., on his recent visit there. He was greatly encouraged by the Bishop's sermon.

CARROLL Hughes, a colored man who was shot to death by a policeman in this city a few days ago died last week. The coroner's jury exonerated the policeman by declaring that the Negro died from alcoholic drinks.

WE take great pleasure in placing before our readers this week, the able and eminently practical address delivered by Dr. Boyd, at the recent commencement at Meharry Medical College, Nashville, Tenn. Dr. Boyd is himself a graduate, and is now a professor in Meharry. He is one of her most successful sons, and we know his address will be read with great interest and pride by all our readers.

MEMPHIS, Tenn., had a riot last week in which several white men were killed. Seventeen Negroes have been arrested. The people of both races are under arms. Lynching is threatened and more bloodshed is to be expected. The trouble originated over the beating of a colored boy by a white man, because that boy whipped the white boy that had imposed on him.

THE dismissal of Mr. J. L. Jonbert by order of Capt. Wimberly, from the Internal Revenue Office in this city, because Mr. Martinet, a friend of Mr. Jonbert had occasion to criticize the Captain in a recent issue of the *Crusader*, does not speak well for Capt. Wimberly. We regret to note this fact, because we had indulged the opinion that Capt. Wimberly was not of that order of men.

Address of R. F. Boyd, A.M., M.D., D.D., at Meharry Medical College.

Mr. President of the Central Tennessee College, my colleagues in Meharry, ladies and gentlemen: Time in his rapid flight has brought us to the end of another successful year in the history of the Meharry Medical Department of the Central Tennessee College, and we are assembled here to celebrate the professional birthday of those who are to pass from the ranks of students into the great professional army. As a result of years of faithful, earnest study and constant self denial, we have here a class of young men who have completed our course of study and must receive at our hands the honorable degree of Doctor of Medicine.

This great, intelligent audience is here to see them launch their vessel, all armed and equipped for the conflict of professional life. While this is a gala day, and every heart beats high and every nerve is tense and everyone in this vast audience is ready to shout congratulations and best wishes to the class of '92 it is indeed a solemn occasion, full of significance, when you consider the full force and meaning of a diploma from this institution, and the privilege it confers. It is an endorsement of character and skill. Into the hands of these young men we entrust the honor and reputation of the college.

Right here, I cannot refrain from publicly reminding you, ladies and gentlemen, that the Meharry Medical College is doing a noble work for the race, for the South and for the whole country. Year by year it gathers together the choicest and most cultured young men of this race and thoroughly equips them for the conflict with disease and death—our most dreaded foes—and sends them forth to hush the groans of thousands with the joy of health. These young men

"Go to the pillow of disease,
Where night gives no repose,
And on the cheek where sickness preys,
Bids health to plant a rose."

They thus imitate Christ, the Great Physician.

Meharry is year by year ridding the country of ignorant quacks and the once famous root doctors, who take away your money and your lives; and in their stead giving you well educated men, skilled in every department of the progressive science of medicine. These young men can properly diagnose your disease, treat your ills and cure your pains. Do you properly appreciate the advantage of having such an institution in our city. It is already an organ of vital importance to this community. Hundreds of the indigent poor and needy are annually treated in our college clinic, healed and restored to perfect health, without money, and without price. Even the medicines are freely given them. Again the young men who come to this school bring thousands of dollars with them to enrich our merchants and to gladden the hearts of those who take them as boarders. Then, should we all not have a just pride in the progress of this school and the success of its graduates?

Let the people everywhere encourage our graduates and we will soon rid the land of quackery and ignorant impericism. The pretenders and deceivers will vanish before intelligent physicians, as doth the mist before the morning dew. Now, gentlemen of the class of '92, I turn to you and most heartily congratulate you upon the realization of your long cherished hopes. There can be no truer pleasure in this life than the achievements of a laudable purpose for which one has bent the full force and ener-

gies of all his mental and moral powers for a definite time. That pleasure, gentlemen of the class is yours to night; and we are all here to do you honor. The days and years of your school life are ended, and it is with a mingled feeling of pleasure and regret that I obey the faculty and give to you these parting words of advice. You came to us from your far off homes with tender minds and willing hearts, to be trained in the difficult and progressive science of medicine. We have tried to be faithful instructors and confiding counsellors; and we are glad to say that you have been obedient and apt pupils, you have completed our curriculum of study and we must now trust to your hands, the honor, dignity and reputation of the college. See to it gentlemen, that you never bring reproach upon her fair name.

Under our guidance and instruction you have simply made ready for the noble work to which you must henceforth and forever devote all your powers and all your energies. You must now go out into the broad field of usefulness, where you are to meet fierce circumstances, overcome sharp oppositions, brave the tide of life and slowly wind your way along the path of science toward the towering hill of fame. Yours must be a continuous warfare. No matter how much you win there is still more to be won. The way is long, rough, steep and hard. There is no abiding place along the road of our profession. When you have been in the profession for a great many years, you may look back and see the long sand tracks of time behind you; but the steep mountain crest of fame will still be ahead. There must be no idling, no dissipation, no rest. The true physician must know and practice the "move on" law.

"Ah! blessed law, for rest is tempting sweet,
And we all would lie down if so we might,
And few would ever gain the higher height,
Except for the stern law which bids us know,
We must go forward or we must backward go."

Then, gentlemen, build no air castle, for they are only flashes of brilliant light that will form the thorns along your way. But go forth in life fully realizing the stupendous responsibility of your calling, and with undaunted courage and heroic endurance trust in God and do the right. All the honors of our profession await you, but there is no royal road to them. Don't think because you are brilliant and have won the prizes and medals in the college that you can succeed in life without an effort. Nor need you to doubt your success because you are a slow and plodding student. If you have extra talents, industry and application will improve them. On the other hand, if you have moderate ability, brave resolves and persistent efforts will supply all deficiency. Remember that—

"The heights by great men reached
and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Whether your gifts be great or small, few or many, so improve the trust confided in you that you will be able to render a final account with joy to the Great Physician.

If you fail once, try again. The greatest glory is not in never failing, but in getting up every time you fall.

"And to those whom every failure
To fresh effort doth incite,
Pausing not amid the darkness,
Pressing onward toward the light."

Looking up beyond the roughness
And the darkness of the way,
Seeing ere the prize before them,
Seeking grace from God each day.

Hearts so brave to do and suffer,
Trusting all to God and heaven;
'Tis to these so proven faithful
That at length the victory is given."

Nothing is denied to well directed labor, and nothing is gained without it. Patience and diligence are sure of reward. Always keep in mind that

"The race is not forever got
By him who fastest runs,
Nor is the battle by the people
That shoot with the longest guns."

Don't complain because you have some disadvantages, but strive the harder to accomplish your end. The Spartan youth who complained to his mother that his sword was too short was told to add a step to it. Gentlemen, add will to your powers and your sword will be long enough. Do not be afraid of difficulties. Let your standard be high and your motto, excelsior.

"Pitch thy behavior low, thy project high,
So shalt thou humble and magnanimous be;
Sink not in spirit, who aimeth at the sky
Shoots higher much than he that meaneth a tree."

Imitate the patriotic, useful and philanthropic lives of the ever to be remembered, with everlasting honors, those who planted and still sustain this school—having for its object both the good of man and the glory of God. Here, where the most lowly as well as the most favored of the land may come—both male and female. No one is barred on account of his color. No second class nor deference in the fee. Are these not grand examples for you to follow? All honor to the Meharrys. All honor to the Christian men and women who have given support to this and other institutions planted in this Southland, to lift our race from pits of degradation to the highest moral and intellectual elevation. These good people have built for themselves a monument more lasting than chiseled stone or polished brass,—everlasting remembrance in the hearts of a grateful people. God bless those who still live and give them many more years of happiness in which they shall see this institution ranking side by side with the leading medical colleges in the land. Gentlemen of the class; to these good people who have given us this school, to the faculty who have taken so much pains to prepare you for this special work, to the eight or nine millions of people who are praying and awaiting your coming to lift them to higher planes of intellectual and moral worth, and to unborn generations, you owe the faithful discharge of every trust, as becometh Christian gentlemen.

You are prepared to lay the ax at the root of many of those foul blots of the race which are monuments of shame to our civilization; which are fruits of a past condition of the race, and a want of knowing better. But in this enlightened day it is simply carelessness and blindly following customs. The lower classes must be educated against closing up sleeping apartments to keep out the night air, living in old dilapidated stables—not fit for horses,—low, filthy alleys, damp basements and cellars, and above all, that cleanliness is next to Godliness. All classes need to be taught the proper ventilation of our churches and school houses. Teach the people that an ounce of prevention is worth ten pounds of cure. Self preservation is the first law of nature. This means that health is worth more than all else.

In establishing your character as doctors, take upon yourself the full weight and responsibility of every occasion. Don't be timid in treating and trying to relieve your patients. If you are confident yourself,—your friends and patrons

will confide in you. There is no time to consult books or older physicians in many of your worst cases. Your knowledge and skill must be at your fingers end,—and being thus armed, you should not be wanting in courage to act for yourself upon your own convictions. This does not mean recklessness, but prudently, bold and decisive. Let us urge upon you prudence,—prudence in speech, prudence in manners and prudence in habits. The doctor must be prudent in all his relations with his patients and strictly observe the eloquence of silence of the right kind, and at the right time—always remembering that to his keeping is entrusted the secrets, honor and happiness of woman, of society and of the home circle.

You will find much in the practice of medicine to try, vex and discourage you. But gentlemen, be firm and falter not.

"One constant element of luck
Is genuine, solid, old Teutonic pluck."

Let the character of your work stimulate you and you will surmount every difficulty. What nobler mission can any man have than to relieve the suffering, cure disease, and to promote and to preserve health? When disease and death scourge a community, others may fly to places of safety, but the brave, faithful doctor must stay at the post of duty and die, if need be, in trying to save others. But, gentlemen, this is the dark side. Always try to look on the bright side of our profession and carry a heart full of sunshine. Cultivate patience and forbearance, remembering that you are dealing with the sick, the afflicted, the diseased and the dying. Try to so comprehend the mental and moral character of your patients so as to think their thoughts and feel their pains. There must be no end to your self-sacrificing spirit.

The doctor is expected to be more self-sacrificing than the clergy, who is sustained by the supernatural. We shall expect you to do all the good you can, to all the people you can, in all the ways you can.

"Act well your part,
There all the honor lies."

Deal squarely with everyone, and begin with your washer woman and boarding mistress.

Hold fast to the guiding star of conscience. The physician above all men should be honest and a gentleman of unblemished character.

Settle your accounts at the end of each week; or at the end of each month at the longest. Don't run in debt beyond your ability to pay. Make few promises and none which you do not mean to keep. If you are scrupulously honest the people will find it out and will put implicit confidence in you. But on the other hand, if you practice deception, hypocrisy and dishonesty, you may succeed for a while, but ruin and disgrace are sure to follow.

Whatever a man soweth that shall he also reap is a scriptural truth demonstrated in our every day life. Abstain from the use of tobacco and intoxicating liquors in any form. Observe this rule all through life and it will pay you a hundred fold. Taste not, touch not, handle not the unclean thing. Beware of king alcohol. Do not put this thief into the mouth to steal away the brain. It may be a custom for professional men to drink, chew and smoke; but we advise you to steer clear of custom.

She is a treacherous school mistress that little by little slips the foot of her authority, slyly and unperceived. But having by this humble and gentle beginning with the aid of time, fixed and established it, she then unmasks a furious countenance against which, we have no more the courage nor the

power to even lift our eyes. Your success will depend very largely upon your habits.

"Habit, at first is like a silken thread,
Fine as the light winged gossamer,
That sweeps in the warm sunshine of a summer's day,
A shallow streamlet sweeping o'er its bed,
A tiny sapling ere its roots are spread,
A yet unhardened thorn upon the spray,
A lion's whelp that has not scented prey."

A little smiling child obediently led;
Gentlemen: beware! that thread may bind thee as a chain,
That streamlet gather as a fatal sea,
That sappling spread into a gnarled tree,
That thorn grown hard may wound and give thee pain,
That playful whelp his murderous fangs reveal,
That child a giant may crush you with his heel."

Then, beware! and have the courage to say no, when the tempter comes.

"Eternal vigilance alone
With constant self-denial,
And patient efforts to atone,
Can bring us through each trial."

Don't spend your evenings in theatres and other places of questionable amusement, but get you an office, make it as inviting as your means will allow, and be found there when you are not out attending professional calls, or at home with your family. Supply yourself with instruments and apparatus for the treatment of your patients; get a library of standard works on the treatment of and cure of all diseases, and one or more good medical journals; then, read, investigate, study, compare and reflect.

Some of you may make discoveries in medicine or triumphs in surgery that will make this night forever memorable, add lustre to your Alma Mater, and send your names sounding down the ages as a benefactor to the world. Gentlemen, the opportunity is before you. Seize upon and improve it. You enter the profession at a most favorable time; when scientific discoveries are astounding the world; when medicine is reduced to a science to which all others are more or less subservient, and when even this science is in its infancy.

Everywhere over the broad expanse of outspreading nations, light is flashing and gleaming through the firmament of the mind. While much has been done and wonders brought out, yet the power of man has not been exhausted. Nothing has been done that cannot be better done. There is no effort of science or art that cannot be excelled, and the doctor must do his share. He is serving a jealous mistress—medicine—and to retain her distinguished affections everything must be subservient to her sway. The tide at times may be great, but brave them till you get out in the broad ocean of your profession, and then the ebbs and flows will not disturb you. Throw all your energy, power and might in this the calling of your life. Attain all the knowledge possible. For upon this must rest your greatest hope of success.

"A sacred thing is this life ye bear,
Look on, lift it and bear it solemnly,
Stand up and walk beneath it steadfastly."

PROF. W. C. O. Jacques, the artist, whose card appears in another column called last week, and exhibited to us several specimens of his work. We are not experts in his line, but what we saw convinced us that the professor is no novice in the art. He gives instructions in the art of crayon and pastel portrait painting, teaches the art of drawing and painting, enlarges all kinds of pictures to any size on short notice, and guarantees satisfaction. Studio: 609; Fulton street, New Orleans, La.

Letters from the Districts.

Notes from the Nashville District.

ELI PROVINCE, P. E.

I have just closed my first round of quarterly meetings.

My first visit was to Grays and Edgewood, Rev. Geo. W. Hammett pastor. His people rejoiced at his return, and look forward to the day when they will get their church closed at Grays, five miles from the city.

Ebenezer Charge, Rev. F. W. Norton pastor, is doing as well or better than last year. The people seemed glad of the return of the pastor. They are repairing Ebenezer Church and building at Branch Hill. No doubt the work will be pushed. The two last named preaching places have had revivals since the close of the Annual Conference.

At Newport Circuit, Rev. Alex. Clark pastor, the prospects for building are better than ever. At two of the preaching places building will commence this year. Some revival interest has been manifested at two or three of the preaching places.

At Mossey Creek Circuit, G. W. Brammer pastor, a good beginning has been made. I predict a rich harvest this year.

Knoxville Circuit, Rev. Aaron Martin pastor. He has had to travel against wind and tide, but is succeeding nicely. At Rising Sun they have the frame for a new church up, with signs of revival manifested.

Oliver Springs Circuit, Rev. E. Knott pastor. At the beginning of the conference year the pastor and his people went to work and raised money and had the church ceiled and put a new stove in the house at a cost of about \$75. The district conference was held at Oliver Springs. At the close of the conference, some of the preachers stopped over for several days, and a good revival was held, with several conversions and additions to the church.

Knoxville Station, Rev. S. J. Harris pastor. The church and congregation welcomed Bro. Harris in their midst. He is pushing the work and having additions to the church.

Morristown Circuit, Rev. W. A. Webber pastor. A good revival was held at one of the preaching places. The mother-in-law of Rev. A. J. Fletcher, once a member of the East Tennessee Conference, but at present of the Little Rock Conference, was converted.

Russellville Circuit, Rev. James Hawkins pastor. I was not able to reach that charge, but they had a good meeting. The pastor and his people are preparing to build a new church on a much more desirable lot than where the old church now stands.

Clifton and Coal Creek Circuit, Rev. Leroy Diggs pastor. He is trying to push the interest of the church, and will succeed if his church and congregation stand by him.

Tazewell Circuit was left to be supplied. They will be looked after and cared for.

Morristown Station, Rev. W. T. Anderson pastor. He has had one or two revivals since conference, some conversions additions to the church. Morristown Academy is connected with this charge, and is crowded to its utmost capacity. President J. S. Hill and faculty are sparing no pains to do their work well. On the 26th of last November Dr. J. O. Hartzell, Corresponding Secretary of the Freedmen's Aid and Southern Education Society, assisted by other ministers, laid the corner-stone for the new building of Morristown Academy. The Knoxville district raised for their new building since conference, about \$75 dollars.

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Home; or ?

A seasonable and a serious question for many. The "cold" of the autumn has developed into disease. Business or society—the winter's confinement, or its weather, has made them weak and depressed. The family physician looks grave, and finally says a change of air is "the only thing." Where shall it be? The Seashore, the Mountains, the South, all have their features, but Home, sweet home, has comforts of its own—not to be found in the world elsewhere. The matter of expense also often makes the full cup of trouble overflow.

To any such, reluctant to go away, we would say, investigate what science and skill can do for you right where you are. The Home Treatment of DRS. STARKEY & PALEN will give you a change of air in your own room. Their COMPOUND OXYGEN is richest air, charged with magnetism—full of ozone. It is life for the lungs, blood and nerves; not a drug to tax the weak system.

We invite the fullest investigation from all. Twenty-three years of success grounds our confidence. We offer a book of explanation and of the most convincing proof. Before you leave home, remember that if a change of air will benefit you, it can be had where you are; if relief and ease is only possible, you can get it at home, where it will be relief indeed. The book is to be had for the asking only.

DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia.
120 Sutter St., San Francisco, Cal. 66 Church St., Toronto, Canada.

Sunday School Institute of the Brookhaven District, Mississippi Conference.

To be held at Brookhaven, in St. Paul M. E. Church, May 20, 21. Each Sunday school in the district is required to send one delegate; the pastor will see to it that the delegates are elected.

Dr. Davidson, the Sunday School Agent, of Cincinnati, is invited to be present.

PROGRAM.

Is the Sunday School losing or gaining influence over the masses? P. D. Guldge, of Hslehurst, Miss.

The best way to interest the old people in Sunday School work. Mrs. E. S. Spriggs, of Durant, Miss.

The best way to promote revivals in the Sunday School. Mrs. J. R. Crump, of Brookhaven, Miss. The relation of the pastor to the Sunday School. Miss Ida Harris, of Brookhaven, Miss.

The origin of the Sunday School in the M. E. Church. G. W. Smith, of Bowerton, Miss.

The necessity of organizing the Sunday school into missionary societies. J. B. Brooks.

The duty of the Sunday School officers. Miss Mary Jackson, of Brookhaven, Miss.

The relation of the Sunday School to the Church. Miss L. C. Brown, of Brookhaven, Miss.

The best way to study the Bible. Miss L. Gatlin, of Summit, Miss.

The necessity of using our own literature. J. D. Reeve, of China Grove, Miss.

Committee: B. L. Crump, P. E.; J. B. Brooks, P. C.; G. W. Smith, secretary.

W. F. Smith, Opelika, Ala.

The members and preachers of the Dadeville district are asked by the church to raise \$500, and I have apportioned the same to each charge. Who will be the first to report their entire portion raised before the first of May? Call your committees together and organize at once, and give every member a chance to do something. Put the SOUTHWESTERN in every family, as far as possible, and you will find that it will go a long way in helping you to raise your claims. Let the battle cry all along the line be "\$548 for benevolences, 1000 souls converted, and many new churches built." You will find me always ready to assist you.

Presiding Elder Pierre Landry, of the South New Orleans district, has published and sent out to the pastors on his district a circular letter, wherein he notifies every one of the amount of his apportionment for the several benevolent causes. The missionary apportionment is made upon the basis of ministerial support and the \$1,250,000 line. It affectionately exhorts every one to do his duty and to seek the conversion and salvation of thousands of souls.

The pastors of the Monroe district have organized a Preachers' Meeting. It will meet weekly at Mt. Sinai M. E. Church. Rev. E. C. Goings is president, and Rev. F. M. Leshington secretary.

My first quarter was held Feb. 13, 14, with Rev. F. Parker in the chair. All the members were present with written reports. We had a grand time. On Sunday the Elder preached to a crowded house and administered the Lord's Supper to 54. Paid pastor, \$30.75; Presiding Elder, \$15.

S. D. Troupe, Abbeville, Miss. The kind sisters of Providence

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take note, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

H. L. Kennedy, Pass Christian, Miss.

I entered my new field of labor Jan. 16, and was received very nicely. Three persons were reclaimed, and others are waiting an opportunity. We have raised a subscription of \$318 for building a new church at Wolf, Tenn., which will be taken up April 24. Monday night, Feb. 22, my family and I had a grand surprise supper and pound party given us by the good people of this place. After they had spread the nice things upon the table and invited the pastor and family to partake of the good things they had brought, they laden the table with enough of provisions to last us for some time.

In the party were Mrs. Henrietta Jones, Julia Harvey, Mary Collins, Tama Stroter, Mary King, Ann Washington, Sidney Steward, Emma Capers, Vacey Holmes, Harriet Jones, Eliza Raymore, Millie Lang, M. Adams, and a number of other friends.

J. J. Collins, Gonzales, Texas. Mason Chapel and Leesville, Texas, is my appointment this year. I arrived Dec. 22, and had a warm reception. Our first quarterly conference was held Jan. 11-17, with Rev. E. Henderson, Presiding Elder, in the chair. The class leaders' reports showed that a great many had moved away and a number backslidden, which prevented us from paying all our Presiding Elder's collection. The Elder preached a grand sermon on Sunday. Our revival closed with 9 reclaimed and 6 accessions. I am trying to get the dear old SOUTHWESTERN in every home.

H. James, Clinton, La. Our church is growing in grace. Dr. Keen's revival song, "Blessed be the name of the Lord," is reviving the churches throughout this country. May God continue to bless Dr. Keen in his revival work. T. Allen, Fox Camp Circuit, Tenn. My second quarterly conference was held Feb. 20, 21, Rev. J. P. Price presiding. All the members were present with written reports. The Elder preached a grand sermon on Sunday. Collection \$53.20. We have bought a lot and are preparing to build a church at Christiansa, which is much needed, there being no church in the town. We have also raised \$5 for benevolences.

B. F. Whitaker, Austin, Texas. This is my second year on Simpson Mission and Mt. Salem Circuit. We started a protracted meeting in February, and the result was backsliders reclaimed and 32 souls converted. We wound up with the first quarterly conference Feb. 21. Our beloved Presiding Elder, Mack Henson, was with us and made a lasting impression on the people. We will send some subscribers to the dear old SOUTHWESTERN.

T. Scott, Prairie Plains, Texas. My first quarter was held Feb. 13, 14, with Rev. F. Parker in the chair. All the members were present with written reports. We had a grand time. On Sunday the Elder preached to a crowded house and administered the Lord's Supper to 54. Paid pastor, \$30.75; Presiding Elder, \$15.

S. D. Troupe, Abbeville, Miss. The kind sisters of Providence

church gave wife and I a grand surprise party, bringing with them all that heart could wish. We extend to them our humble thanks.

V. M. Cole, Trinity Church, Houston, Texas.

We have had a glorious time since conference. The church is alive. Dr. Scott preached two grand sermons during the quarterly meeting.

Rev. L. W. Washington, Minter City, Miss., reports the destruction of one of his churches on Mr. J. A. Towne's place, known as Shiloh Church. He raised in two days \$150 to rebuild. The fire was accidental. Help him, brethren, help him.

Trinity M. E. Church, San Antonio, Texas, Rev. C. C. McLean pastor, is enjoying a season of revival. A dozen or more rise for prayer every night.

Rev. H. T. O. Abbott, Opelousas, La., reports a glorious revival in progress on his work. He has had two conversions and many seekers. He says: "The people all ask me to write to Sister Mary Karnik, who was here last year, to come to Opelousas and help us in our present revival. I don't know where to address her. I hope these lines may bring her to us."

After the Grip Hood's Sarsaparilla will restore your strength and health, and expel every trace of poison from the blood.

General News Items.

Republicans in Georgia are discussing the wisdom of putting up a full State ticket in the field. That's right.

J. D. Lowe, the well known master workman of the Knights of Labor, of Fernandina, Fla., is about completing the largest hotel accommodations ever erected in that State. The building is three stories, erected on the site of the ruins where once stood his private dwelling, and will be among the handsomest structures of the kind in the South for the accommodation of colored guests. Some twenty odd rooms lathed and plastered, airy and roomy are being fitted up and furnished for the accommodation of the traveling public. Messrs. Only and Love, colored contractors and builders of Jacksonville, supplied the floor wood work for the structure.

A bill has been introduced into the Iowa General Assembly, providing that "all persons within that State shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities and privileges of inns, restaurants, chop houses, eating houses, lunch counters and all other places of amusement, subject only to the conditions and limitations established by law and applicable alike to every person." If the whole country was civilized, such a law would be enforced in every State in this country.

The Lancaster, Pa., city school board, by a unanimous vote, abolished the school for colored children in that city and "mixed" the schools.

The Capital Savings bank, of Washington, D. C., declared a semi-annual dividend of about 5 per cent. at a recent meeting. The company now owns \$25,000 worth of real estate, the deferred payments on which are not more than \$10,000. The cash on hand was

over \$10,000, and the loans and discounts were more than \$30,000. The paid up stock amounts to \$30,000, and there are \$18,750 due depositors, nearly half of which is owned by the stockholders. The volume of business is steadily growing. The books of the company show that during the past year the loans and discounts reached \$180,884. There were deposited during the same period \$224,287.

Hon. J. J. Smith was the first colored member of a Northern legislature, having been elected in a district in Boston early in the '70s. He was a worthy gentleman.

The next criminal New York will kill by electricity is Noah Richards, a colored man, who murdered a New York policeman. He will die the week of March 21.

Hon. H. P. Cheatham eulogized Judge L. C. Houck (deceased) of Tennessee, in the House recently. Congressman Houck was a noble Republican. His son has his seat in Congress.

There was a mild sensation in the Baltimore first branch council chamber when, after President Seim had announced a sealed communication from the mayor, Councilman Cummings, a colored member from the eleventh ward, moved the appointment of the usual committee of two to invite the second branch into convention to consider the paper. The chair named Messrs. Cummings and Barnes. The latter declined to accompany his colored colleague. President Seim said: "If some member will take my place in the chair for the time being, I will go with Mr. Cummings myself." Mr. Berry accepted and the incident was closed.

An exchange states that the male vespers do not sting. Before investigating the truth of this assertion, we would advise our readers to secure a bottle of Salvation Oil.

If it is true that philosophers are wise men, then Dr. Bull, of Cough Syrup fame, must have been one of the greatest of philosophers.

Books and Current Literature.

Miss Florence Nightingale, from her sofa in a quiet home in Mayfair, London, still directs the chief training school for nurses. Mr. F. B. Sauborn, in The Boston Advertiser, says: "In the loud bids for notoriety now made by many philanthropists, it is well to remember that in the cause of nursing the sick the best and greatest worker is the gentle and retiring invalid to whom Longfellow addressed The Lady with the Lamp, in his poem of Santa Filomena." In their World's Benefactors Series, Fleming H. Revell Company, New York and Chicago, have just issued a biography of this famous soldier's friend, by Eliza F. Pollard, whose volume makes an earnest appeal for greater extension in woman's work.

Littell's Living Age. The numbers of the Living Age for the weeks ending 20th and 27th February contain Gothic and Saracen Architecture, Westminster; British Administration in West Africa; The New Astronomy and its Results; and Victor Hugo: Dieu, Fortnightly; Smollett in the South; and Mrs. Diffidence, All the Year Round; etc.

For fifty-two numbers of sixty four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

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ST. CHARLES AVENUE CHURCH—Rev. Geo.

S. Easton, pastor. Preaching at 11 a.

m. and 7 p. m. Sunday-school at 9:30 a. m.;

prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street

and Main, Gretna, La. Rev. S. S. Wright,

pastor. Sunday services: prayer meeting at

8 a. m.; Sunday-school at 9 a. m.; preaching

at 11 a. m. and 3 p. m.; class, Monday

evening at 7 p. m.; communion, monthly, third

Sunday; general class, every first Monday

evening at 7 p. m.

OAMP PARAPET CH.—Rev. Wm. P. Forrest,

pastor. Sunday services: Prayer meeting at 8

a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath-

school at 11 p. m.; class meetings Thursday evening,

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WORTH A GUINEA A BOX.

Science
MEDICAL
SCIENCE
has achieved a
great triumph in
the production of

**BEECHAM'S
PILLS**
which will cure Sick
Headache and all
Bilious and
Nervous Disorders
arising from Impaired Digestion,
Constipation and Disordered Liver;
and they will quickly restore women to complete
health. Of all druggists. 25 cents a box.
New York Depot, 355 Canal St.

**DUKEHART'S
FLUID EXTRACT OF
MALT AND HOPS**

THE GREAT
NUTRIENT TONIC,
contains four times more virtue than any
other Malt Extract. It is FREE FROM AL-
COHOL and perfectly soluble in milk or
water.
APPROVED AND USED BY
PHYSICIANS.

Kennedy's Medical Discovery

Takes hold in this order:

**Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,**

Driving everything before it that ought
to be out.

You know whether you
need it or not.

Sold by every druggist, and manufactured by
**DONALD KENNEDY,
ROXBURY, MASS.**

Established over 50 years.

Sales over 240,000.

The best Organ made.

Especially suited for voice.

You should own one.

Of finest workmanship.

Rich, deep, pure tone.

Generously equipped,

And lasts a lifetime.

No Organ so popular.

—ALSO THE—

CELEBRATED ESTEY PIANOS

—AND THE—

MATCHLESS DECKER BROS.

Can be had at the

ESTEY ORGAN COMPANY,

Cor. Marietta & Broad Sts.,
ATLANTA, GA. jy2-y

PECK MEMORIAL HOME

OPENED OCTOBER 5, 1891.

It is situated three blocks from New Orleans
University, on

Peters Ave., Cor. St. Patrick Street.

Young ladies from the country desiring the
privileges of Christian home life and study at the
University, can be accommodated by paying \$7 a
month for board, and addressing for further in-
formation, Miss H. M. Hegeman,
Peters Avenue, corner St. Patrick Street.
New Orleans, La.

I CURE FITS!

When I say cure I do not mean merely to stop them
for a time and then have them return again. I mean a
radical cure. I have made the disease of FITS, EPI-
LEPSY or FALLING SICKNESS a life-long study. I
warrant my remedy to cure the worst cases. Because
others have failed is no reason for not now receiving a
cure. Send at once for a treatise and a Free Bottle of
my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 193 Pearl St., N. Y.

PELICAN SINKING EXCAVATING CO.,

Office, 52 Carondelet Street.

J. H. DOUGLAS, Mgr.

Vaults Cleaned.

OUR PRICES: Vaults containing 4 barrels,
\$3.50; 5 barrels, \$5.75. 35 Cents for each additional
barrel. Satisfaction guaranteed.

Telephone No. 266 mrl2-ly

**Officers of the Lafon Old Folks
Home Association.**

Rev. J. W. Hilton, President; Vice-President,
Rev. T. J. Johnson; Treasurer, Rev. F. T. Chinn;
Rev. E. Lyon, Secretary; Rev. James W. Hud-
son, Financial Agent; Office, 139 Poydras St.,
New Orleans. Regular meetings of the Association
on the first and third Mondays of every
month, 12 m., at New Orleans University, 1428
St. Charles Avenue

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	300,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary So- ciety	86,000

The Epworth League and the
American University.

The American University, to be
located at the National Capital, is
now issuing an appeal to the Ep-
worth Leagues throughout our
church. There will soon be five
hundred thousand members of this
great organization, and the propo-
sition is to secure at least one dol-
lar per member, for the establish-
ment of the University, and thus
create an EPWORTH FUND, which
shall be used for building an Ep-
worth Hall and endowing professor-
ships, fellowships, lecturerships and
studentships. To each one who
gives one dollar or more will be
given, as a receipt for the contribu-
tion, the beautifully illuminated
certificate which is just now ready.
In size it is 14 x 17 inches, and
forms a rectangular panel, with a
delicate border resembling filigree.
The left quarter is occupied by a
panel containing the Epworth
Market Cross, suggesting the home
of the Wesley family; the Charter
House, London, where John Wes-
ley prepared for the University;
and Christ Church College, Oxford,
where he studied, became known
as a Methodist, and received his
degree. Gilt monograms of the
League and of the University en-
close the space left for the name of
the donor. The signatures of the
Chancellor, the Treasurer, and the
Secretary of the University com-
plete the certificate. The seal is a
shield with the American and Brit-
ish insignia. The old English let-
tering is superbly reproduced, with
illuminated capitals, the whole
thing being done in red, black and
gold.

The certificate has been executed
by Messrs. Harper & Brothers, of
New York, who have had their
artist in Europe produce the draw-
ings from which the engraving is
made. It is designed for framing
and will be an ornament in any
household. We hope it will hang
on the walls of five hundred thou-
sand of our Methodist homes. It
is believed that, while the gifts of
the League will greatly aid in the
endowment of the University, this
consecration of money will prove of
equally great utility to the League
itself in promoting the consolida-
tion of all our lesser young people's
societies into one magnificent uni-
versal League, and in directing its
members toward those advanced
studies in the atmosphere of which,
at Oxford, our Methodism was
born. Moreover, such an act will
be in the line of the Epworth
League's department of "good
works," and be an assurance to the
church that its younger members
have done something for God and
humanity which shall be not only
monumental in its character, but
which will be a perpetual and visi-
ble instrument of Protestant power
in Washington, the centre of our
national life. It is a hope and a
belief that multitudes of our young
people who begin their religious
life and activity in connection with
the Epworth League will, later, be-
come students in the American
University and there acquire a di-
rect, safe and pure preparation for
their career in life.

A copy of the certificate is now
being sent for inspection to the
president of each chapter of the
League throughout the church.

**Bareilly Theological Seminary,
and Normal School.**

The Bareilly Theological Semin-

ary was founded in 1872, through
the munificence of the Rev. D. W.
Thomas, for many years a member
of the North India Conference.
The Normal School was subse-
quently organized to train teachers
for the multiplying schools of the
mission. Both these institutions
are accomplishing a great work.
During the 19 years of its exist-
ence the school has turned out 161
students who have completed the
curriculum.

Besides these regular students a
number have taken a partial course.
Since the Normal School was
opened 53 have graduated and
have gone out into the great and
needy field.

The training of the school is
thorough in every department.
Candidates for admission to the
regular course of the theological
school must come duly recommend-

A full three years course of study
is required. In this course special
emphasis is put upon a careful ex-
position of the Word of God, and
regular training in systematic the-
ology, and practical training in
preaching and evangelizing. The
students are expected to become
familiar with the prominent forms
of error met with in India among
Hindus, Mohammedans, Brahmos,
Aryans, &c., and they must give
some attention to mythology and
philosophy and to the classic lan-
guages of the country. The pecu-
liar doctrines and Discipline of the
Methodist Episcopal Church are of
course considered fundamental
studies and the young men, if the
recent examination may serve as a
test, are sent forth not only well
qualified to uphold but in love
with, the form of church govern-
ment under which they are to act
as pastors.

On Saturday morning Reming-
ton Hall was crowded to hear the
graduating addresses of the 21 stu-
dents in theology passing out in
the class of 1891, and to see them
and the graduates of the Normal
School receive their diplomas.

This institution is doing a great
work. First, in training theologi-
cal students for the great harvest
field; second, in preparing young
men to be pastor-preachers; and
third, and none the less important,
in qualifying the women to join
with their husbands in saving In-
dia. And an over-whelming res-
ponsibility is upon us. "Where
are the reapers?" More than 14
000 converts brought over in this
year of grace call for them. Thou-
sands of enquirers, multiplying
every day, need them. 100,000,000
souls can be reached through the
language of this school.

The mother church must sustain
this school. To meet the urgent
demand that is upon us, the school
should have immediate financial
aid. \$50,000, or a lakh and a half
of Rupees, are needed at once!
\$20,000 to endow a foreign pro-
fessorship, and \$10,000 to endow a
native professorship, \$3,000 for a
new hall, \$2,000 for additional
dormitories and an increased num-
ber of endowed scholarships at
\$1,000 each—these are some of the
requirements that should be met
now if we would do a work com-
mensurate with the opportunities
about us.

For the committee: J. E. Scott,
for Examiners; N. L. Rookey, for
Trustees.

Some merchants get the
best they can; some get the
meanest they can.

Your dealer in lamp-chim-
neys--what does he get for you?

There are common glass and
tough glass, tough against heat.
There are foggy and clear.
There are rough and fine.
There are carefully made and
hap-hazard.

You can't be an expert in
chimneys; but this you can do.
Insist on Macbeth's "pearl
top" or "pearl glass" which-
ever shape you require. They
are right in all those ways; and
they do not break from heat,
not one in a hundred.

Be willing to pay a nickel
more for them.

Pittsburg. Geo. A. Macbeth & Co.

Give the Girls a Chance!

To be GOOD NATURED.

GOLD DUST Washing Powder



MEANS:
The washing all done
early in the forenoon.
No scrubbing; no back-
aches; no tattered tempers.
Monday a quiet, orderly
and proper day, instead of
the horror of the whole week.

**4 Pounds for
25 Cents.**

Sold by
ALL GROCERS.

**Gold Dust
is The Best.**

N. K. FAIRBANK & CO., Sole Manufacturers,
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON,
BALTIMORE, NEW ORLEANS, SAN FRANCISCO,
PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.

Home Missionary Society Items.

I wish to call attention to March
11th. This day has been desig-
nated by the executive board to be
observed by Home Missionary so-
cieties as a day for united confes-
sion, humiliation and prayer. It
is asked that this day be observed
by every society. It is well to re-
member the national and individual
sins which threaten to destroy us,
such as Sabbath breaking, intem-
perance, pride, infidelity, avarice,
oppression of the poor, etc.

It is requested by the general
officers that offerings be made on
this day for the general fund. This
fund was never so low before.
From this supply the missionaries
are supported and the taxes and
necessary furnishings of our homes
are paid, and it is very important
that this "general fund" be kept up.

Special funds are often more at-
tractive, but none more important
than the general fund. It is put-
ting money into the treasury, and
trusting the executive board to put
it where it is most needed and will
do the most good. With their
knowledge of the whole field none
are more competent to direct this
distribution.

Many churches in the Louisiana
conference have no Home Mission-
ary Society, but every church has
praying women. Let them gather
and observe this day with the rest.
We have the promise of the "two
or three" gathered in his name.
Let us claim the promise on that
day.

Dear sisters of the Louisiana con-
ference we have been in the rear of
this grand work long enough. Let
us fall into line and "help just a
little." Let us all go to our churches
on Friday, March 11, and offer our
prayers and miles with the great
band of christian women.

All offerings should be sent to
Mrs. A. L. Rosemond, 185 Toulouse
street, New Orleans, the confer-
ence treasurer, who will at once
forward to the general fund.

ELIZABETH O. ELLIOTT,
Peck Memorial Home, New Orleans, La.

Rev. Wm. Hollinshead,
Pastor of the Presbyterian Church of
Sparta, N. J., voluntarily writes strong-
ly in favor of Hood's Sarsaparilla. He
says: "Nothing I know of will cleanse
the blood, stimulate the liver or clean
the stomach like this remedy. I know
of scores and scores who have been
helped or cured by it."

The highest praise has been won by
Hood's Pills for their easy, yet efficient,
action.

Letters from the Laity.

Lucy Holland, Brenham, Texas.

Our pastor, Rev. Tenola Ed-
wards, put out a number of willing
workers cards and set apart Feb.
14, as grand rally day. There were
two prizes awarded, and the fol-
lowing named persons, members
of our church, received them: Joel
Armbruster first prize, and Wm.
Jackson second prize. The collec-
tion was \$65, of which \$25 was
forwarded to President Cool, of
Wiley University, for Freedmen's
Aid. Rev. Edwards is a live pas-
tor and looks well to every interest
of the church, especially the be-
nevolence. Our Sunday school is
progressing nicely. We entered
to make our Sunday school second
to none, not only in the district,

but in the Texas Conference. Sun-
day, Feb. 21, is SOUTHWESTERN
Day, and we hope to send a list
of subscribers for your paper. We
have also a revival in progress.

Bro. S. S. Rogers, Mansfield, La.,
writes of the recent visit and ad-
dress of Bishop Mallalien at Mans-
field. It was a gratifying surprise
and an inspiration to all our people.
Pastor H. C. Wilson and his peo-
ple were delighted.

O. C. Carroll, Waco, Texas.

After a week and a half's work
with Rev. M. C. Cavanaugh, we now
have 56 converts, and 60 added to
the church. We love our pastor
and Presiding Elder for their work's
sake. Our Presiding Elder and
Rev. J. T. Gibbons of San Antonio
are with us. Our collection last
Sunday was \$35.

Wesley Southern, Victoria, Texas.

I have been a subscriber to the
SOUTHWESTERN for a long while.
I love the paper very much because
it is the organ of our church. Rev.
B. F. Smith is our pastor, and this
is his second year with us. We
gave a grand leap year entertain-
ment for the benefit of our church
Feb. 18, and realized the handsome
sum of \$81. We hope to get our
church out of debt this year. The
Annual Conference was held here
in December, and will be long re-
membered by the people of Victoria.

A carload of Negroes from Wood-
ruff county, Ark., passed through
Memphis, Tenn., recently, enroute
for Africa.

John J. Knox, possibly the
greatest authority on banking in
this country, and one of its bright-
est minds, died a few days ago in
New York, of pneumonia. He was
for seven years Comptroller of
Currency.

**A
RELIGIOUS
DAILY!**

Every METHODIST Should Read It!

It will be a METHODIST Paper!

Published by METHODISTS!

Published for METHODISTS!

To be issued at Omaha, Nebraska, during the session of the
GENERAL CONFERENCE, beginning May 28, 1892. It will be an
eight-page paper of fifty-six columns, and the best paper of the
kind ever published. It will be of great interest and value to every
Minister and Layman.

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Rev. G. W. GRAY, D. D., Editor. Rev. A. B. SANFORD, A. M., Assistant.

Besides giving full and reliable Reports of the General Con-
ference Proceedings, the DAILY ADVOCATE will contain a number
of special articles, giving a picture of Methodism as it exists to-day,
the work it is doing, and the outlook for the future; a variety of
religious news of our own and other Churches; sketches of eminent
men; addresses of fraternal delegates; the secular news of the day
in brief; and a large amount of miscellaneous reading matter. It will
be a model paper. Send your subscription at once.

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Church are Authorized Agents.

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& EATON, Agents of Methodist Book Concern,
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CARTS and HARNESS

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than all our competitors and
are still ahead and known as

LEADERS OF LOW PRICES

\$60 Open Buggy \$27.50 \$100 Top Carriage \$17.50
\$50 Top Buggy 35.00 \$10 Buggy Harness 4.75
\$20 1/2 Man Car. 9.50 A Goat Saddle 1.10

You now have a chance to buy a \$80 Leather
Top Buggy with Leather Trimming,
Hickory Wheels, Steel Axles and Tire for
\$45.50. All goods warranted and tested before it
leaves the factory. We sell for Cash only and
have no losses, therefore undersell all our com-
petitors. We will ship to your station with privi-
lege to examine before paying. Buy of Factory,
and save middleman's profit.

Write at once for No. 4 FREE Catalogue.

C. K. MILLER, Sedalia, Mo. The
\$15.50 Buggy received is worth there \$100. The
\$17.50 Harness is better than some sold here at
\$14.50. Such letters received every day.

U. S. BUGGY & CART CO.

NO. 6 LAWRENCE ST., CINCINNATI, O.

THE GREAT
CHURCH
LIGHT
REFLECTORS

FOR
OIL GAS
ELECTRIC LIGHT

OF FRANK

\$25 FAVORITE SINGER.

NEW HIGH ARM.

Style as shown in cut, with full
set of attachments, self-setting nee-
dle and self-threading shuttle.

You can get your money's worth
of manufacturers. Save Canva-
sers' Commissions of 25. Sent on
trial. Warranted 5 years. Here at

CO-OPERATIVE SEWING MACHINE CO.

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Stanley in Africa!

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township to sell our new life of

Stanley, entitled "Heroes of the Dark

Continent." Splendid inducements. LIBERAL

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Sells at sight. Write to HUNT & EATON,

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HOME.

A Definite Plan for Self-Culture.

SUBJECTS FOR 1891-92.

American Political and Consti-
tutional History, American

Literature, American Social
Institutions, German Litera-
ture in English, etc.

Forty minutes per day and
seventy-five cents a month are the
time and money required. Write
for details. Office of the C. L.

S. C., Drawer 194, Buffalo, N. Y.

For Musical People.

Easter Music. All kinds for Sunday-Schools
and Churches. Complete list furnished on ap-
plication. F. W. Root's New Course in Singing
for the Male and Female Voice. The clearest
and most concise methods in existence. Price of
each volume \$1.50 in paper; \$2.00 in cloth. Story
of a Musical Life, by Geo. F. Root. A most
fascinating autobiography, by one of America's
best known composers. Price \$1.25. King
Judeans, by Jas. R. Murray, a charming new
Cantata for children. Price 30 cents. Popular
College Songs. The best collection in the
market, contains the latest and best songs, 132 pages.
Price 50 cents. Anthem Jewels, by H. F.
Danks. Anthems for opening and closing of
services, offertory, etc., etc., 64 pages. Price
35 cents. Collections of Latest and Best
Vocal and Instrumental Music. Complete
lists of contents furnished on application.

THE MUSICAL VISITOR contains anthems and
voluntaries for choirs and organists, in addition
to choice reading matter. Published monthly.
Price 15 cents a single copy, \$1.50 a year. Special
terms to clubs.

—PUBLISHED BY—

THE JOHN CHURCH CO., Cincinnati, O.

East & Ross Music Co., 201 Wabash Ave., Chicago.

The John Church Co., 11 1/2th St., New York.

The Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAR. 10, 1892.

"Clerical Politics."

The Methodist press generally is scorching Dr. Townsend for his terrible arraignment of our ministry, in his address on "Clerical Politics" before the Boston Preachers' Meeting.

The *Pittsburg Christian Advocate* says: "It is a slander on the profession. It brings the whole body of the ministry under suspicion and into disrepute, and brings the church into contempt in the eyes of the world. What must other churches, and the people of no church relations, think of us when every Bishop and elected officer and Presiding Elder, and every pastor who has been given a good appointment, is put under suspicion of having secured his place by corrupt means—by 'ecclesiastical politics'?" Will they not conclude that if such is the character of these men, the remainder must be like them? We have no sort of patience with these forms of criticisms which blast everything, and these reformers who trample down everything in their path. You can get rid of the barnacles by scuttling the ship, but it would scarcely be considered first class seamanship. And that is about the character of this sort of thing."

The *Northwestern* says: "Other churches do not exhibit their real or supposed defects in this way. In fact, the public arraignment does not lessen the alleged corruption, while it certainly taints the air with suspicion, and tends to murder man's faith in men. The great heart of the church is right. The vast majority of her ministers are pure, upright men. If there is room for a tithe of the suspicion suggested by Dr. Townsend's paper, it attaches to a relative handful of men whose sins should find them out. We regret that the paper has been given to the public, and that Methodist should be made a hissing and a by-word. Dr. Chadbourne will read a counter paper which will appear in *Zion's Herald*."

WE have read and recorded many horrible and blood-curdling murders, but the most diabolical that has recently come to our notice was that of the Negro Ed. Coy, at Texarkana, Ark., a few days ago. He was suspected of being the man that committed a horrible crime against the person of Mrs. Henry Jewell, who lived near that town. Coy was tracked by bloodhounds, captured and brought to town, and in the presence of 5000 people burned alive at the stake. He was saturated with coal oil. Mrs. Jewell struck the match, and the man protesting his innocence to the last was burnt to a crisp. No law, no judge, no jury. Such is the superior civilization to which a whole race is subjected to in all this Southern country.

NEWS has reached us of the inhuman treatment of several of our people and of the murder of one colored man at Jackson, La. No cause is or can be assigned for the bloody outrage. The people attacked were out surprising their pastor, a Baptist preacher, with a storming party. The attacking party shot them as they ran, "just for the fun of it." Three of the parties arrested for the crime have been paroled and are now free men. That God does not sink such a place and people into the blackest regions of torment is our only surprise.

Political Review.

Congress continues to grind out its routine work, in which very little occurs to interest the general public.

Republican State conventions being held are sending solid Harrison delegations. Democrats are generally divided between adherents of Cleveland and Hill.

The Democratic party suffered a regular Waterloo in the municipal election in New York last week. Places that had not elected Republican officials in a generation or more swung into the Republican column with unprecedented majorities. The result was such as to inspire confidence in the State going Republican by at least 20,000 in the election next fall.

The Republicans of Michigan are planning to defeat the scheme by which the Democrats hoped to steal the electoral vote of that State next fall. The Supreme Court of that State, which is Republican, it is hoped, will declare the laws, which provides for the election of presidential electors by districts, which have been gerrymandered by the Democratic legislature, unconstitutional.

The Republicans of Arkansas, under the leadership of Gen. Powell Clayton, have nominated a full State ticket with ex-Mayor W. G. Whipple, of Little Rock, for Governor.

Democrats in this State are preparing for their white primaries March 22nd. The lottery gang are doing all they can for the McCleury, while the anti-lottery folks are bending all their energy for the Foster ticket. Charges and countercharges of bribery and corruption fill the air. Both sides, lottery or no lottery, are determined that the Negro shall not have a voice in the premises.

Our people owe it to themselves, however, to see to it that they register and record their vote against the lottery and lottery men.

Mr. R. L. Desdunes, a patriotic Republican, is advocating the unification of the two Republican factions in this State. The proposition is strongly endorsed by the *Crusader*, whose editor is candidate for State Superintendent of Education on the Leonard ticket. Unless the Warmoth faction accepts the proposition they will stand self-condemned of only desiring to perpetuate Democratic misrule and their own selfish political ends. The people want harmony, and this they will have or annihilate those who stand in its way.

Public meetings of the Republicans of the State will be held at places and on dates hereinafter stated which will be addressed by Hon. A. H. Leonard, nominee of the Republican party for Governor, Hon. W. P. Kellogg, T. A. Cate, Hon. Morris Marks, Rev. John Marks, Hon. John Yoist, Hon. L. A. Martinet and other distinguished speakers:

Opelousas—Thursday, Mar. 10th.
Iberia—Saturday, Mar. 12th.
Thibodaux—Monday, Mar. 14th.
Napoleonville—Tuesday, Mar. 15th.

Amite—Friday, Mar. 18th.
St. Charles Court House—Saturday, Mar. 19th.
Baton Rouge—Wednesday, Mar. 23d.

Vidalia—Friday, Mar. 25th.
St. Joseph—Sunday, Mar. 27th.
Tallulah—Tuesday, Mar. 29th.
Monroe—Thursday, Mar. 31st.
Buston—Friday, April 1st.
Homer—Saturday, April 2d.
Minden—Monday, April 4th.
New Road—Thursday, April 1st.

Bayou Sara—Saturday, April 16th.

Personal.

—Rev. Wm. Finch, local elder of Loyd Street Church, Atlanta, Ga., accompanied by two of his sons, paid us a pleasant visit last week.

—Rev. E. H. Clark requests his correspondents to address him at Florenville, La.

—Rev. J. A. Tircuit requests his to address him at Baldwin, La.

—We publish such requests as the above only for such preachers as are appointed to charges the

names of which are not postoffices.

—In our account of the graduating exercises of the Medical College of New Orleans University last week, we inadvertently left out the initials of several of the professors to whom the class extended thanks for faithful and painstaking instructions. They were as follows: Profs. N. G. Tucker, A.M., M.D.; W. J. Sneed, A.M., M.D.; G. L. Curtis, A.M., M.D.; and M. S. Hopper, A.M., M.D. The first two are of Nashville, Tenn., and the latter two are of Greencastle and Lafayette, Ind., respectively.

—Messrs. F. O. Boyer and Herbert Wilson were down from Alexandria during the carnival last week, and made a pleasant call.

—Rev. Stephen Duncan, Presiding Elder of the Shreveport District, is in the city. He was summoned to the bedside of his daughter, Miss Virginia, who is very sick, but improving.

—Rev. W. D. Godman, D.D., Principal of Gilbert Seminary, Winsted, La., is improving from his recent spell of sickness, but is not very strong as yet. We hope his health will continue to improve, and that his life may be spared for many years to our work in the South.

—Rev. J. A. Tircuit, of Charenton Charge, Baldwin, P. O., La., was on a visit to the city last week. He left last Saturday.

—Revs. J. M. Shumert, of Columbus, and J. O. Honston, of Yazoo City, Miss., were among the visitors to our office last week.

—Mrs. C. D. Shallowhorne, of St. James Church, Shreveport, is teaching public school in that parish. The church is enjoying a glorious revival.

—Revs. S. N. Fellows, D.D., of Manchester, Iowa, and H. A. Graue, A.M., of Omaha, Neb., made pleasant calls while in our city last week.

—Rev. Dr. Leibhardt, editor of *Haus and Herd*, mourns the death of his wife, Mrs. Anna Leibhardt, who died of consumption at Covington, Ky., Feb. 14. We extend sympathy to the bereaved ones.

—Dr. John Goucher, father of Dr. J. F. Goucher, President of the Woman's College at Baltimore, died recently at Carthage, Mo.

—In consequence of the serious illness of his wife, Rev. J. A. Bain, of Newnanville, Fla., has had to ask his Presiding Elder to supply the work to which he had been appointed, as his wife was too sick for him to leave her.

—Dr. F. M. Hamilton has resigned the editorship of the *Christian Index*, official organ of the O. M. E. Church. This is a great loss to that church.

—Rev. Marcus Dale, formerly of our church, has left the C. M. E. Church and joined the A. M. E. Church, and appointed to Greensborough, La.

—Rev. G. E. Ackerman, D.D., dean of the college of liberal arts of U. S. Grant University, Chattanooga, Tenn., has been elected by the Alabama Conference of the M. E. Church to represent that body in the General Conference, which meets next May in Omaha, Neb. He was also elected secretary of his conference.

—The editor left last Tuesday for Lynchburg, Va., and St. Louis, Mo., to visit the Washington and Central Missouri conferences. He expects to return next Wednesday.

—President Thirkield, of Gammon Seminary, Atlanta, Ga., is holding a Preachers' Institute at New Orleans University.

—Senator Hoar and Secretary Blaine are improving in health.

—Congressman Springer, of Illinois; is very sick and not expected to live.

—Dr. Cray, of the *California Advocate*, who has been dangerously sick, is now out of danger.

—Dr. Mendenhall, of the *Methodist Review*, is visiting the spring conferences.

—Dr. J. S. Hill, B.D., of the Morristown, Tenn., Seminary, is

begging funds to complete the much needed buildings at that institution. He deserves the liberal contributions of all our friends.

—U. S. Minister Whitelaw Reid has resigned his French mission to resume editorial work on the *N. Y. Tribune*.

—Editor L. A. Martinet, M. D., of the *Crusader*, who has been sick, is now convalescent.

—Rev. M. C. B. Mason, Field Agent of the Freedmen's Aid and Southern Education Society, is now in Kansas attending the four Kansas conferences. He will also attend the Central Missouri, which meets at St. Louis, Mo., March 9. He reports much enthusiasm and success everywhere.

—Rev. Dr. R. W. Keeler, formerly of Central Tennessee College, Nashville, Tenn., pastor at Dyersville, Iowa, has been elected "Lecturer on the English Bible" in Upper Iowa University. He visits schools and churches desiring his services in this line of Normal instruction on the plan of University Extension. The first lecture of the course was given at Wesley Church, East Des Moines, Feb. 22.

—Rev. H. W. Murgott, of the Arkansas Conference, and pastor of the M. E. Church at Stuttgart, accidentally shot and killed himself on Feb. 22, while gunning. The press dispatches state that it is not definitely known just how the terrible accident occurred. The remains were taken to Columbus, Kans., for interment.

Mrs. John A. Logan is confined to her bed at her home in Washington, from the effects of a fall from a camp chair. It is feared that she has sustained an injury of the spine.

—Bishop Walden was made a Thirty-third Degree Mason at a recent special meeting of the Supreme Council, held at the Scottish Rite Cathedral, Cincinnati.

—Hon. Will Cumbach, of Indiana, is about to publish, through Cranston & Stowe, a volume composed of some of the ethical lectures and addresses delivered by him within the last few years.

—We regret that we were not in last Thursday when Hon. John G. Lewis, of Natchitoches, La., called.

—We notice many D.D.'s mentioned in the *SOUTHWESTERN* as present at the recent dedication of the New Orleans University Medical College, and Dr. C. H. Payne as simple Rev., though bedelivered the oration. Dr. Payne is worthy to wear all the honors he has—and more.—*Methodist Advocate*.

Dr. Payne is no novice. He knows that typographical errors will occur sometimes.

—A recent number of the *Christian Advocate*, M. E. Church South, devoted nearly nine of its large columns to the discussion of Bishop Merrill's book on the "Organic Union of American Methodism." Bishop Merrill's position, however, is impregnable, and nothing that our Southern neighbor can say can in any way affect it.

City Church Notes.

(Brief items of news from the city churches will be welcome either handed us by pastors or lay men.)

Ex Mayor Vaughan, of Nebraska, addressed our Preachers' Meeting last week, and our people at Wesley and Williams Chapels, in favor of his scheme now before Congress for the pensioning of the slaves, who are now maimed and helpless and without the means for their sustenance and comfort.

Bishop Mallalieu preached to a crowded church at Williams Chapel last Sunday night.

FREE CLINICS FOR THE POOR
Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. O. Rondonne will continue in charge, assisted by several physicians and surgeons.

Subscribe for the *SOUTHWESTERN*.

Don't fool with indigestion. Take BEECHAM'S PILLS.

Dr. Mullen's Charge to the Graduating Class from the Medical College of New Orleans, Feb. 26, 1892.

Gentlemen—It gives me very great pleasure, to night, to welcome you to your new field of labor. For three years you have applied yourselves earnestly and diligently to your studies and lectures; and for three years it has been our aim and our pleasure to lay before you the results of present and past investigations in the broad and ever widening field of medicine. As far back as the memory of man goes, the title of Doctor has been an honored and venerated one, and those who have won the right to bear it have, in all ages, been esteemed among the noblest and most humane of mankind.

But, perhaps, at the very beginning, I ought to tell you that you have only won a title and gained a privilege. We have taught you the principles of medicine, but we have not made you practitioners. Time and experience will make you practitioners. We give you the privilege to go beyond the classroom limits of the college amphitheatre into the great world of suffering and disease.

I take it for granted, gentlemen, that you are fully conscious of the very great and very grave responsibilities that will henceforth rest upon you as physicians. Perhaps this is truer of you than it would be of another class. Circumstances over which they had no control have made those to whom you will be called upon to minister, with few exceptions, generally ignorant of the laws of health. It will be a part of your duty, therefore, to supply this deficiency. Your duty will not only be that of the physician, but that of the teacher also. You will, therefore, see the necessity for continued study and preparation. You cannot afford to stop just here—you cannot afford to lay aside the habits of the student. More than ever must you apply yourselves. Let your watchword be observe, investigate, apply. You should keep yourselves abreast of the times—you must keep yourselves informed up to date. Medicine is a progressive science; especially is this true of medicine of to-day, and the physician who fails to keep up with its literature and achievements must fall by the wayside.

I believe you should not fear to venture beyond well beaten paths. The day of leadership in medicine is far spent. Avoid routine in your practice. While you should cling religiously to the fundamental truths and practices of the illustrious teachers of the past, you should not close your eyes to the great victories medical science is gaining daily. On the other hand, you should not be too eager to adopt every innovation. This is emphatically the day of innovations. Choose from the worthless that which is good and true and practical; then use it intelligently, scientifically and skillfully.

Gentlemen, let me warn you against narrow-mindedness and conceit. Be eclectic in the best sense of the word. Do not imagine that all that is great and good and useful is to be found in that particular school of medicine to which you happen to belong. Do not deny a truth or reject a remedy because it happened not to be born in your school. There is something worthy of imitation in all schools. For if we learn nothing more, we have at least learned from the Homeopaths that medicine may be made palatable and given in smaller doses; and we have learned from the Eclectics to avoid loading the system with certain deleterious minerals.

I believe that physician will be the most successful who is well read in all the branches of medicine—who is evenly balanced and master of all details. I cannot, therefore, encourage you to become specialists in your early professional life. While the manifest tendency of the day is toward study in special lines, I believe its

effect is to dwarf the powers of the young physician in other and necessary directions.

I feel it my duty to caution you against engaging in other pursuits than those relating to your profession. You cannot serve two masters; and he who attempts it courts failure and mediocrity.

Gentlemen, love your profession. Be jealous of its honor. Do nothing, say nothing that will bring shame upon it, or lower you as men and physicians. Let your deportment and intercourse be dignified and courteous. Be polite to everyone; it costs little, but is worth much. Someone has said that half the physician's stock in trade is politeness. I believe I would rather be a little deficient in medical knowledge than wanting in politeness.

Do not join in the petty quarrels that spring up in all communities, and which involve neither principle nor morals. A wise man said that he owed his success in life to the fact that he spent the first half of the day in attending to his own affairs and the other half in letting other people's alone.

I commend this homely rule to you.

You should strive to maintain the friendliest relations with your professional brother. Do not criticize his professional course or slander his good name. Good, earnest doctors are too busy to find time to slander their brethren or their rivals. The truly good and the truly great do not detract from the reputation of others. They are generous and magnanimous even to rivals.

In conclusion, gentlemen, let me again urge upon you the necessity for being honorable, upright and christian physicians. You are, so to speak, our first born. We shall watch every step with a mother's jealous eye. Remember that the reputation of this school will depend largely upon you. See to it that no act of yours shall bring dishonor upon its name.

I bid you God speed, and assure you that you go to your life work with our best wishes for success, prosperity and fame.

Conference Notices.

Waco District, West Texas Conference. Second Round.

Milford.....	Mar. 26-27
Corsicana.....	Apr. 2-3
Blooming Grove.....	" 9-10
Mexia cir.....	" 16-17
Groesbeck.....	" 23-24
Bremond.....	Apr. 30, May 1
Marlin.....	" 7-8
Marlin cir.....	" 14-15
Spring Hill.....	" 21-22
Waco—St. James.....	" 21-23
Waco cir.....	" 28-29
Majors and Rileypoint.....	" 28-29
Gatesville.....	June 4-5
Port Worth.....	" 11-12
Gainesville.....	" 9-10
Denison.....	" 11-12
Sherman.....	" 18-19
Dallas.....	" 25-26
Lancaster.....	" 25-26

H. SWANN, P. E.

Huntsville District, Texas Conference. Second Round.

Corrigan cir.....	Mar. 12-13
Huntsville.....	" 19-20
Huntsville cir.....	" 26-27
Dodge cir.....	Apr. 2-3
Willis cir.....	" 9-10
Montgomery and Courtoe.....	" 14-17
Spring cir.....	" 23-24
Lovelady cir.....	" 21-24
Crockett cir.....	Apr. 10, May 1
Prairie Plains cir.....	" 14-15
Livingston.....	" 21-24
Cold Springs cir.....	Jan. 4-5
Colmesneil and Woodville.....	" 11-12
Town Bluff and Bevilport.....	" 14
Newton cir.....	" 16

Continue to push the cash subscriptions for the "Southwestern." Raise your full apportionment for Wiley University, and be on hand for roll call in May. Take your missionary collections Easter Sunday, April 17, and forward them immediately. F. PARKER, P. E.

Did you ever see a sickly baby with dimples? or a healthy one without them?

A thin baby is always delicate. Nobody worries about a plump one.

If you can get your baby plump, he is almost sure to be well. If you can get him well, he is almost sure to be plump.

The way to do both—there is but one way—is by CAREFUL LIVING. Sometimes this depends on Scott's Emulsion of cod-liver oil.

We will send you a book on it; free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

DAILY BREAD.

Everything that needs to be done is great.—Rev. B. Mitchell.

Life is not so short but that there is always time enough for courtesy.—Emerson.

Half the misery of the world comes from trying to look instead of trying to be what one is not.—George MacDonald.

Christ leads one through no darker rooms than he went through before.—Baxter.

That action is best which procures the greatest happiness for the greatest numbers.—Hutchinson.

Nothing is ever done beautifully, which is done in rivalry; nor nobly, which is done in pride.—Ruskin.

He that lives by faith shall never die of fear. The more you trust God, the less you will torment yourself.—Flavel.

When a man is no longer afraid, but is prepared to welcome what ever comes, because he sees in it the appointment of a loving Father, why then he is in a happy state.—Spurgeon.

Much of the charm of life is ruined by the exacting demands of confidence. Respect the natural modesty of the soul; its more delicate flowers of feeling close their petals when they are touched too rudely.—Brooke.

We are never without a pilot. When we know not how to steer, and dare not hoist a sail, we can drift. The current knows the way, though we do not. The ship of heaven guides itself, and will not accept a wooden rudder.—Emerson.

Hurried results are worse than none. We must force nothing, but be partakers of the divine patience. * * * If there is one thing evident in the world's history, it is that God hasteth not. All haste implies weakness. Time is as cheap as space and matter.—George MacDonald.

Here, then, are the twin sources of that earnestness of which so much is said, namely, intellectual conviction of the truth of those things which we proclaim; and loving realization of the fact that our hearers need to have those things said to them in order to be saved.—Wm. M. Taylor.

Richter gives it as one excellent antidote against moral depression to call up in our darkest moments the memory of our brightest; so, in the darkest struggle and often tainted atmosphere of daily business, it is well to carry about us a high ideal of human conduct, fervidly and powerfully expressed.—John Stuart Blackie.

Let us all resolve, first, to attain the grace of silence; second to deem all fault finding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to mark every painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise.—H. B. Stowe.

No man ever backslides as long as he takes his daily bread from the hand of his Heavenly Father.

God's children cease to grow the moment they begin to live on stale bread.

We can't live on the recollection of what God has been to us. He must be a present help.

No bread that does not come fresh from the hand of God is fit for the Christian to eat.

Every time we get down on our knees before God we ought to look for immediate results.—Ram's Horn.

Schools and Colleges.

Meharry Medical College Commencement.

The Spruce St. Baptist Church was packed to its utmost capacity with colored citizens on the evening of February 18. The attraction was the celebration of the sixteenth anniversary of the Meharry Medical College, the sixth of the Dental Department, and the third of the Pharmaceutical Department of the Central Tennessee College.

The stage was filled with the members of the graduating classes and the following notables: President J. Braden, Dean G. W. Hubbard, Messrs. J. M. Hamilton, J. S. Carels, Samuel Davis, J. O. Napier, H. T. Noel, J. A. Handley, Crosthwaite, J. D. Wallis, S. J. Watkins, C. V. Roman, D. L. Martin, H. S. Berry, R. S. White, J. C. Halfacre, Canedy, H. W. White, J. P. Price, B. Green, Calvin Pickett, J. B. Bradford, R. F. Boyd, W. W. Dogan, Wright, Thompson and Smith.

The proceedings opened with music, followed by prayer. Then came the medical saintatorian, George Washington Miller, with an address on "Practical Bacteriology."

After a graceful peroration of welcome, he gave an account of the different kinds of bacteria, how they could be cultivated, studied and examined, and how one variety could be distinguished from another.

The pharmaceutical class was represented by Robert Tyler, of Mississippi, who gave an address on "The Relations Between Physicians and Pharmacists." As they were mutually dependent on each other they should try to assist each other in every possible way, and if the physician should make a mistake in writing a prescription, the druggist should shield him if possible, and if necessary consult the physician before filling the prescription.

The valedictory address was given by J. W. Holmes, of Texas; his subject was "The Advance of Modern Surgery." The speaker spoke of the early history of surgery, especially that practiced by the Egyptians and Grecians. He also spoke of the reforms in surgery and the leaders in these reforms. The principal operations of importance from the sixteenth to the present century, inclusive, were mentioned. He also spoke of some of the appliances which had accomplished much for surgery, such as anesthetics and antiseptics. Elaborate descriptions were given of cranial and abdominal surgery, mentioning some of the most hazardous operations performed in these cavities. He also paid a high tribute to the modern surgeon for the achievements accomplished by him.

The address was well prepared and delivered in a pleasing and effective manner.

The degree of Doctor of Medicine was then conferred on the following young men by President Braden:

J. Du. Ball, Canada; W. Austin Brown, North Carolina; G. Washington Buun, H. Washington Cook, Arkansas; W. Wallace Derrick, Alabama; F. D. Grant Harvey, Kansas; I. Wallace Hayes, Georgia; J. Warren Holmes, A. B., Texas; T. LeRoy Jefferson, Mississippi; J. Wesley Johnson, Arkansas; A. L. Monroe May, Mississippi; A. J. Morgan McDonald, Texas; G. Washington Miller, South Carolina; J. F. Kephart Moreland, B. D., Ohio; J. Wesley Patterson, Arkansas; P. Greenville Poindexter, Virginia; D. Webster Porter, Texas; P. Nash Richardson, Alabama; W. Randolph Roberts, Texas; T. Wilson Sparks, Texas; F. Gatewood Smith, A. B., Tennessee; J. Henry Stevens, Texas; E. Vincent West, New York; R. Alfred Webb, Alabama; J. Tart Walton, Texas.

Graduate in Dentistry—J. Benjamin Singleton, South Carolina.

Graduates in Pharmacy—Robert Tyler, Alabama; Wm. Sevier and Henry W. Armstead, Tennessee.

The address to the graduating class in medicine was delivered by Dr. R. F. Boyd, the Professor of Physiology, Hygiene and Chemical Medicine. He spoke of the work of the institution, saying that year by year it was gathering together the choicest and most cultivated young men of the race and thoroughly equipping them for the conflict with disease and death, and year by year ridding the land of ignorant quacks and Voodoo doctors, who take the money and lives of the peoples. He said that the institution was one of vital importance to the city of Nashville. Hundreds of the indigent poor and needy were annually treated at the college clinic and medicines furnished them free. And then these young men brought thousands of dollars here to enrich merchants and gladden the hearts of those who take boarders.

He then addressed the graduating class, substantially as follows: Gentlemen, I most heartily congratulate you upon the realization of your long cherished hopes. There can be no truer pleasure in life than the achievement of a laudable purpose for which one has bent the full force and energies, mental and moral, for a definite time. That pleasure, gentlemen, is yours to-night. The days and years of your school life are ended, and it is with mingled feelings of pleasure and regret that I give you the faculty charge.

You came to us with tender minds and willing hearts to be trained in the difficult and progressive science of medicine. We have tried to be faithful instructors and confiding counselors, and we are glad to say that you have been to us obedient and apt pupils. The parting hour has come, and we must trust to your hands the honor, dignity and reputation of the college we represent. See to it that you never bring reproach upon her fair name. Under our guidance and instruction you have simply made yourselves ready for the noble work to which you must henceforth devote all your powers and energies. You must now go out into the broad field of battle where you are to meet fierce circumstances, overcome sharp operations, but must brave the tide of life and slowly wind your way along the path of science towards the towering hill of fame. Yours must be a continuous warfare. No matter how much you may win, there is still more to be won.

Your destiny is in your own hands. All the honors of our profession await you, but there is no royal road to them. Don't think because you are brilliant and have won medals in the school that you can succeed in the work without an effort, nor need you doubt your success because you are slow and plodding. If you have extra talents, industry, application and a good heart will improve them; and if you have moderate ability, brave resolves and persistent efforts will supply all deficiency. If you fail once, try again. The greatest glory is not in never failing, but in getting up every time you fail.

All honor to the Meharrics. All honor to the Christian men and women who have given encouragement and support to this institution. They have built a more lasting monument than polished brass or chiseled stone—everlasting remembrance in the hearts of a grateful people; these good people who have given us this school, the faculty who have taken so much pains to train you for this special work, to the 8,000,000 of people who are waiting for you to lift them to higher planes of civilization, and to the future generations you owe the faithful discharge of every trust.

You are prepared to obliterate many foul blots of our race which are monuments of shame to civilization. You should raise your voice against closing up sleeping apartments to keep out the night air, living in cellars, old stables, low and filthy alleys, poorly ventilated churches and school-houses, which are sources of much of our

diseases in our cities and towns. Teach the people how to prevent as well as to cure disease.

In establishing yourselves as doctors, take the full weight and responsibility of every occasion. If you are confident yourself, your friends and patients will confide in you. But while we advise you to be firm, bold and decisive, let me urge upon you prudence. Prudence in speech, manners and habits. One constant element of luck is genuine, solid old Teutonic pluck.

Pitch your behavior low, your projects high. So shall thou humble and magnanimous be. We shall expect you to do all the good you can, in all the ways you can, to all the people you can.

An address was made by Rev. John Pierce, D. D., of Cincinnati, Presiding Elder of the Cincinnati district of the M. E. Church. He said that he came to bring greeting from the friends north of the Ohio. Dr. Pierce has been connected with the cause of colored education since its infancy. The prize medal offered by Dr. J. W. Rowland, of Pine Bluff, Ark., was awarded to J. D. Ball, of Canada. The prize for excellence in surgery from Dr. R. Blunt, of Dallas, Tex., was given to P. N. Richardson, of Athens, Ala. The prize in obstetrics went to J. S. Walton of Texas. The presents to the graduates were numerous and valuable.

Marriages.

At First Street M. E. Church, New Orleans, Mr. Albert McCormick to Miss Rose Jenkins, Jan. 27.

Mr. Andrew Taylor to Miss Martha Bias, Feb. 8.

Mr. Walter Jackson to Miss Mary Woodland, Feb. 17.

Mr. Eddie Hullum to Miss Victoria Young, Feb. 24.

Rev. T. G. Montgomery officiated.

Clinton, La.—Feb. 17, Rev. Peter W. Clark to Miss Ada George. Rev. H. James officiated.

Baton Rouge, La.—Feb. 24, Mr. W. H. Jordan to Miss Josephine Miller. W. R. Butler officiated.

Morgan City, La.—Feb. 29, Mr. Joseph Hoskins to Miss Rosa Lewis, both of Morgan City. T. Larkins officiated.

At Davis Chapel M. E. Church, Sulphur, Texas, Mr. Robt. Curley to Miss Charlotte Alexander, both of Jefferson. J. P. Calvin officiated.

Mr. Toney Collins and Miss Alphonine Callagan, both friends of our church at Charenton, Feb. 27. J. A. Tircat officiated.

Monroe, La.—Feb. 25, Mr. Nolan McNeal to Miss Nannie Nash.

Mr. Walter Washington to Miss Sarah Barington. Rev. E. C. Goings officiated.

Feb. 18, Mr. Rufus H. Thompson to Miss Mollie Zellner. S. Knight officiated.

Rev. Mr. Thomas Berry to Miss G. Rolia Robertson. C. Monroe.

Longstreet, La.—Jan. 28, Mr. S. M. Gikrie to Miss Mary Lee Williams.

Mr. W. Johnson to Miss Bettie Pegues. Rev. H. Daniels officiated.

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms removes the systemic effects of the disease, banishes the headache, and refreshes the tired mind.

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food digested and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla. Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1884.

Royal Baking Powder

ABSOLUTELY PURE

The Rochester Lamp.

Perfect in Construction.
Artistic in Design.
Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and good lamp is indeed, and it is made in over 2,000 artistic varieties,—Hanging and Table Lamps, Banquet, Vase, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine—"The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO.,
43 Park Place, New York.
Manufacturers, and sole owners of Rochester Lamps. The Largest Lamp Store in the World.

Eola, La.—Feb. 25, Mr. Edward Finney to Miss Elsie Gains.

Rev. A. H. Banks officiated.

Winsted, La.—Mr. Emile Berror to Mrs. Emma Alexander.

Rev. E. B. Richards officiated.

Bee Lake, Miss.—Feb. 23, Mr. Wilson Dunn to Miss Evelina Earl.

Rev. Wm. Bell officiated.

Jackson, Miss.—Feb. 19, Mr. Frank Michael to Miss Louisa Foley.

Rev. I. S. Thomas officiated.

Obituary.

Mrs. Wells.

Mrs. Geo. W. Wells, wife of one of the professors of Wiley University, died Feb. 15, 1892. She had been in poor health for some time. The consumption had taken hold of her, and all the efforts of skilled physicians were of no avail. She had been a student in Wiley University, and also a teacher. She was one of the brightest intellects ever in this institution; a teacher that drew the students near to her in a bond of close sympathy. Her experience as a Christian was clear and positive. She had tasted of the good word of life and lived in fellowship with Christ. Her life was a pure, even, every-day Christian example to those around her. During her last days she made all preparation necessary for her departure. She spoke of the children, her husband and friends; she selected the persons she preferred for pall bearers, the hymns for the funeral, those to take part in the services, and requested the President of the University to have the funeral in the chapel and permit the students to accompany her body to the depot. All this was carried out. The bereaved husband and sister left Marshall on the morning of the 17th, for her mother's home in southern Louisiana, where her body is to await the call of the trumpet from the skies. Her loss will be deeply felt by the school and all who knew her. She was a faithful wife, a true Christian, and a friend that could be trusted. The husband, mother, sister and children have the sympathy of all the people.

P. A. Cool.

Foulks Station, Tenn.—LaGrippe is playing havoc here. Dec. 21, it laid hands on Bro. Benjamin King and bore him away.

Also, Sister Francis Smith, so well known among the preachers, and whose house was called the preachers' home. John H. Coppage, P. C.

Marshall, Texas.—Bro. Augustus Middleton died suddenly at his post. He was my class leader. We all met at Red Oak Church on the 7th of February in class, and as he was up saying, "I am glad to meet in class to tell how I live for God," and "Brethren, I am in earnest about this," he fell dead in the church. Our loss is heaven's gain. E. T. Johnson.

Doyle Station, Tenn.—Sister Sophia Mills, wife of Bro. Jos. Mills, departed this life Nov. 14, 1891. A. J. Simpson. [Rec'd Feb. 25, '92.—Ed.]

Winsted, La.—Bro. Jacob Colson departed this life in perfect peace Feb. 23, aged 55 years. He leaves a devoted wife and five children. E. B. Richards, P. C.

Dodge, Texas.—Bro. Willie Webb, a member of the M. E. Church, fell asleep in Jesus Feb. 23, aged 20 years. His last words were, "I am ready." L. J. Hogan, P. C.

Sister Georgia King died at her home in Limestone, Texas, Jan. 23, in triumph of faith. She was a member of the M. E. Church 8 years, and a Sunday school scholar from her 8th to her 23d year, at which age she died. She has filled the offices of Sunday school superintendent and teacher with credit to herself and the school. Her funeral was attended by Rev. E. Ford and the pastor. She goes to meet her dear mother, who preceded her to the heavenly land six years ago. Among her last words were, "The Lord is my shepherd and He will save me." She leaves a father, two sisters and many friends to mourn. Tabitha Taylor, Groesbeck, Texas.

Pontotoc, Miss.—Sister Mattie G. Bradford departed this life Dec. 28, aged 29 years and 5 months. She professed religion in the year 1883, and lived and died a Christian. F. F. Grant.

Crystal Springs, Miss.—Mrs. H. M. Jones, a faithful member of our church, Feb. 23.

Mrs. Alice Ford, Feb. 23. A. J. Davis, P. C.

Shelbyville, Tenn.—Sister Anna Little died in full triumph Nov. 18, aged 18 years.

Little Willie Frank, 19 months old, daughter of Bro. Freeman and Sister E. M. Campbell, died Dec. 26.

Tyree Runals, 16 months old child of Sister Sallie Runals, died Dec. 2. S. Knight. [Rec'd March 2, '92.—Ed.]

Groesbeck, Tex.—Bro. J. W. Lacey, a member of the M. E. Church, departed this life Feb. 23, in full triumph of faith. He leaves a mother, one sister, two brothers and a host of friends to mourn his loss. Rev. D. C. Lacey, pastor of our church at Dennison, Texas, was telegraphed for and arrived in time to see his remains committed to their last resting place, to await the resurrection of the just. May our end be like his. The pastor being absent, his funeral was attended by the writer and Rev. W. S. Pinkard. B. F. Pinkard.

Moss Point, Miss.—Prof. E. W. Joseph, of Simpson Chapel M. E. Church, New Orleans, is no more. Prof. Joseph was employed here as principal of the Moss Point public school, and during his stay with us gave entire satisfaction. He managed and taught our school here as one not working for the almighty dollar, but as one sent by the Lord to lift up his people. Rev. A. D. Payne conducted the funeral. Prof. Joseph was a consistent Christian. Over 200 children followed his remains to the St. Paul Cemetery. On his deathbed he said, "I promised my mother to meet her in glory. I look back on a well spent life and say amen, come Lord Jesus." He said, "I'll leave you at 4 o'clock." He died at 4 o'clock Sunday morning, Feb. 21. S. H. Wallace.

Free Hope Circuit, Tex.—Sister Ellen Frierson, wife of our beloved pastor, Rev. D. W. Frierson, died Feb. 1 in full triumph of faith. She had been a faithful member of the M. E. Church for 8 years. After suffering intensely for nearly a year, she passed from labor and suffering to reward. She leaves a kind husband and two little girls to mourn her loss, but their loss is her gain. The funeral services were conducted by Rev. F. Gilmore, of Clarksville, Texas.

DeSoto, Miss.—Bro. Charles Picked departed this life Nov. 25, aged 42.

Bro. Ross Colman, a member of St. John M. E. Church, was shot to death. A. Quinn, P. C.

Prairie Plains, Tex.—Sister Amanda Steward departed this life Feb. 9, in triumph, aged 80. She was a faithful member. She leaves a husband, a son and a host of friends. T. Scott, P. C.

I HAVE BEEN a sufferer from catarrh for 30 years. I found immediate relief in the use of Ely's Cream Balm. Since using it I have not suffered a moment from headache, sore throat or loss of sleep, from which I previously suffered, caused by catarrh. I consider your Balm a valuable remedy.—R. G. Vassar, 56 Warren St., New York.

Ely's Cream Balm is worth its weight in gold as a cure for catarrh. One bottle cured me.—S. A. Lovell, Franklin, Pa.

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Clamp Buckles at hip.

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THE VAST BEYOND.

BY REV. J. S. TEVIS, D. D.

While toward the setting sun I turned,
And saw the clouds with gold aglow,
To see the vast beyond I yearned,
While more of God I longed to know.

O, the beyond, the dark beyond!
How shall poor mortals ever know?
The path of life may yet be found,
For Christ the way has come to show.

O, the beyond is near I feel,
And all I do must soon be done.
My powers for good I want to wield,
And after glory always run.

So soft the shining did appear,
And love looked out through smiling
light,
My faith began to banish fear,
I felt so strong to do the right.

Above the clouds, by faith I see
The Lord of glory on his throne,
Who came to earth and died for me,
That I to him might surely come.

Prepare me, Lord, for the beyond;
Fill my poor heart so full of thee,
That free from stain I may be found,
And, cleansed from sin, may holy be.

O Lord! my soul does feel so weak,
And worldly cares do toss my bark;
I come thy goodness now to seek,
And live no longer in the dark.

—Western.

The Household.

Things Here and There.

Perfumed oil sprinkled on library
shelves, such as oil of cloves, will
prevent mould on books.

A rug under one's feet is restful
when long standing is necessary,
as in ironing or washing dishes.

Pieces of pasteboard, with holes
an inch in diameter by which to
hang them on a convenient hook,
are excellent for placing under hot
cooking dishes. Or, lacking this,
old wrapping and newspapers answer every purpose.

If the range stands near a corner
of the room have two slats fastened
across the corner, three or four
feet apart, for holding dish towels
in rainy weather (for they should
always be hung in the sun when
it shines), stove cloths and the like.

Stockings should never be left
to soak, but washed immediately
in clean water, and not in the boiling
suds that is left from the other
clothes and which always has
plenty of lint in it. They should
be pinned in pairs and hung up by
the toe. Woolen hose should not
be ironed, but dried nicely and
pulled into shape.

It is said that Sir Andrew Clark,
one of England's greatest physi-
cians, in a recent lecture on tea,
stated that the black China ar-
ticle is the only tea that will not
injure the system. The Indian tea
which is being cultivated has be-
come so powerful in its effects on
the nervous system that a cup of it
taken in the early morning, as
many people do, so disorders the
system as to produce a form of
nerve disturbance of a serious
character.

CABBAGE SALAD.—Two pounds
cabbage sliced very thin. Pour
over it a salad made from two
beaten eggs, one quarter teaspoon
pepper, one teaspoon salt, one-half
teaspoon mustard, two large spoons
sugar, butter size of egg, one and
one-half cup cream or rich milk,
one-quarter cup vinegar. Cool till
creamy, stirring constantly.

QUEEN OF PUDDINGS.—One
quart milk, one pint grated bread
crunder, yolks of four eggs, one cup
of sugar, piece of butter size of an

egg. Bake. When cold spread
with jelly, beat the whites to a
stiff froth; add one-half cup of
powdered sugar; flavor and spread
on pudding.

TEA CAKE.—One cup butter
one egg, butter size of an egg, well
stirred with one-half teaspoon sal-
eratus, one teaspoon cream tartar,
in flour enough to make medium
stiff dough; bake in even oven.

FROZEN PEACHES.—One quart
peaches sifted and sweetened to
taste, eight well beaten eggs, one
quart cream, three pints new milk;
churn till smooth. 'Tis both hearty
and healthy.

There is more Catarth in this section of the
country than all other diseases put together, and
until the last few years was supposed to be incur-
able. For a great many years doctors pronounced
it a local disease and prescribed local remedies,
and by constantly failing to cure with local treat-
ment, pronounced it incurable. Science has
proven Catarth to be a constitutional disease, and
therefore requires constitutional treatment. Hall's
Catarth Cure, manufactured by F. J. Cheney &
Co., Toledo, Ohio, is the only constitutional cure
on the market. It is taken internally and does
from 10 drops to a teaspoonful. It acts directly
upon the blood and mucous surfaces of the system.
They offer one hundred dollars for any case it
fails to cure. Send for circulars and testimonials.
Address, F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75 cents.

Lost Friends.

We make no charge for publishing these letters
from subscribers. All others will be charged fifty
cents. Pastors will please read the requests pub-
lished below from their pulpits, and report any
case where friends are brought together by means
of letters in the SOUTHWESTERN.

Mr. Editor: I wish to find my
niece, Morgan Stubbs. He left in
1881. The last time I heard from
him he was in Forest City, Ark.
His mother's name was Fannie
Stubbs. His sisters names were
Miley Ann Morely, Polly Spencer
and Presiter Knox; brothers, Cicero
Stubbs and Carrie Prather. Any
information will be gladly received.
Address Mary Stubbs, Molino,
Miss.

Mr. Editor: I want to find my
two sons. They were sold to Dr.
Finston, in Alabama, near the Ten-
nessee river, at the beginning of
the war. Their names were Sam
and Dee Barus. Their father's
name was Sam and mother's Easter
Barns. They were formerly owned
by Sterling Sledge, a farmer. Ad-
dress Easter Marberry, Jasper,
Tenn.

Mr. Editor: I would like to find
my mother, sisters and brothers.
Her first owner was Limit Ward,
who sold my mother to a man
named Major Profit. Her name is
Jane Profit. Her husband's name
is Frank Profit. Sisters names
are Viuy, Caroline and Amanda.
She was sold in Columbus, Miss.
Anyone knowing them will please
address Mrs. Delia Thompson, La
Grange, Texas.

General Church News.

Rev. D. L. Leonard gives in the
Missionary Review this picture of
the present awful condition of the
human family. Can any Christian
read it and say "I do not believe
in Foreign Missions?" "The hu-
man family living to-day consists
of about 1,500,000,000 individuals.
In Asia there are now approxi-
mately about 800,000,000, densely
crowded; on an average 120 to the
square mile. In Europe there are
350,000,000, averaging 100 to the
square mile—not so crowded, but
everywhere dense, and at all points
over-populated. In Africa there
are 210,000,000. In America,
North and South, there are 110,
000,000, relatively thinly scattered.
In the islands, large and small,
probably 10,000,000. The extremes
of the white and black are as 5 to
3; the remaining 700,000,000 inter-
mediate brown and tawny. Of the
race, 500,000,000 are well clothed
—that is, wear garments of some
kind to cover their nakedness; 700,
000,000 are semi-clothed, covering
inferior parts of the body; 250,000,
000 are practically naked. Of the
race, 500,000,000 live in houses
partly furnished with the appoint-
ments of civilization; 800,000,000 in
huts or caves with no furnishing;
260,000,000 have nothing that can
be called a home, are barbarons
and savage. The range is from
the topmost round—the Anglo-
Saxon civilization, which is the
highest known—down to naked
savagery. The portion of the race
lying below the line of human con-
dition is at the very least three
fifths of the whole—900,000,000."

Our Symposium.

Mr. Spurgeon once remarked
that he was very thankful the
Lord had called him to be the pas-
tor of a large church, because he
felt that he had not talent enough
to be the pastor of a little one.—
The Standard.

This much despised and abused
doctrine (future punishment) is
likely to survive for several rea-
sons. First, it is in the Bible. To
get rid of it one must get rid of the
Bible. Second, it has proved a
wholesome doctrine. Say what
one may against frightening people
into religion, the fact remains that
the starting-point of most reforma-
tion is the fear of punishment.
Teachers who drop future punish-
ment out of their creed lose their
power to rescue the perishing.—
Christian Advocate.

Not one in a hundred lives re-
ligiously outside the circle of his
own immediate interests. His
business, his family, his church, as
the magnet holds the armature
within the radius of its power, con-
tract his benevolence and charity
within their circumference, so that
he has no appreciation of the
claims of interest outside; nor does
he, like his great Exemplar, whom
he professes to imitate, traverse
the varied interests of even his
own church at large for which he
has no capacity.—*Methodist Prot-
estant.*

Sin, the only thing that can
harm the soul, has its seat in the
heart. No matter whether called
original or actual sin, it all has
root in the same soil. "For out of
the heart proceed evil thoughts,
murders, adulteries, fornications,
thefts, false witness, blasphemies.
These are the things which defile
a man." The Master, who came
to destroy the works of the devil,
traced all sin of every description
to the heart. There is the battle
ground of sin and Christianity.
Nothing can reach the disease but
regenerating grace.—*Texas Advo-
cate.*

No man can lead a double life
and prosper. The heart cannot be
divided between home and the
club room without entailing dis-
aster to both mind and fortune.
When a man marries he pledges
his whole being to the one he has
selected as a life partner; it is not
merely an implied contract; but a
formal ritual of agreement. Every
effort as well as every pleasure
should be concentrated in the dear
circle that grows about him at
home as the years wear on; and
that which the world contains to
contaminate should be avoided like
treacherous thorns beneath the
roses of life. Be true in all things
—to your home, your wife, your
God! It will make the world look
brighter and fill your heart with a
peace that has no limit.—*Selected.*

SORE THROAT

Bronchitis, colds, coughs, asthma,
and even consumption, in the early
stages, yield to Ayer's Cherry
Pectoral. Singers, actors, auction-
eers, public speakers, clergymen,
teachers, lecturers, and all who are
liable to disorder of the vocal organs,
find a sure remedy in this wonderful
and well-known preparation. As an
emergency medicine, in cases of
croup, whooping cough, etc., it
should be in every household.

"Two years ago I suffered severely from
an attack of sore throat

and Bronchitis

It seemed as if I could not survive, all the
usual remedies proving of no avail. At last
I thought of Ayer's Cherry Pectoral, and
after taking two bottles of this medicine I
was restored to health."—Chas. Gambini,
Smith's Ranch, Sonoma Co., Cal.

"There is nothing better for coughs than
Ayer's Cherry Pectoral. I use no other pre-
paration."—Annie S. Butler, Providence, R. I.

W. H. Graft & Co., Druggists, Carson,
Nevada, certify that all throat and lung trou-
bles are speedily

Cured By Using

Ayer's Cherry Pectoral. It leads all others.
"In January, 1889, I was taken down with
measles and scarlet fever, and exposing my-
self too soon, caught a severe cold which
settled on my lungs. I was forced to take
to my bed and was so ill that the doctors
despaired of my recovery, supposing me
to be in quick consumption. Change of
climate was recommended, but I began to
use Ayer's Cherry Pectoral, and soon found
relief. After using several bottles, I was
cured, so that I am now as well and rugged
as ever."—John Dillander, Cranston of
Steam Shovel, G. S. & S. F. R. Co.,
Justin, Texas.

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necessity." It illustrates and describes all
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wear of either young or old, and for the
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ever sacrificing quality to price.—*Herald.*

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ELY BROTHERS, 66 Warren St., New York. Price 50 cts.

Our Children's Legion. For Our Boys and Girls.

BY UNCLE CEPHAS.

Dear Uncle Cephas: This is my first attempt to write to you. I am 12 years old. Rev. B. H. S. Ferguson is our pastor, and we all love him. I am a member of his church. I attend Sunday school every Sunday. I also attend Rust University. Dr. Libby is our president. He is a great man, and we have very kind teachers.

Your Niece,
DAISY SHUMPERT.

Holly Springs, Miss.

Dear Uncle Cephas: I am ten years old. Mamma is a member of the M. E. Church, and has been sick a long time. I have two brothers, one cousin and one sister. One of my brothers belongs to the church. Our pastor is Rev. C. H. Brown. The Presiding Elder is with us to-day. We have a nice Sunday school, and I go to it.

Your Niece,
MINNIE COATS.

Bolton, Miss.

Dear Uncle Cephas: I am a little girl 11 years of age. I attend school at Central Tennessee College. We have a very kind president. His name is Rev. John Braden. We all love him. My teachers are Misses Bennett, Evans, Adams, and Prof. Osborne. I go to Sunday school every Sunday. Our pastor is Rev. Dr. Deany. We all love him very much. I am glad to say that I am a Christian. I belong to the M. E. Church. My father is a Methodist preacher. He belongs to the Tennessee Conference. His name is Rev. G. C. Harden. I have two brothers, George and James Harden; they go to school with me every day.

Your Niece,
OLLIE HARDEN.

Nashville, Tenn.

Dear Uncle Cephas: I am a little girl 12 years old. My father takes the dear old SOUTHWESTERN and I love to read it. I go to school every day. My teacher's name is R. B. Pruett. He is loved by everyone. Our pastor's name is Rev. Moses White. We love him very much.

Your Niece,
JENNIE PACK.

Lauderdale, Miss.

Dear Uncle Cephas: I am getting along nicely at school. I have a fine teacher; his name is S. S. Rayers. My studies are arithmetic, geography, history, grammar and speller.

Your Nephew,

A. D. JOSEPH.

Mansfield, La.

Dear Uncle Cephas: I am thirteen years old. I belong to the M. E. Church. My mother died when I was 2 years of age. My father lives in Ocean Springs; but I have been living with my grandfather since my mother died. My grandfather is the P. O. of the M. E. Church. Where is Milk and Cheese first found in the Bible?

H. A. G. MURPHY.

Corinth, Miss.

FITS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first bottle. Merveilous cures. Treatise and \$5.00 trial bottle free to Fit cases. Send to Dr. Kline, 611 Arch St., Phila., Pa.

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No. 1, pass., 7:30 p.m. No. 2, pass., 7:00 a.m.
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Fast Mail: 8:25 a.m. Fast Mail: 6 p.m.
No. 45, Chic. & N. O. No. 46, Chic. & N. O.
Limited: 8:00 p.m. Limited: 12:01 p.m.
No. 41, Memphis & N. O. No. 42, Memphis & N. O.
City Fast Ex. acc. a.m. City Fast Ex. acc. p.m.
No. 5, McComb City accom. McComb City accom.
No. 6, McComb City accom. McComb City accom.
No. 52, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:00 a.m.
No. 54, RR loc. 10:25 a.m. No. 53, RR loc. 3:00 p.m.

Queen and Crescent Route.
No. 1, Ill. 2:30 p.m. No. 6, Fast line, 8:45 a.m.
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2. How will he keep them good? Golden Text: "A new heart," etc.

3. Who will guide them in life? God's Spirit.

4. What secular blessings does he promise those who are faithful to him? Abundant comforts in the land of their fathers.

5. What does God say the people of the world will learn from this? "They shall all know that I am the Lord."

EXPLANATIONS.

Sprinkle clean water—For ceremonies which may have suggested the phraseology of this promise see Num. 19. 17; 8. 5 22; 19. 11 22; see also Heb. 9. 13, 14; 10. 22.

Clean—Free from guilt in God's sight. Idols—Many of which had been worshiped with degrading ceremonies. Heart of flesh—A susceptible and tender heart, instead of one petrified by sin. Ye shall dwell—No prospect was more hopeless than this when Ezekiel

uttered these words, but like all God's promises it was more than kept. I will call—God is the master of all forces of nature. Reproach of famine—In those days both heathen and worshippers of Jehovah correctly worshiped God with famine and with fertility alike. The holy flock—The great flock of choice animals for sacrifice brought up to Jerusalem at the three great feasts—the passover, Pentecost, and feast of tabernacles. Like those great flocks, the people should be multiplied almost beyond number, and like them they should, "from the least to the greatest," be dedicated to the service of God.

Doctrinal Suggestion.—Regeneration.

THE CHURCH CATECHISM.

31. What was the sin of our first parents? Their eating of the forbidden fruit.

32. By whom were they tempted to sin? By the devil in the form of a serpent. (Gen. 3. 13; Rev. 20. 2.)

33. What evil did their sin bring upon them? They lost the image of God, were driven out of Eden, and became subject to pain and death.

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Editorial Notes.

No more death; no more sorrow, and
no fears;
No valley of the shadow, no more
pain;
No weeping, for God dries away all
tears,
And, dried by him, tears never rise
again.
—Henry Drummond.

ALL subscribers desiring a
change in their address should
notify us, giving their old as well
as their new address. Pastors who
have been moved by their confer-
ences will especially take notice.

BISHOP Mallalien, as well as the
Mississippi and Louisiana confer-
ences, were delighted with Dr. S.
A. Keen's revival efforts among
them during their recent sessions.
Bishop Mallalien says: "As long
as I am Bishop I want Dr. Keen
at my conferences."

We have received from the Rev.
Ross Taylor, of the *African News*,
a very fine picture of his father,
Bishop Taylor. It is eleven by
fourteen inches in size. It is offered
as a premium with the *News*. The
price of the *News* is fifty cents; ac-
companied by the picture, one
dollar. The address is 210 Eighth
Avenue, New York City.

WE most earnestly urge all our
preachers to hold regular services
every Sunday morning. It is not
enough to have a speaking meet-
ing or a sermon from a local
preacher. Give the people a good
solid gospel sermon every Sunday
at 11 o'clock. It isn't preaching
that kills preachers. The want of
good preaching kills the people.

WHEN we criticised Dr. Town-
send's address on "Clerical Politi-
tics," as published in *Zion's Herald*,
a few weeks ago we had no idea
what the other official papers
would say about it. We are glad
to know, however, that every paper
that has had a word to say about
it has pronounced most positively
against his sweeping and uncharit-
able criticisms of our ministry.

THE most cowardly thing a man
spirited man can do is to insinuate
against the uprightness and integ-
rity of other people. When this is
done in a general and indiscrimi-
nate way it is not only cowardly
but base and contemptible. The
recent course of *Zion's Herald*, so
different from what it was under
the loyal and magnanimous man-
agement of Gilbert Haven, has
fallen into the method of which we
complain and against which we
protest. It struck its lowest depth
in a recent article by Rev. L.
Townsend on "Clerical Politics."

As it Appears to Me.

By Bishop O. P. Fitzgerald, of the Meth-
odist Episcopal Church South.

It was one of Abraham Lincoln's
quaint sayings that the Lord must
love common people, because he
made so many of them. On the
same principle we may conclude
that the Lord loves Negroes; he
has made hundreds of millions of
them.

Believing, in common with all
Christian people, that there is a
divine purpose and plan in crea-
tion and providence, I cannot doubt
that there was a beneficent design
in the creation of the Negro race.
I claim to be one of those who are
hoping, praying, and working for
a happy solution of the race prob-
lem in the South. I spell Negro
with a capital N. My interest in
the Negro race is profound and
abiding. Negro boys were my
playmates in childhood. I hunted,
fished, wrestled, boxed, and fought
with them. From Uncle Lias, a
coal black plantation philosopher
and oracle, I received my first les-
sons in woodcraft, natural history,
piscatorial wisdom, and ghostology.
It was he who held my brother
Will in his arms when he was
dying, his hot tears falling upon
the pale face that shone so strange-
ly bright as it caught the beams
that streamed over the border of
the Land of Life. My first pastoral
charge was a Negro church in
Georgia, and it was to me, at least,
the most profitable pastorate I
ever had. In the enthusiasm of
my early ministry I told Bishop
Capers that I would like to devote
my whole life to mission work
among the Negroes of the South.
"Ah, my young brother," smilingly
replied that revered apostle of
Negro evangelization, "you are
getting proud; you will have to
preach some to the white folks." The
zeal I felt then for the salvation
of the Negro race I feel now.
I am not one of those who are
ready to go into spasms over the
yellow-skinned heathen in China
and Japan, or the darker brunette
of India or South America, and yet
do nothing in behalf of the millions
of Negroes in our midst.

The Negroes owe us something,
and we owe them something. They
owe us their salvation from sav-
agery and cannibalism. From the
white race they have received at
least the rudiments of civilization
and Christianity. The original
slave traders—they were not South-
erners—were wicked and cruel men,
but the evil they were permitted
in the exercise of their free agency
to do in their day God has over-
ruled for good that is already man-
ifest, and I devoutly hope will in
the end be made to subserve the
lifting up of the whole Negro race
and the redemption of a continent.

What, on the other hand, does
the white man owe the Negro?
There is something due for gener-
ations of faithful domestic service.
There is something due for unpar-
alleled fidelity during the late civil
war. There is something due from
the stronger to the weaker. We
owe something to the millions of
Negroes in our midst whose fore-
fathers and foremothers cleared
our forests, fenced and plowed our
fields, cooked our meals, nursed
our children, and dug the graves
of our dead. We owe the Negro
gratitude for past service, and we
owe him at least an honest effort
to solve the problem he presents
in a way that will conserve his real
welfare, and help him to achieve
the highest destiny that is within
the compass of his capability.

The Negro's capability—who can
measure it? Is it a strong race, or
is it a weak one? Is the Negro
capable of self government and
civilization? These questions lie
at the threshold of the discussion

of the race problem in the South,
and the policy to be pursued will
be determined by the answer given.
We, who have to deal with the
question in the present tense, must
look at the actual, not the ideal,
Negro. The next generation will
have to do likewise.

In estimating the capabilities of
the Negro, one important fact is
often overlooked, namely, that Ne-
groes differ from one another about
as much as different races of white
men differ. Take the best of the
Negro race as types of the whole,
and you might think them equal
to anything. Take the worst, and
you might well despair of anything
for them. Mr. Stanley and other
African travelers have testified to
this vast diversity of character
among the various African tribes,
from the hideous and grotesque
pigmies of one region to the tall,
well formed, courageous tribes met
with in other parts of the Dark
Continent. In the old days of
slavery the Guinea Negro was the
despair of the master and the ter-
ror of the plantation. He was jet
black, with clear cut features, strong
willed, energetic, and inclined to
be imperious. He dominated his
fellows, and submitted to his owner
with mental reservations. When
converted he made a good Chris-
tian. "A Guinea Negro and a
Dutchman seldom backslide," said
an old preacher who was a close
observer and good thinker. Dr.
Price, the ebony Demosthenes of
North Carolina, belongs to this
type, as does Bishop Beebe, of
the Colored Methodist Episcopal
Church in America. All the world
knows the opposite Negro type—
the lymphatic, laughing, heavy
featured, easy going Negro, a child
in temperament, a Mark Tapley in
his genius for being jolly under
difficulties. Fred Douglass is a
mullatto—a mixture, I presume, of
Anglo Saxon and Guinea Negro—
and it is no wonder that he found
his freedom and has made no little
noise in the world. The stronger
types of every race will dominate
according to the divine law which
was in force ages before evolution
in the current accepted sense of
the world was ever heard of.

The Negro race is especially en-
dowed with three special gifts:
music, eloquence, and faith. This
three-fold endowment furnishes the
elements of a religious capability
on which rests my hope for the Ne-
gro's future. I will not undertake
here to argue the question whether
the Negro is a more weak willed
man than the white man. While
it may be true that his history
thus far does not furnish proof of
his capability for self government,
it may be answered that hitherto
there has been no test of his native
capacity plus the conservative,
strengthening, unifying, elevating
power of Christianity. What Chris-
tianity has done for some of the
race is the basis of a rational ex-
pectation as to what it may do for
them as a whole.

It cannot be denied that there is
among the Negroes in the South
much gross superstition and a de-
plorable disregard of the ethics of
the Gospel. The sensuous and
emotional elements of their tropical
natures, undisciplined by intellect-
ual culture and unregulated by
sound religious teaching and proper
religious training, break forth in
grotesque and extravagant mani-
festations that are the scoff of the
profane and the grief of the godly.
But these very excesses, in the un-
developed condition of this people,
show how rich a soil they furnish
for the seed of the truth of the
Gospel which makes men free in
deed, controlling and refining the
fleshly nature, and touching the
emotions with the divine power
that makes them tributary to all
the graces and subservient to all
the uses of the Christian life. I

have seen much ignorance and
many extravagances among Negro
religionists, but I have never yet
seen a Negro atheist. I have
known thousands of Negroes who
believed too much, but I have
never yet met one who believed too
little.

The race that has faith has a
future. When the ugly weeds of
superstitions shall have been dug
up, I cannot doubt that every fair
flower that blooms in the garden
of the Lord will flourish in the rich
soil of the Negro's nature. The
musical Negro will charm the ear
of the world with the melody of
salvation. The eloquent Negro
will consecrate his gift of utterance
to the proclamation of the Gospel,
which is glad tidings to all peo-
ples, and which is the one and only
effective and infallible agency for
the regeneration and elevation of
the human race. Christianity will
solve this race problem. Leave
out that factor, and no race that is
down can rise. Put in that factor,
and this and all other race prob-
lems can be properly and happily
solved.

The main thing, and the first
thing, then, to be done is to evan-
gelize the Negroes of the South.
This is the urgent need of the hour,
and the first step toward this end
is to provide for them competent
and worthy religious guides and
teachers. Thus far the politicians
have only bewildered, deceived,
and discouraged them. Their
heaviest disabilities lie too deep
to be reached by Constitutional
amendments or Legislative statu-
tes. You cannot permanently
raise the political condition of any
people above their moral and in-
tellectual level. The bestowment
of the ballot upon the emancipated
Negroes at the close of the war
seemed then to be a political neces-
sity to those who did it; but to
make it subserve its avowed pur-
pose you must first give them the
intelligence and virtue which are
the foundation stones of civiliza-
tion and freedom. These are ac-
cepted truisms, and may read like
platitudes in the light of the his-
tory made by this country during
the last twenty-five years, and in
the light of universal history which
illustrates this same truth, namely:
that no race or nationality can enjoy
civil institutions in advance of their
mental and moral development. This
is a truth that applies to white
men as well as black ones. Let it
be burned as with fire into the con-
science of every voter in this richly
favored yet God-forgotten country.

Differs as good men and true pa-
triot may and do differ with re-
gard to many points involved in
this Negro question, they must all
agree that the one paramount and
urgent need of the race is their
Christian evangelization. And it
is gratifying to know that the
Christian people of these United
States are not wholly blind to this
necessity. The Methodist Episco-
pal Church has done good work in
this field, and with the advantage
of larger experience of tried and
trained agents it ought to do still
better work hereafter. The Bap-
tists and Presbyterians are also at
work, and the Protestant Episco-
pals are making tentative move-
ments in this matter. The Roman
Catholics, too, are now turning
their attention to the emancipated
race, but the Negro loves too well
to do his own singing and speech
making to accept a religion that
will compel him to listen to the
mumbling of masses in a dead lan-
guage. The Methodist Episcopal
Church South, which before the
war had more than two hundred
thousand Negroes in its commu-
nion, is doing something on this
line, and it begins to look as if this
church would really do something
now not unworthy of its ante-bellum
record in behalf of Negro evange-

lization. The special work it has
undertaken is to assist the Colored
Methodist Episcopal Church in
America in providing preachers
and teachers for their people. The
Rev. W. M. Hays, a one armed ex-
Confederate soldier, is acting as
commissioner for this work by ap-
pointment of the bishops and under
the authority of the General Con-
ference of the Methodist Episcopal
Church South. He is now travel-
ing over the South collecting funds
for this object, and under his thrill-
ing appeals the warm-hearted
Southerners cry, shont, and hand
over their greenbacks, the empty
sleeve of the ex-soldier who wore
the gray giving pathetic emphasis
to his earnest pleas for his brother
in black. The politicians cannot
solve this problem. They stand on
too low a plane to deal with it
wisely. What they have done
thus far satisfies no party or race,
but applied Christianity can and
will do it. It will not be done in a
day, but it will be done, for Jesus
reigns and grace abounds.

Then another gracious result
will follow. Negro evangelization
in America means the evangeliza-
tion of the hundreds of millions of
Negroes in Africa. The signs of
the times point that way. The
opening of Africa is begun in
earnest, and such movements in
this our day rush to a speedy con-
summation. The leading European
powers are contending for the
ownership of the continent, but
temporary ownership does not
necessarily imply occupancy, and
all history proves that the occu-
pant of the soil will sooner or later
rule. It is no new thought to me
that the redemption of Africa will
eventually come through the agency
of the Christianized Negroes of
these Southern States. God is
getting ready, and the people will
be willing in the day of his mani-
fested power.

The Negroes of the South are
not yet ready for an exodus to
Africa or elsewhere. They do not
want to go, and are not prepared
for it. Nobody worth listening to
wants to force them to go. Here
and there a perplexed and purblind
politician may lift up his voice in
favor of compulsory Negro emigra-
tion, but it was enough to bring
them hither on this line at the first.
They will not go until they get
ready, and they will not be ready
before God's good time comes.

It has been reproachfully said
that while hundreds of white men
have given their lives to the cause
of Christian evangelization in Af-
rica, there seems to be a strange
indifference to that work on the
part of the Christian Negroes of
this country. The reproach is un-
just. The most intelligent and
devout of the ministers of the Gos-
pel and Christian teachers among
the Negroes in this country know
and feel that they are needed here.
Africa at home has the first claim
upon their service. Africa across
the ocean must wait a little longer
for the wave of salvation that will
roll tither and break upon its
shores when the time is ripe for
the accomplishment of the gracious
purpose of the Lord. An emigra-
tion now on a large scale would be
premature. A small band of Negro
missionaries inadequately sus-
tained could make but little im-
pression on the dense darkness of
the hundreds of millions of heathens
in Africa. Bishop Turner, of the
African Methodist Episcopal
Church, is ready to go now, pro-
vided he can get the requisite
backing and equipment. Let him
and others who may be looking to
Africa be patient a while longer.
Before he dies he may see great
things come to pass. His vision
of lines of steamers plying between
our seaports and Africa, taking
out emigrant colonies of Christian-
ized Negroes and bringing back

the rich products of the Dark Con-
tinent, may become a reality.

I know of no white man or Ne-
gro who can be ranked as a leader
of public opinion who expects or
desires amalgamation as the solu-
tion of the race problem. That
would mean the degradation of
both races, perhaps the annihila-
tion of one of them. It is not God's
purpose by such a process to bleach
white the Negro's skin, but rather
to wash his soul white in the aton-
ing blood of His Son, and give him
a salvation, a country, and a des-
tiny all his own.

We live in these last times when
a nation shall be born in a day,
when the Spirit of the Lord shall
be poured out upon all flesh, when
our young men shall see visions
and our old men shall dream
dreams. My heart is young enough
to thrill with the vision of the pos-
sibilities of the Negro race under
the inspiration and guidance of
the Lord Jesus Christ. When I
despair of any race I will be ready
to renounce Christianity and cease
to preach a Gospel that offers sal-
vation to all men.

It is time we were taking higher,
larger views of this question, a
question involving our present
duty, the peace of our country, and
the redemption of the Dark Con-
tinent that is stretching forth its
hands unto God. It is a great
question, and our God is a great
God who will do great things by
methods worthy of himself.

Christianize the Negro, and you
will thereby solve the race problem,
save the republic, and redeem
Africa. All of which I most stead-
fastly believe.—Christian Advo-
cate.

Nashville, Tenn.

The Echo of a Silent Voice.

REV. JAY BENSON HAMILTON.

It may be interesting to know
how they plead for the veterans
sixty years ago. Here is the cry
of an eloquent pleader, long since
gone to his reward:

"The number of supernannates
according to the minutes is 111.
They are annually increasing. To
toil and labor they are incompe-
tent. The many years arduous
fatigues in the ministry have al-
most totally incapacitated them
for the least exertion. From all
sources they have received on an
average about \$35, instead of their
claim, \$100. If they have a wife
they receive \$70 instead of \$200.
There are 400,000 members in the
United States. If each member
will pay six cents, the full allow-
ance will be raised. Are ye wait-
ing for inspiration on this subject?
Remember, while you are waiting,
they are sinking. O, brethren,
be entreated. If you have the love
of God in you really, let there be
no delay. You have already tar-
ried too long inactive. It has in-
deed already become criminal.
Leave not these worthy, aged
fathers, friendless and forlorn.
Cast them not out as unworthy of
your benevolence, to grope their
way to an untimely grave through
pain and poverty. Do these ex-
cellent men claim it as a charity
from you? Such a consideration
would be equally disgraceful to
themselves and you. They call
upon you to discharge an obliga-
tion in which your honor, religion
and all you have is pledged. A
debt founded upon the eternal
principles of righteousness and
justice. And this obligation shall
continue to devolve upon you so
long as God shall please to leave
these debilitated and venerable
ministers among you."—New York
Christian Advocate, 1827.

COMMENTING upon the Jim
Crow car law, Dr. J. O. Peck, Mis-
sionary Secretary, New York,
says: "My interest in your noble
fight for the advancement of your
people remains unchanged and un-
changeable."

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take note, that all anonymous letters go directly to our waste basket; 2d, Letters must be written on only one side of the paper; 3d, No frivolous questions will be noticed; 4th, Abbreviations should not be used; 5th, Notes and items must be condensed so as to insure brevity; 6th, We return no manuscript.

Aaron Taylor, Texarkana, Tex.
My first quarterly conference was a grand occasion. Our Presiding Elder, Rev. P. Morgan, preached two splendid sermons. We are preparing for a revival. The SOUTHWESTERN is taking a fresh start in Texarkana. Collection for this quarter, \$85; paid Presiding Elder, \$10; pastor, \$30; benevolences, \$8; and the balance on old indebtedness. The people of Texarkana gave us a grand reception three weeks after we came here. I can't say too much for this people. They are a good people. We found 45 members here, and now we have 59. We are praying for 100 conversions this year. Our motto is "100 conversions, out of debt, and all assessments raised."

Wm. Bartley, Paris, Tex.
I was appointed to Paris by Bishop J. F. Hurst, Dec. 2, and arrived on the 13th, and found many smiling faces. I began at once to preach, the results of which have been 16 conversions and 23 additions. Our church is moving on nicely. My first quarterly conference convened January 27, Rev. P. Morgan, Presiding Elder, in the chair. The reports from the members showed that they had been faithful to their trusts. Collection, \$30.

H. Matthews, Opelika, Ala.
Our first quarterly conference was held Feb. 13, 14, Rev. W. F. Smith presiding. We had a glorious time. On Sunday the Lord's Supper was administered to a goodly number. The ladies and gentlemen of our church gave me a grand surprise party Feb. 18, bringing with them things too numerous to mention, and came back Feb. 25, bringing more than the first time. Our hearts were made happy. May the Lord bless these dear people.

Moses Littlejohn, DeKalb, Tex.
I am doing all I can to build a church at this place. We have contracted for a nice lot in the center of the town. My membership is small, only 8, and all are sisters, but we intend to do all we can. We ask the friends to help us in our struggle by sending \$1 to my address, Box 68.

Matthew Holman, St. Mary, La.
This is a very good charge, and our people are loyal to our church. There are only about 45 members. Times are dull here, and many of our people have moved to other towns to seek support. We have a good day school, taught by Miss M. A. Harris, a member of my church. She has a very good attendance. We have a very good Sunday school, 45 members. This is a very beautiful place. We intend to build up the church spiritually and temporally.

B. F. Woolfolk, Oxford, Miss.
On the 29th of February our home was visited by a crowd of sisters and young men, who stormed the pastor and his family with many nice things, which gladdened the hearts of the writer and his wife. Such visitors will always find a hearty welcome. Come again, dear sisters.

Waverly Holland, Bellville, Texas.
Rev. W. H. Logan, Presiding Elder, held our first quarterly conference at Richard Grove, Feb. 27. On Sunday, at 11 o'clock a. m., Elder Logan preached a grand sermon to a large congregation. The afternoon services were grand. 60 communed at the Lord's table. Total amount raised this quarter, \$30; paid Elder \$10. Three joined the church. Bro. and Sister Solomon, who were 15 and 18 years old respectively when the stars fell, were among the number. Elder Logan said a great many good things about the SOUTHWESTERN and the church work in general.

C. D. Shallowhorne, Shreveport, La.
St. James Church is in the midst of a great revival. Six souls con-

verted, 7 reclaimed, and the merry seat crowded every night. We would be glad to have Sister Mary Karnik to come and help us in this grand and glorious work.

F. M. Lashington, DeSard, La.
Presiding Elder S. Priestley held our first quarterly conference Feb. 13, 14. Everything was carried out nicely. The pastor and people are striving to improve the church work at this charge, and will not stop until we make it just what it should be. We are building a parsonage at the Mt. Sinai church. The pastor is the master builder. When completed it will be worth \$250 to the church. The Presiding Elder and pastor worked together one day on the building. Collection this quarter, \$115.35; paid pastor \$54; Presiding Elder \$10; on indebtedness of the church, \$41.35.

W. C. Calvin, Woodland, La.
We are moving forward very satisfactorily. We hope to have the Sunday School Agent to visit us soon.

Wm. Bell, Bee Lake, Miss.
The good people of this place received me very kindly.

Wm. Ector, Chopin, La.
We are getting along very nicely. We are going to build in Red Rover. Our conference convened Feb. 9, Rev. S. Duncan in the chair. We had a good conference.

J. T. Knox, Mayersville, Miss.
My first quarterly conference, held at Harris Chapel, was a grand success. Elder Cowan held it. Reports showed our church in excellent condition. Collection for Elder, \$5.10; for pastor, \$21.50; total, \$26.60.

Daniel Taylor, Millsville Chapel, St. John the Baptist Parish, La.
was very much helped by the recent visit of Rev. Ernest Lyon, Sunday School Agent. He is very much encouraged with the outlook on his work.

D. G. Pharris, Mueson, La., has had 3 accessions, and has put a new heater in his church since conference. The future brightens up, he says.

The rally at Sloan Street Church, Houston, Texas, for their parsonage, a few Sundays ago, resulted in the collection of \$43. Revs. V. M. Cole and E. Lee assisted Rev. J. Jones, the pastor, in the rally. Bro. Jones was surprised by a number of his members and friends a few nights ago, who visited him in the late hours of the night, with flour, meat, cabbages, eggs, butter and other provisions and delicacies. He says "call again."

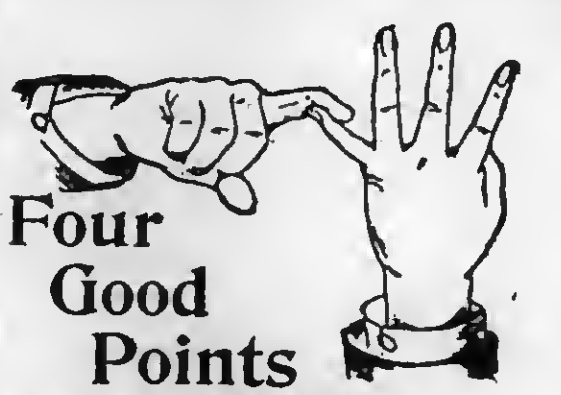
Rev. C. C. McLean, A. M., reports Trinity Church, San Antonio, Texas, in a great revival season. The meetings are still in progress, and much interest is being manifested. We rejoice in their success.

H. O. Dunlap, Texarkana, Ark., is pushing his work with every indication of success.

Dr. E. D. Whitlock reports the greatest revival among our churches, and universities in Delaware, Ohio, ever witnessed there in years.

In a letter giving a sketch of his life, Rev. H. P. Coulter, of Beard, Ark., says: "I united with the M. E. Church at Norwoodville, Ark., Jan. 15, 1882. Aug. 12, 1882, he was licensed to preach, and soon thereafter attended Walden Seminary, now Philander Smith College, Little Rock, Ark. I joined the Little Rock Conference in February, 1886. Since then I have served at Fulton, New Edinburg, New Gascony, and now at this place." In all these places he has had remarkable success. Since then his baby boy and wife have gone to heaven, but he continues to tread the way of duty, hoping to be reunited with them in the resurrection of the just.

Oapdeville, Tenn., is enjoying a season of spiritual revival. Bro. Schott is succeeding very nicely. Collection at quarterly meeting, \$20.50.



Four Good Points

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Compound Oxygen
It heals the lungs, and gives them greater power. It feeds the blood, and helps it do its work. It soothes the nerves, and increases vitality. It strengthens every part by nature's ways and means. Did you ever feel the better for a day in the clear, open air? Our Compound Oxygen will give you a whole week's supply of such air in 10 minutes. Not for the "down sick" only—for the physically needy everywhere. Will you learn more about it? Send for 200 page book free.
DRS. STARKEY & PALEN,
1529 Arch St., PHILADELPHIA.

Letters from the Laity.

Nelson Jones, Navasota, Texas.

Our first quarterly conference convened Jan. 16, Rev. W. H. Logan presiding. The conference was successfully carried out. The committee agreed to pay the pastor \$600. On Sunday the 17th, the Sunday school met in regular order and we had a pleasant session. At 11 a. m., Prof. W. T. Blackshear, principal of the city school, and local preacher in our church, preached us a fine sermon. Rev. W. H. Logan preached two able sermons on Sunday to a large congregation. Rev. J. A. Featherstone, pastor of our church is making rapid movements towards repairing the church. It will cost \$1,400. A subscription list was taken up and the following subscribed: Mrs. Susie Jones, \$2.50; Mr. Ned Oalhoum, \$10; Mr. T. Benford, \$10; J. Bingham, \$10; Geo. Alex, \$6; N. Nibbles, \$2.50; Sarah Byrd, \$2.50; K. Yonug, \$2; Geo. Hays, \$5; C. Lane, \$5; J. McQueen, \$5; F. Boson, \$5; M. Brown, \$5; M. McQueen, \$5; F. Conston, \$10; W. Hunter, \$10; Miss R. Hopkins of Houston, \$5; N. Jones, \$10; J. E. Shackelford, \$5; Rev. J. A. Featherstone, \$10; Rev. W. H. Logan, P. E., \$20; and a number of others. Paid Presiding Elder, \$24.20.

R. C. Hicks, Scooba, Miss.
Our quarter was held Jan. 29. The Presiding Elder being absent our pastor held the quarter. We had a grand time. Both the elder and the pastor are good men. Our circuit was just organized in the last Annual Conference. Ninety-two communed at the Lord's table on Sunday. Collection, \$9.45.

F. M. Stanford, Paris, Texas.
The quarterly conference for Mt. Zion, M. E. Church, Paris, was held Jan. 27, by Rev. P. Morgan, Presiding Elder. The preacher's salary was estimated at \$734, Presiding Elder's \$90, Bishop's \$4. The official members have on hand a plan to raise the money that is due the Church Extension, which I do not approve. It involves the gift of an \$80 set of furniture to the one selling the largest amount of tickets above a certain amount. If they do not get the certain amount, neither of the contestants get it. As a member of the M. E. Church, and one that tries to act as a Christian in every respect, I can't help but think that this is nothing less than gambling. The members met our new pastor's wife and gave her a warm welcome, and to top it off, last Tuesday after class meeting was over, they gave what you might call a storm party; ham and oiled fruits were the leading presents. Rev. Wm. Bartley, our pastor is making a great many friends in our city, and the future seems to be a good harvest year for him if they remain loyal to him. W. H. Jackson, our former pastor has married Miss Tennie Wells of this city, and they are making Paris their home. The ex-pastor has a great many friends who were very sorry to hear of his expulsion from the conference. He did more good for our church here than any one we have ever had.

Hockley, Texas.
Our church is in a prosperous condition. We mourn the loss of a good pastor, but the conference has sent us another. He is doing a good work. Through rain, frost and snow our people turn out every night to church. We have 28 probationers and out of these

four has confessed a hope in Christ, and three reclaimed. Bro. S. E. Ewing is loved by all at this place. W. H. Logan, our Presiding Elder is a great help to our church.

H. A. Reed, Clarksville, Texas.
Rev. P. Morgan was with us on the 13th, and held our first quarterly conference. The conference was well attended, and the reports showed that the work was in a prosperous condition. The elder has taken no little pains in presenting the claims of the SOUTHWESTERN and the erection of a new central building at Marshall. The following Sunday the elder preached an excellent sermon. The Sacrament was administered to 74, three received into full connection, and five accessions. Collection for the day, \$15.75. Our Sunday school is second to none on the district.

C. D. Simonds, Shady Grove, La.
Our pastor, Rev. H. O. Williams is doing a grand work here this year. He preached to a crowded house Sunday, Feb. 21, after which many came forward for prayer. He is loved by all.

B. M. Johnson, Fair Mount circuit, La.
Rev. J. J. Obee is well beloved by all. He started a revival meeting and the result was 36 or 38 converts, and 5 or 6 accessions. The work is going on grandly. We are preparing to build a parsonage at Boyce for Kynett M. E. Church.

Wilhe Drake, St. Martinsville, La.
Our first quarterly conference was held Feb. 27. Our beloved Presiding Elder was on hand. On Sunday at the Sabbath school an Epworth League was organized, and at 11 o'clock the Presiding Elder preached a Holy Ghost sermon. The members were sorry for the removal of their former pastor, but are thankful for the appointment of Rev. F. D. Bowers, who was cordially received.

H. T. Fleming, Batesville, Miss., writes that the members of his church are well pleased with their pastor and are raising money to repair the parsonage. He asks for his friends to help him.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75 cents.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I desire to find my mother's people. She had five sisters, Amanda, Jane, Lonisa and Angeline. Mother belonged to Dabner Handy. Her mother's name was Oelle Winn. She belonged to Starling Lamberd. Any one knowing them please address Mrs. H. F. Fleming, Batesville, Miss.

Mr. Editor: I wish to enquire for my son, Thomas Tisdell, who left here from Yazoo City, in 1884. I received a letter from him in 1886. At that time he was in Philadelphia, Pa. Any information from him will be thankfully received. Address White Tisdell, Yazoo City, Miss.

Mr. Editor: I desire to find my brother in law. He was married to Atlanta, Ga., and sold. His name is Israel Shockey. Mother's name was Pheba. They belonged to Sam Shockey. His brother's name is Jim Shockey. Any one knowing him please address A. J. Simpson, Doyle Station, Tenn.

Mr. Editor: I want to find my cousins, Bill and George Kinney, and Eliza Jane Dunn. The last time I heard from them was in 1889; they were living in Wyandotte, Kan. Any one knowing them please address Mary J. Johnson, Box 433, McKinney, Tex.

The great reason for the success of Hood's Sarsaparilla is found in its positive merit. It cures where other preparations fail.

General News Items.

Emperor William of Germany is thirty-three years old.

Gen. B. F. Butler says he has made his last plea in the court room.

Chaplain McOabe is said to have made \$40,000 on his lecture on "Libby Prison," every dollar of which has gone to the Methodist Church or to charity.

The Virginia Legislature has refused to make an appropriation to represent that State in the Columbian Exposition.

A determined effort is being made to secure the admission of Utah as a State. A decided and emphatic No should be the response. We want to see the reformation of its Mormon population carried on to the irrevocable stage before the rights of statehood are conferred.

It will be forty years this March since the first edition of Mrs. Stowe's "Uncle Toms Cabin" was given to the public. More truly than of Byron, it may be truly said of Mrs. Stowe that she awoke to find herself famous, and though her book has past its period of greatest popularity, it still finds a ready sale, and brings its aged author a very comfortable income. Probably no other book except the Bible, certainly no other work of an American writer, has been so frequently translated into foreign languages.

We are pleased to see that the Ohio Representatives, by a vote of 54 to 20, requested the Commissioners of the Columbian Exposition to keep closed doors on Sunday, and hope that other Legislatures will take similar action.

The highest railroad bridge in the United States is the Kinzua viaduct on the Erie road—305 feet high.

Jay Gould and son have been elected directors, and the former president of the Great Northern and International Railroad.

Gen. Edward Pierpont, Attorney General in President Grant's cabinet, is dead.

Capt. Charles Godig, a Negro, is the commander and one of the principal owners of the Ethelgon da, a fine new steamship on her first trip, now at Baltimore, with a crew mainly of white men. In an interview he said: "I passed my examination in England, and secured first class papers as a navigator and pilot. I am thirty-seven years of age, and have had charge of steamships for the past seven years, but all were smaller than my present one. I have followed the water for years, starting at the bottom of the ladder and working my way up. I am an Englishman by birth, having been born in one of the provinces."

Mr. Spurgeon's father is still living, aged 82.

The *Plaine Dealer* urges the election next May of Rev. J. C. Embry, D.D., of Philadelphia, as a Bishop of the African M. E. Church.

Dr. Talmage proposes as a substitute for the proposition to open the World's Fair on Sundays, that workmen be given a half holiday on Saturdays.

That sense of extreme weariness indicates disordered blood. Ayer's Sarsaparilla purifies it.

Woman's Home Missions, organ of the society whose name it bears, may be obtained for 25 cents per year by sending to Mary Belle Evans, Publisher, Delaware, O. It is worth four times the money.—Mrs. W. A. Ingham, chairman committee W. H. M. S.

FITS—All Fits stopped free by Dr. Allen's Great Nerve Restorer. No Fits after first day's use. Mailed free. Treatise and \$2.00 trial bottle free to all. Send to Dr. Kline, 531 Arch St., Phila., Pa.

EASTER MUSIC.

PRINCE AND SAVIOUR. A new Service for Easter Sunday. By the Rev. ROBERT LOWMY. Popular hymns, new choruses, appropriate Bible readings, arranged for the festival of the Resurrection. 16 pages.

ANNUAL NO. 16. An eight-page collection of New Carols for Sunday-school Easter Festival.

Price of either of the above, 5 cents each by mail; \$4 per 100 by express, unprepaid. Previous issues at same price. Send for Special Catalogue.

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A book full of information about Gardening—how and what to sow, send for it to all who ask for it.
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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallison, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE.

Office: 185 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon.

A. M. 212 Canal street, New Orleans.

ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor.

Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.

Boys' meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La.

Rev. S. S. Wright, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 9:30 a. m.; Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sabbath-school at 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL, on Carrollton avenue—Rev. J. P. Perkins, pastor.

Sabbath at 11 a. m. and 3 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts., Rev. T. G. Mooton, pastor.

Sabbath: 5 a. m., prayer meeting, 11 a. m. and 7 p. m. public worship; communion, monthly, on the first Sunday; Sunday-school, every Sunday, 9 a. m.; Monday evening, general class, every fourth Monday evening; preaching Thursday night.

HAVEN CHAPEL—Jefferson street, Carrollton, La.

Rev. J. S. Harris, pastor.

Sunday services at 11 a. m. and 3 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching Thursday evening at 7 p. m.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 3 p. m.; preaching at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chito, pastor.

Regular services at 11 a. m. and 3 p. m.; prayer meeting Monday evening; preaching Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHURCH—Washington street, Rev. Wm. Turner, pastor; public worship Sunday at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.

NASHUA CHAPEL—Union street, cor. of Claiborne, Sunday-school at 9 a. m.; preaching, 3 p. m. and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Poydras street, between Johnson and Erie, Rev. S. S. Evans, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 9 a. m.; preaching at 5:30 p. m.; preaching Tuesday night at 5:30 p. m.; prayer meeting, Monday evening, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Vanderbilt street, Algiers, La.; Rev. Frank Walker, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Ehlert, pastor.

Preaching at 11 a. m. and 3 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and 4th streets; Rev. D. J. Price, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post at Dr. Rampart, Samuel Duvage, pastor.

Sunday services at 11 a. m. and 3 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m. and 6 a. m.; preaching at 11 a. m. and 3 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Haddock, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 9 a. m.; preaching at 5:30 p. m.; preaching Tuesday night at 5:30 p. m.; prayer meeting, Monday evening, at 5 o'clock.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras, Rev. F. C. Johnson, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor.

Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 9 a. m.; preaching at 5:30 p. m.; preaching Tuesday night at 5:30 p. m.; prayer meeting, Monday evening, at 5 o'clock.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. and 7 p. m. Sunday-school at 9 a. m.; prayer meeting, Monday evening, at 5 o'clock.

SECOND GERMAN M. E. CHURCH—Eighth street. Rev. Charles Seubler, pastor.

Sabbath services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Plan of Episcopal Visitation, Spring Conference, 1892.

(Continued from page 1.)

Conferences in the United States.

Conference and Place. Time. Bishop.

Baltimore, Md. Mar. 2. Foster

Kansas City, Mo. " 2. Warren

Virginia, Falls Church, Va. " 2. Walden

Missouri, Chillicothe, Mo. " 2. Walden

South Kansas, Ottawa, Kan. " 9. Warren

Washington, Lynchburg, Va. " 9. Hurlst

Philadelphia, Philadelphia, Pa. " 9. Hurlst

Central Missouri, St. Louis, Mo. " 9. Newman

Wilmington, Wilmington, Del. " 16. Andrews

Southwest Kansas, Winfield, Kan. " 16. Warren

New Jersey, New Brunswick, N. J. " 16. Vincent

St. Louis, Carthage, Mo. " 16. Newman

Central Pennsylvania, York, Pa. " 16. Andrews

Northwest Kansas, Concordia, Mo. " 16. Warren

Lexington, Indianapolis, Ind. " 23. Walden

Delaware, Salisbury, Md. " 23. Vincent

Wyoming, Wilkes-Barre, Pa. " 23. Goodsell

Newark, Newark, N. J. " 23. Newman

New York, New York, N. Y. " 30.

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WILL CURE

Scurry and Scorbatic Affections, Pimples and Blotches on the Skin, Bad Legs, Ulcers, Wounds, etc.

The cause of all these complaints is floating in the blood a long time before they break out on the body.

This class of diseases requires that the blood be powerfully and preservingly acted upon, in order to cleanse it from all the morbid humors. It is of no use to heal the sore by outward applications.

Beecham's Pills will cure these Affections. Of all druggists. Price 25 cents a box. New York Depot, 55 Canal St. 4.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed I am not so sure of not receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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OUR PRICES: Vaults containing 4 barrels, \$3.00; 5 barrels, \$3.75. 25 Cents for each additional barrel. Satisfaction guaranteed.

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Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. E. T. Chiles; Sec. E. Lyons, Secretary. Rev. James W. Hindoo, Financial Agent, Office, 139 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

Sustenance for Conference Claimants.

Rev. J. B. Hamilton offers the following uniform plan for all annual conferences:

I. COLLECTION.

One service at each annual session of this conference, to be known as Veterans' Anniversary, shall be devoted to the consideration of the claims upon the church of the superannuated ministers, their widows and orphans.

Each congregation shall observe a Sunday, to be known as Veterans' Day, upon which the pastor shall present this cause to the members of the church and emphasize their obligations to the conference claimants. A collection shall be taken in the public congregation for the support of the conference claimants separate from any other interest.

The apportionment made to each charge for this purpose shall be made a ministerial claim, and shall be paid pro rata with the claims of the pastor, Presiding Elder and Bishop.

The trustees of the conference shall begin the creation of a conference Permanent Fund, the income of which shall be added to the amount received from the churches for annual distribution in aid of the conference claimants. The members of the conference shall endeavor each year to increase this fund by their own contributions if possible, and also by soliciting bequests and donations. An opportunity shall be given each year when soliciting the annual collection for the claimants for contributions toward the Permanent Fund. All amounts received above the annual apportionment to the charge shall go toward the fund.

II. DISTRIBUTION.

All moneys received for annual distribution in aid of the support of conference claimants, shall be divided into two sums; the first, consisting of seventy-five per cent of the whole, shall be called the Annuity Fund; the second, consisting of twenty-five per cent of the whole, shall be called the Necessities Fund. All superannuated ministers, the widows and children under fifteen years of age, of members of the conference, shall be conference claimants.

The Annuity Fund shall be divided among the claimants upon the following basis: Each minister shall receive \$10 for each year of effective service; each widow shall receive one-half of her husband's claim; each child shall receive one-fifth of its father's claim. The claims shall be paid pro rata from the moneys in hand.

The Necessities Fund shall be divided among the claimants whose annuity is insufficient for their needs, in such proportions as the board of conference stewards may deem equitable.

The gross allowance to each claimant from the above funds shall be reported to and approved by the conference.

J. BENSON HAMILTON,

Hackettstown, N. J.

Reduced Rates to General Conference.

The Burlington Route desires to lay before all interested the following inducements for using its line en route to the Conference.

Half rates will be made for all

visitors to the Conference. It is presumed that the attendance will consist of two classes:

1. All delegates and visitors. For all, an open rate of one fare for the round trip will be made from Burlington Route points east of Omaha, tickets to be sold Apr. 28 to 30, inclusive, good for continuous passage in each direction, with final limit of June 1, 1892; tickets to be executed at Omaha before return journey is begun.

Eastern connections of the Burlington Route will also be requested to sell tickets over its line based on this rate and its conditions.

2. Clergymen, including ministerial delegates. For clergymen it is possible to make half rates with in any desired time-limit.

Friends desiring to travel to Omaha together can make arrangements in advance to be assigned to the same sleeping cars from Chicago, Peoria or St. Louis, by applying by letter or telegram to the following:

From Chicago, apply to W. W. King, 211 Clark street, Chicago.

From Peoria, apply to L. Page, O. B. & Q. Depot, Peoria.

From St. Louis, apply to A. O. Dawes, Gen'l Pass'r Ag't, Burlington Route, St. Louis.

Omaha Hotels:—Globe, 1310, 1312 Douglas street, \$1 and \$2 per day; Grand Central, 15th and Jackson, \$1 and \$1.25; Esmond, 16th and Webster, \$1.50 and \$2; Jennings, 9th and Harney, \$1.25 and \$1.50; Merchants, 15th and Farnam, \$2; St. Cloud, 13th and Dodge, European plan, restaurant down stairs; Windsor, 10th and Jackson, \$1.50 and \$2.

Satisfaction.

is guaranteed to every one who takes Hood's Sarsaparilla fairly and according to directions. This is the only preparation of which "100 Doses One Dollar" can truly be said.

"Have you seen Hood's Rainy Day and Balloon Puzzle? For particulars send to C. I. Hood & Co., Lowell, Mass.

Hood's Pill's cure liver ills, jaundice, biliousness, sick headache, constipation.

General Church News.

An International Sunday School Building at the World's Columbian Exposition.

At the meeting of the Executive Committee of the International Sunday School Convention, and also at the conference of the Sunday School Workers held at Chautauque, New York, August, 1891, it was unanimously decided to request the Sunday school workers of America to unite in the erection of a model Sunday school building, upon the "World's Fair Grounds," in connection with the "Columbian Exposition," to be held in the city of Chicago, in the year 1893.

It is proposed as follows:

First: To exhibit a model Sunday school building as an illustration of our work and as a specimen that may be copied by others.

Second: In this building by maps, charts, plates, tables, pictures, books, papers, etc., to show the present condition of Sunday school work in different parts of the world.

Third: To illustrate the growth and progress of Sunday schools.

For example: The earlier methods of teaching. The beginning of modern Sunday schools in England.

We are a patient people—the ox is nowhere in comparison.

We buy lamp chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

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Jack and Jill

wouldn't have had to carry so much water if they had used

Gold Dust Washing Powder,

and their work would have been sooner done, for nothing else that

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Practical methods in Sunday school work:—Teacher's meetings, and training classes; normal classes in the Sunday school; primary classes and kindergarten methods; libraries, best books and systems; boys' brigades and mission bands; industrial school connected with Sunday schools; home classes connected with Sunday schools; systematic house visitation, etc.

Fourth. To use the building as a "Sunday school headquarters and reception room" during the exposition, and, if possible, to use it as a "headquarters for colporteur work" and "personal Christian work" on the ground.

To arrange for holding special Sunday school conferences and talks; addresses by well known and qualified workers in various departments of Sunday school work, and to use it for such other purposes as may be determined by the International Executive Committee.

It is proposed to raise the sum of \$25,000 for the building, and an additional sum for expenses, by contributions from Sunday schools and individuals, the collection to be made as follows:

Each Sunday school is requested to give an amount equal to not less than ten cents for each officer and teacher, and one cent for each scholar connected with the school (this is the smallest amount, and schools are requested to give a larger amount if able to do so).

Contributions of not less than one dollar, and for as large an amount as possible, to be solicited from individuals.

Engraved certificates, containing a picture of the building, will be sent to each school contributing not less than the amount named above, giving the name and location of the school and the amount given toward the building. And similar certificates will be sent to all individuals contributing one dollar or more.

It is suggested that the Sunday schools in the United States take their collections upon April 10th, 1892 (Easter Sunday), or as near school, the place where it is located, the denomination to which you belong, the total number of officers and teachers; the total number of scholars (all ages) and the amount of your contribution.

When contributions are sent from individuals give the name and address of each person who contributes one dollar or more and the amount given by each.

The earnest co-operation of all the officers and members of the Executive Committee of State, July 4th, as possible.

That the Canadian Sunday schools take their collections upon April

10th, 1892 (Easter Sunday), or upon the Sunday nearest the Queen's birthday (May 24th), or as near these dates as possible.

All contributions for the "World's Fair Sunday School Building" should be forwarded to R. W. Hare, treasurer, No. 240 Fifth Avenue, Chicago, Illinois.

In sending your contribution give the name of your Sunday vinctial, territorial, county or parish, and township organizations, and all pastors, officers, and teachers engaged in Sunday school work, is solicited.

In behalf of the International Sunday School Executive Committee, B. F. JACOBS, Chairman.

Still Ahead!—Mrs. Belle Cole, the singer, has made a favorable impression as a concert singer in London. The celebrated Dr. Bull's Cough Syrup made a favorable impression in London several years ago.

When crackers become damp or softened try crisping them in the oven. They will be as nice as when fresh.

"Thus am I doubly armed, my death and my life, my bane and antidote, are both before me." I have got a miserable attack of rheumatism and a moderate spell of sciatica, but I have also a bottle of the celebrated Salvation Oil to cure both.

Books and Current Literature.

Our lady friends who wish to be properly and fashionably dressed would do well to glance over the monthly Fashion Letter in La Mode de Paris, Album des Modes or La Mode, the favorite fashion journals. Ladies would do well to patronize these journals, which are not only reliable, but are now considered the Standards of Fashion wherever they are known. La Mode is a good family journal, price, \$1.50 a year. La Mode de Paris and Album des Modes are intended for more general use, the subscription for each being \$3.50 a year. To every subscriber for either of these journals who pays a year's subscription in advance will be given a Premium Book on Dress-making Simplified, valued at \$5. Failing to obtain these journals from your news agent send for them direct to A. McDowell & Co., 3 West 14th street, New York.

The March number of the Ladies Home Journal preserves most admirably the excellence which this popular magazine has accustomed it 70,000 readers to expect; the place of honor is given to the interesting and beautifully illustrated article by Ada Chester Bone, entitled A Royal Beeline, which deals with the life of seclusion led by the Ex-Empress Eugenie, at Farnborough, England. Mrs. Henry Ward Beecher continues her interesting reminiscences of her famous husband, and Miss Winnie Davis, daughter of Jefferson Davis, contributes her concluding paper on The American Girl Who Studies Abroad. Altogether, the March number is of unusual excellence, and worth many times its modest price of ten cents. Published at one dollar per year by the Oortis Publishing Company, of Philadelphia.

I HAVE BEEN a sufferer from catarrh for 20 years. I found immediate relief in the use of Ely's Cream Balm. Since using it I have not suffered a moment from headache, sore throat or loss of sleep, from which I previously suffered, caused by catarrh. I consider your Balm a valuable remedy.—R. G. Vassar, 56 Warren St., New York.

Ely's Cream Balm is worth its weight in gold as a cure for catarrh. One bottle cured me.—S. A. Lovell, Franklin, Pa.

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A CARD OF THANKS.

The undersigned desires to return his sincere thanks to the public, and also to the several churches, universities and other institutions who have kindly placed their orders for coal with him. He begs to assure them of fair dealing and the best coal, and hopes to receive a continuance of their orders.

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Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAR. 17, 1892.

How many cash subscribers have you sent us since conference? Rally brethren. Settle all old accounts before April 1, and send us all the cash subscriptions you possibly can between now and that time. We must make a good showing to the General Conference. It will be impossible for us to do so unless you pay up and pile in the cash subscriptions early.

HAVE you raised your assessment for the entertainment of the next General Conference? If you have not, you have not a moment to waste, but should raise it at once and forward it to Hunt & Eaton, New York, or the chairman of your delegation to the General Conference. Our Southern Conferences cannot afford to be a burden to the church in this matter. The assessment is small and no church has any excuse for not raising it.

PRESIDING Elder F. Parker of Huntsville district, Texas, has been sick with La Grippe, but is now better. Out of his sick bed he writes us enclosing \$2 to test the Jim Crow car law. Of the SOUTHWESTERN, he says: "I am working and praying for this grand and good paper. I am impressed more and more that it should be in every family. God bless you. My district work is advancing on all lines." Thanks. Bro. Parker never fails us. If we had more like him our circulation would swell to 25,000 in less than sixty days.

COMMENTING upon the *Methodist Review* for March-April, the *Christian Advocate* says: "Dr. A. E. P. Albert, editor of the SOUTHWESTERN, treats the church in the South doctrinally, ecclesiastically, and with reference to the race question. It is superfluous to say that the discussion is intelligent and upon the points touched thoroughly, from the important point of view of an educated member of the race which but a few years ago was enslaved, and now has legally all the rights of American citizens."

BISHOP Thoburn, who has but recently returned from India, says, in a personal letter to Dr. Moore, of the *Western Advocate*: "My passage is taken from Bombay for Jan. 30th, and I hope to reach New York before March." And, furthermore, "When I spoke before the General Committee at Boston last year I stated that five hundred heathens were coming over to us every month. But now, for the present month of December, the baptisms from heathenism have averaged over five hundred a week."

The *Issue*, official organ of the People's Party in this State, referring to the recent State Convention of that party, says: "The colored delegates showed their knowledge of what a recognition by the government means. The idea that any people could consider the gift of a few offices as a recognition was spurned. Not a single unselfish and patriotic representative of alleged freedmen, give us not the offices, but let us join you in effecting such legislation as will indeed make us all free men in fact, as well as in name. We stand firmly upon your platform, and will cast our votes for this great and needed industrial reform. We will put our votes in the box, see that they are counted."

The Separate Car Law.

Commenting upon the action of a conference of colored people in Birmingham, Ala., favoring legal measures to compel equal rights for the members of their race, on steamboats, street cars and railroad trains; the *St. Louis Christian Advocate* says: "As the case now stands, they have accommodations equal to the whites, but in separate compartments on cars, and this should satisfy them. The agitation is, it is reported, kept up by a few professional politicians for private ends."

It may be so reported, but it is a false report nevertheless, and if the editor of our St. Louis neighbor traveled in the South with his eyes open, and uncolored by prejudice, he would not give currency to such false reports. The agitation is kept up by the intelligent, self-respecting and most substantial members of the race, because they feel the outrage of being unlawfully discriminated against. The "equal accommodation" dodge is the most fraudulent sham. In no instance is it ever equal; either in the cars or in the waiting rooms. In many instances, the waiting room is a stinking, filthy pen; and the jim crow compartment, is the whiteman's smoker or bar room, or the avenue to his smoker. Besides this, there is not a railroad eating house south of the Ohio and west of the Potomac that will sell a meal to a colored passenger, however well-behaved and dressed. The man that can call this justice and equal accommodation must be either a knave or a fool, or both. Furthermore, under the amended national constitution, we hold that any law whose base is founded upon any difference "of race, color or previous condition of servitude," is unconstitutional and null and void.

The first section of the fourteenth amendment of the constitution of the United States declares that, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." The constitution also provides that the Congress of the United States "shall regulate commerce among the several States;" and we hold that when any State makes any law which thus seeks to regulate interstate travel it violates this provision of the constitution, and is *ipso facto* null and void. This we verily believe will be the decision of the Supreme Court of the United States, if tested and decided upon the merits of the case.

Personal Explanation.

To satisfy many inquiring friends, I desire to say that my graduation in medicine from the New Orleans University Medical College, means nothing further than that I had the opportunity to take and complete the course, and I did so. My object was to study more minutely human anatomy, and to study therefrom, and from all the instruction in the course, the wonderful works of God as therein displayed. In addition, I hoped thereby to be the better prepared to serve my day and generation, by being able to administer to the bodily comforts as well as to the souls of men, should the occasion require. It is not intended to encroach upon my ministry, but rather to contribute to its success, in so far as the additional information can do so.

A. E. P. ALBERT.

BISHOP Vincent has written and published one of the sweetest and tenderest tributes, in the form of a monograph, to his saluted mother, that has ever come to the notice of the writer. He says he has tried for years to prepare some such memorial as he has now finished. Perhaps his recent illness made him remember more vividly the tender motherly solicitude bestowed upon him in his youth when sick and in pain, and at the same time giving him the leisure to write it; and thus fulfill his long cherished desire. It is a benediction to read

it, especially for those who have been blessed with like mothers, and who owe much of their present happiness to her hallowed influence. Then the little booklet will have a benign influence upon an innumerable host of mothers now living and yet to live. The Bishop has by this act, honored himself as well as his mother. We are glad that such a man is a Bishop in our Church.

Political Review.

The Democrats in the House of Representatives in Washington are in favor of free coinage of silver by a large majority and will attempt to pass such a bill. As usual, they can be depended upon to do the wrong thing, and that which will hurt themselves as much or more than anybody else. "Give them rope enough and they will hang themselves."

The Missouri legislature has passed a bill redistricting the State, whereby the Republicans can elect but one representative to Congress. The attempt to steal the State of Michigan for the Democrats next fall may prove a failure, as steps are being taken to set aside the law passed by the legislature of that State on constitutional grounds.

In nearly all the Republican State conventions thus far held the delegates chosen have been instructed for Harrison, and it now looks as if he would be nominated by acclamation.

David B. Hill, of New York, is making a bold push for the Democratic nomination but is meeting with a determined opposition in his own State from the supporters of Grover Cleveland. The game of "knifing" each other will go on as usual therein all probability, which will make President Harrison's election as easy as his nomination. Dave Hill represents the worst element of his party, while Grover poses as a representative of the best; but Dave's faction being by far the largest will most likely control the party. It is not intended by them that the tail shall wag the dog this year.

In this State the McEnery faction of the Democrats seems to be ahead, and have the best of the fight with their fellows. For this we have no tears to shed. The Foster or anti lottery Democrats prefer lottery to a good Republican anti lottery administration, and it looks as though they will get their fill, nevertheless the nation will kill the lottery; so, while we deplore the want of harmony in the Republican ranks, which makes Democratic success possible, we have no words of condolence for the Foster faction.

Some effort is being made to unite the warring Republicans, but with no signs of success thus far. It is hoped that a cordial union will yet be effected. To all reasonable persons the fight is needless and without sufficient cause.

DR. Moore, of the *Western*, mislaid the picture of Bishop Ooke, in our Mission Room, New York, for that of Barbara Heck. To this Dr. Buckley, in the *Christian Advocate* says: "Can it be that the admission of women to the General Conference will produce such an effect as this? What confusion will result in the proceedings. Some presiding officer of the same way of thinking may come under the spell, and when the editor of the *Western Christian Advocate* rises to thrill the assembly with 'words that breathe and thoughts that burn' assign the floor to Miss — or Mrs. —! But we forbear!"

PROGRESS in Southern civilization is being made! The *Picayune* of Monday has an account of the lynching of a fifteen year old colored girl by a party of masked men. It was alleged she had attempted to poison her employers, though no one died except the lynched girl. This occurred last Friday night at Rayville, and her body was found hanging from the limb of a tree Saturday morning.

Washington Conference Notes.

Bishop Hurst was unavoidably detained from the conference. Bishop Foss presided in his stead. While the brethren regretted the absence of Bishop Hurst, they were delighted with Bishop Foss' presidency.

The conference voted 53 for and 60 against the admission of women.

The following delegates were elected to the General Conference, viz: Benj. Brown, of Baltimore; J. A. Holmes, of Staunton, Va.; and H. A. Carroll, of Alexandria, Va. Reserves: Robt. Steele and W. P. Ryder. No report from the lay conference.

Drs. Leonard of the Missionary, Hartzell of the Freedmen's Aid and Southern Education Society, and Albert of the SOUTHWESTERN, were among the official visitors. They were warmly received, and greatly aroused the conference in behalf of the causes they represented.

The social reception tendered the editor of the SOUTHWESTERN by the conference, at the parsonage of Rev. S. G. Griffin, pastor at Lynchburg, was a magnificent affair. Dr. Albert was taken entirely by surprise. The reception was so cordial and endearing in its conception and execution. Dr. J. W. E. Bowen was toast-master, and most exquisitely did he perform his part. Bro. and Mrs. Griffin showed themselves to be royal entertainers. Toasts of welcome and honor to "Our Editor" were made by Drs. Bowen, E. W. S. Peck, Revs. S. R. Hughes, W. P. Ryder, H. A. Carroll, W. H. Brooks, Benj. Brown, and others. "Our Editor" was completely taken in by the evidences, both in words and palatable delicacies, that were exhibited to manifest his cordial welcome among the brethren of the Washington Conference. From this time on he shall ever feel himself quite as much at home within the bounds of the Washington as in the Louisiana, Mississippi, Texas, Tennessee, and the other conferences in our most southerly territory. Dr. Hartzell and Dr. Wagner, president of Morgan College, were among the guests on that occasion.

Personal.

Bishop Goodsell is preparing a volume on "Oriental Lands."

Bishop Fitzgerald's mother has for years conducted meetings for the promotion of holiness in Newark, N. J.

Bishop Hurst purposes devoting his time for the next two months, to the interests of the American University.

Miss Martha Kingsley, youngest daughter of the late Bishop Calvin Kingsley, was recently married in Pittsburgh, Pa.

Miss Josephine Burton, of Ocean Springs, Miss., justly complains against certain persons who have been writing letters to this paper in her name.

Bro. Henry Smith, of Winchester, Texas, a member of our church, who is sick and in need of help appeals to friends to help him. Address care of his pastor, Rev. Wm. Reed.

L. D. Key, M.D., with his wife moved from Mason, Tennessee, to Greenville, Texas, where he is now engaged in practicing medicine.

Articles of impeachment are about to be entered against Judge Aleck Boorman, of the Western Louisiana District. Judge Boorman has been a good and impartial judge, and we hope that the evil designs of his enemies will not succeed.

Dr. J. S. Chadwick, late assistant secretary of the Freedmen's Aid and Southern Education Society has begun his pastorate at Summer Avenue Church, Brooklyn.

Cyrus W. Field is so low that his physicians have about given up all hope of his recovery.

Rev. Dr. Asbury Lowry, editor

of *Divine Life*, whose serious illness we have mentioned, is improving in health, and his friends entertain the hope that he will be able to go about again soon.

The partnership existing between T. Nightingale, J. L. Fleming and I. B. Wells, owners and publishers of the *Memphis Free Speech* has been dissolved by mutual consent, occasioned by the retirement of Bro. Nightingale. The paper continues its weekly visits under the editorial management of Miss Wells, its brilliant and able editor.

At the Annual Episcopal Meeting of the bishops of the C. M. E. Church, they appointed fraternal delegates to the General Conference of the Methodist bodies which will be held next May, as follows: Rev. E. Cottrell, to the M. E. Church at Omaha, Nebraska; Rev. R. S. Williams, to the A. M. E. Zion Church at Philadelphia, Pa.; Dr. R. T. Brown, to the A. M. E. Church at Philadelphia, Pa.

The memorial service of the Rev. Daniel Jones, D.D., who died at his home in Winchester, Ky., Dec. 25, 1891, was preached at the Colored M. E. Church in Hawesville, Ky., March 6, by the Rev. F. G. Hinton, P. O. The Rev. D. Jones was the Presiding Elder of Lexington district, and had served but a short time.

The Rev. Ernest Lyon, Sunday School Agent for the Louisiana Conference left Tuesday, the 15th, under the direction of Bishop Mallieu and Dr. Hartzell, for a six week's engagement in the North, in the interest of the Freedmen's Aid and Southern Education Society. The two last weeks of the present month will be spent in canvassing the Joliet district, Rock River, Illinois, Conference, Rev. M. E. Oady, Presiding Elder. Other engagements will be arranged for the entire month of April. Correspondents can address him at his home, as arrangements have been made to forward his mail.

Rev. G. C. Jones, D.D., of the Genesee Conference, stationed at Rochester, N. Y., delegate to the General Conference, and Rev. W. O. Weaver, of the Pittsburgh, Pa., Conference, spent a few days in the city last week and gave us a pleasant call.

City Church Notes.

(Brief items of news from the city churches will be welcome either handed us by pastors or lay men.)

FREE CLINICS FOR THE POOR. Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. C. Rondanez will continue in charge, assisted by several physicians and surgeons.

REV. Stephen Priestley, of the Monroe, (La.) District, suggests the amendment of quarterly conference questions for the second and third quarters by adding the following questions: Does each member of this conference take the manuals, journals and advocates of the Methodist Episcopal Church? Has each member of this conference the Discipline of the Methodist Episcopal Church? Also, on page 291, and 356, strike out the words (by God) and insert (by love.)

THE Preachers' Assembly and Theological Institute of the Gilbert Haven School of Theology, New Orleans University, last week brought many of our neighboring pastors to the city. Among them we were glad to meet Revs. R. L. Crawford, of Hammond, Abram Hiltou, of Ponchatoula, Frank Harvey, of White Hall, Travis Larkins, of Morgan City, Eugene Baptiste, St. John, Charles Monroe, of Thibodaux, Addison Moore, of Washington, Simon Mitchell, of St. Charles, and others. All of our city pastors were also in attendance.

THE *Christian Herald*, our Baptist confere, which has been quite irregular in its weekly visits, now gives promise of greater regularity in the future.

Publishers' Department.

(Pastors are requested to read this department each week.)

We have on hand nearly fifty requests for changes in address that do not give the postoffice from which the change is to be made. Their last year's appointment does not give it, neither does the minutes, though many of them are pastors. We cannot find them on our list of over 6000 names unless we have this information. Doubtless we are being furiously blamed for not making the changes, when we are not in the least at fault. Some parties to whom we have written for the information, reply petulantly without giving it, while many others never reply. We submit a proper form for making request for change of address: "Messrs. Hunt & Eaton: Change the address of my paper from to

Signed: [Give name in full and conference if a pastor.]

This will enable us to turn at once to the name, erase it, and replace it on the list to which it is to be sent. Brethren, "Think on these things."

Some one in Mississippi, the name and postoffice address of whom we cannot make out, writes concerning a remittance made last year. If he will write again, and give fuller particulars, we will attend to his case.

KINGSTREE, S. C., Mar. 5, '92.

The sewing machine came safe to hand. I am highly pleased with it. I don't regret the money that I paid for it at all; only wish that I had purchased one sooner. I shall certainly use my influence for the SOUTHWESTERN, and more especially the sewing machine. I hope it won't be long before I shall send in another order for some one else. Very respectfully,

MAGGIE J. PETERSON.

This letter from Bro. Depatie will interest others as well as the publishers, so we insert it. Tell your friends that our premium sewing machine goes even to our far off mission fields to bless and help:

JAN. 23, 1892.

Messrs. Hunt & Eaton:— A short time ago I ordered the SOUTHWESTERN and a sewing machine. I am so pleased with the paper and the sewing machine that I now send for another copy of the paper and a sewing machine for my daughter, Catharine E. Depatie. You may send both to my address, care of Hunt & Eaton, 150 Fifth Avenue, New York, and they will forward the same to me. Messrs. Yates & Porterfield are not as punctual as they used to be in sending freight to this country.

Our conference held its session in this place and closed Monday night. Bishop Taylor was just recovering from an attack of the grippe, but presided over the deliberations of the session with his usual ability.

W. T. Hagan goes as ministerial delegate to the General Conference, and T. A. Sims reserve; F. A. Freeman, lay delegate. I was anxious to go, but the brethren of the conference think it should go around, and therefore they send a new man every time. With best wishes for your health, I remain, Very respectfully yours,

JAMES H. DEPUTIE.

Mount Olive, Liberia, West Africa.

THE present possum attitude of the Lottery reminds us of the man who, when questioned why he persisted in whipping a dead dog, said: "He was such a desperately bad dog, and so hard to kill, I am afraid he might revive and continue his ravages, and if really dead he deserves to know that there is punishment after death." Vote against and punish the monster.

BRETHREN, please don't send us death notices three or four months or a year old. If you can't send them within a few days after the death of the parties, don't send them at all. We have no room to publish the death notices of Adam and Eve and of generations before the flood. Fresh news or none. That's the only kind we need and can publish.

DAILY BREAD.

What is the use of being religious, unless you are altogether religious?

What is the use of having a name in church if that is all you have there?

What is the use of whipping your children for doing the same kind of things they have seen you do?

What is the use of praying for a revival if you do not intend to do all you can to help get it?

What is the use in straining at a gnat and swallowing a camel without winking in anything?

What is the use in finding fault with other people for doing things that you are doing?

What is the use in asking God to have mercy on you on Sunday, if you do not have mercy on other people on Monday?

The greatest and sublime power is often simple patience.

Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint.

A thief in broadcloth is no better than a thief in rags, nor is a gilded saloon any better than a rum hole.

It is well for us that when our thoughts must cease God's thoughts have not reached their end.

It is not till we have passed through the furnace that we are made to know how much dross there is in our composition.

God always has an angel of help for those who are willing to do their duty.

The oldest man on earth is but a little child. In eternity he will become mature. Happy is he if, as he shapes his course here, he considers that this life is only the beginning.

True courage is cool and calm. The bravest of men have the least of a brutal, bullying insolence, and in the very time of danger are the most serene, pleasant and free.

That your every hour is crowded with employment, I account no common blessing. The more employment the better, since you are not doing your own will, but the will of Him that sent you.

The following utterances are from the pen of Rev. Dr. Herrick Johnson, of Chicago:

"The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see."

"The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see."

"The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see."

"The Christian that does not believe in foreign missions does not believe in the Doxology in long meter. Repeat it and see."

"The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ."

"How long is this unbelief to go on? How many more millions must die before the Church of God is ready? If thou canst believe, all things are possible to him that believeth."—Selected.

Thy Kingdom Come.
"Thy kingdom come" means an open Bible and ringing church bells everywhere.

It does not mean that charity stays at home, but that it goes everywhere in the name of God and for God.

It means that we are willing to take off our coats and go to work with all our might to help make

roads for the coming of the King all over the earth.

It means that we want the Bible translated into every tongue, and churches and school houses everywhere.

It means that as long as there is a heathen anywhere on the face of the earth, we are going to do all we can to get the Gospel to him.

To say "Thy kingdom come," in earnest, does not mean hauling four corn and rotten stove wood to the parsonage and charging full price for them.

It does not mean twenty-five cents a year for missions, and a turkey dinner for yourself every Sunday.

It does not mean to give up some of your sins and hold on stronger than ever to some other ones.

It does not mean that you want all the white folks saved, but do not care what becomes of the colored people.

It means an honest day's work to those we work for, and an honest price to those who work for us.

Unless we are willing to help answer our own prayers we do not pray at all, and to say, "Thy kingdom come," means this world for Christ, or it does not mean anything. Are you saying it?—Ram's Horn.

Caughy, the evangelist, told the people of Salem Church, in Philadelphia, years ago, that he had not come to preach them any new doctrine concerning holiness, but to drive what they had in their heads down into their hearts, that it might eventually get out into their lives.—Tennessee Methodist.

Schools and Colleges.

Wiley University, Marshall, Texas.

Wiley University is closing the winter term with an enrollment of 322 students, the largest ever known for a single term. The spring term opens March 15th. A large number of students are expected at that term. It is hoped that all who can will be on hand to begin the first day of the term.

There is not a vacant room now, but as some will go out at the end of this term, those who come first will have the choice of rooms when the spring term begins.

P. A. COOL, President.

Clark University.

The faculty and students of Clark University were joined by their friends of the Gammon Theological Seminary, in observance of the special day of prayer for colleges. The day was the beginning of a great spiritual revival. Over twenty conversions were made in the week's meetings which followed. The new converts were received into the church by Prof. Crawford, as the president was absent during this meeting in attendance at conference. Since then others have entered the church, making twenty-seven in all, among them a prominent member of the faculty and his wife. That the good work is strongly felt among the students is manifest by their renewed zeal in christian work as well as in secular duties. We hope our sister institutions have experienced like blessed result.

The board of trustees of Clark University held their annual meeting in the president's office at Chrisman hall, Feb. 26. The report of President Hickman was accepted and his administration approved, the work being done was commended and President and Prof. Crogman were re-elected for another year. The meeting was held at this time, as some of the members of the board could not be present in May, the time usually set for their meeting, because of the general conference.

At night an educational meeting was held in the city at the Loyd Street M. E. church. Dr. Hickman presided. Dr. Hartzell gave a short talk in praise of the good work going on, and was followed by Bishop Joyce, who spoke at length on the future development of the colored race in America. Bishop Waldon then spoke of the work. He said that money was

one of the least things given to this cause, and dwelt earnestly on the great sacrifices made by the Northern men and women to further the progress of the freedman. He made a stirring appeal to the students to stand by their college, to help perfect the administration and to support the noble men and women laboring among them. He closed by picturing a meeting of the board twenty-five years ago. Such names as Haven, Simpson and Ames are familiar to all. They have now laid down their life work, but other hands have taken it up and are carrying it bravely forward. Every one present felt helped by listening to the noble christian men who spoke to them, and went home gratified at the intellectual treat they had received.

Tribute of Appreciation.

NEW ORLEANS UNIVERSITY, MEDICAL COLLEGE, Feb. 26, '92.

Desiring to place on record our appreciation of the efforts of New Orleans University and its friends to further the advance of medical science among all the people, we, the class of '92, hereby resolve:

1. That we tender our heartfelt thanks to that great and good friend of humanity, Bishop W. F. Mallien, the father of the Medical College of New Orleans University, for his untiring labors which have resulted in the establishment of this institution, where the children of all climes and races can drink at fountain of medical knowledge—the rainbow of promise for better health and better physical culture to the needy and oppressed; our prayers are that the blessings of Divine Providence shall ever be with him, fill his life with joy and crown with success all of his works and undertakings.

2. That our thanks are equally due to Rev. L. G. Adkinson, A. M., D. D., the able, beloved and faithful president of the University, the officers and trustees, and the professors who have taken so much trouble, unremitting care and attention to instruct us, to wit: Dr. G. W. Hubbard, acting dean; Drs. I. B. Mullen, G. H. Felton, T. A. Walker, Chas. Rondanez, W. J. Sneed of Nashville, G. L. Curtis of Green Castle and M. S. Hopper of Lafayette, Ind., G. M. Tucker of Nashville, J. T. Newman and Judge F. B. Earheart. We feel that our debt of gratitude to them can never be repaid.

Resolved, That the members of the class also tender their thanks to their friend and classmate, Prof. H. J. Clements, M. S., for his efforts in instructing them in the intricate science of chemistry.

Resolved, That the secretary send a properly engrossed copy of these resolutions to each of the persons herein named.

ARISTIDES E. P. ALBERT,
GEO. C. BRYANT,
HARVEY J. CLEMENTS,
MERRILL M. JOSHUA,
LOUIS A. MARTINET.

Rust Hall, Holly Springs, Miss., is going up rapidly, and is to be a magnificent building. It is proposed to complete it in time to hold the next commencement in its chapel.

Mr. John D. Rockefeller, the millionaire, who gave \$1,600,000 to the University of Chicago some time ago, has given that institution \$1,000,000 more, as a thank offering to Almighty God for returning health.

The catalogue of Yale University for 1891-92 shows 1784 students against 1545 last year. The four classes in the academic department aggregate 888 against 832 the previous year.

Prof. D. W. Boatner, of Shreveport, now attending Gammon Theological Seminary, Atlanta, Ga., has been elected president of the seminary literary society.

The Florida State Teachers' Association (colored), Prof. T. Des Tucker, president, Prof. T. V. Gibbs, secretary, will meet at Gainesville, Fla., Tuesday, April 12th to the 15th, 1892. Between

300 and 400 teachers will be in attendance.

Bishop John F. Hurst desires to have it understood that his acceptance of the chancellorship of the American University is temporary. As soon as the trustees shall decide upon the right man he will give way to him. The articles of incorporation state that the object is to establish and maintain in the District of Columbia, under the auspices of the Methodist Episcopal Church, the American University, an institution for the promotion of education and investigation in science, literature and art. The board of Trustees may be increased to fifty, but two-thirds of this number are required to be members of the Methodist Episcopal Church, and all trustees elected after the first of December next shall be subject to the approval of the General Conference. Thus it will appear that while upon the board there are representatives of all the leading religious bodies, and the utmost liberality will be allowed and fostered, there is a sufficiently strong guarantee of the loyalty of the institution to our church in the broad sense of the word.—Christian Advocate.

The following item from Miss Sopla Johnston, the model superintendent of the E. L. Rust Home, Holly Springs, Miss., rejoices our heart: "E. L. Rust Home calls on all friends to join in the doxology over four girls lately converted (all at home, too), making a united Christian household of twenty-six members."

A brother in Texas writes us as follows:

"I am on my work trying to build it up. The church has lost its first love. I am living on \$5 a month. You know that is a short living for a man with eight in his family. You said in your issue of Feb. 18th, that this is to be a year of hard times. You said right, for I am having a hard time down here. If you were a preacher in charge of a poor circuit and had to raise \$70 for benevolent cases and \$5 for the P. E., and you getting such a small salary, what would you do?"

This is indeed a sorry outlook, but who can tell how the case will look when conference meets if the brother is faithful to his trust, and relies on Him who said, "I am with you always." "All things are possible" to Him, and to his faithful ones. Don't forget that. "Seek first the kingdom of God and His righteousness." The good Lord will supply the rest. We know something of this brother, and expect a triumphant year for him, which may God grant.

Why not have a little fresh air in your homes and churches? Don't you know you can't live and be healthy if you breathe foul and vitiated air that has been breathed over and over again.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists, \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Doz.

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The Canadian Official Tests, recently made, show the ROYAL BAKING POWDER highest of all in leavening strength. (Bulletin 10, p. 16, Inland Rev. Dep.)

In practical use, therefore, the ROYAL BAKING POWDER goes further, makes purer and more perfect food, than any other.

Government Chemists Certify:

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"EDWARD G. LOVE, Ph. D."

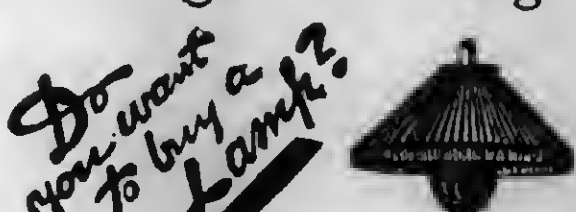
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Some folks get cheated in buying a lamp. Nobody ever gets cheated that buys the lamp with this stamp. "The Rochester." It is not one lamp, it is one burner on 2,000 different kinds of lamps. And a wonderful burner it is indeed! Insist upon seeing the stamp of the genuine,—"The Rochester," and ask for the written guarantee. If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustration price list, and we will send you (Doubtless) lamp safely by express.

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The Typewriter as a Tool of the Trade.

With the rapid improvements in typewriters and their approach towards reasonableness in price, their use is becoming more common among newspaper writers and writers generally. For general literary and newspaper work, the typewriter is becoming almost indispensable. Writers are beginning to realize that a type-written article stands a better chance of acceptance, other things being equal, than if it were submitted to the editor in manuscript. Editors are only human, and they are naturally predisposed in favor of the writer the examination of whose MSS. entails a minimum of trouble. It indicates a degree of enterprise, thoughtfulness, progressiveness and neatness on the part of the writer which will probably be carried out in the treatment of the article. Generally speaking, it is a matter of economy for a writer to have his or her story or article typewritten, even if the work has to be done by a professional and paid for.

But there are other reasons why the typewriter is becoming popular as a "tool of the trade." Its use entails less fatigue and it consequently increases the capacity for production. It saves the eyes, avoids pen-cramp and does away with the backache, which comes from bending over the desk. I am not overstating the actualities when I assert that a writer, ordinarily prolific in ideas, can more than pay for a good typewriter in the first year of its use by the extra work it will enable him to produce, and the effort will be less than by the old way.

To those who will use the machine for writing out their own matter the question of the relative speed of the instruments is of comparatively small importance. Any one of the first-class machines is rapid enough for the practical purposes of a writer. There are other points of advantage and disadvantage to each which should be carefully weighed and examined before purchasing. I have taken this special interest in the matter because I thoroughly believe that the typewriter will before many years be looked upon as a necessity by every active newspaper and literary worker.

During this year I shall print a series of short articles describing and criticising some of the leading machines. In my experience the manufacturer makes the largest profit and the purchaser the smallest on the highest-priced machines.

THE special attention of our readers is invited to the contribution of Bishop Fitzgerald of the M. E. Church South, published in another column. It breathes throughout the true spirit of the Christian philosopher, and we heartily commend it to our readers.

The Georgia Conference Appointments.

The following appointments of the ministers of the Georgia Conference of the Methodist Episcopal Church, for 1892, have been made: ATLANTA DISTRICT.—R. H. Robb, P. E.

Atlanta, Marietta Street, J. L. Dawson.

Bremen, to be sup. by L. T. G. Powell.

Carroll, R. C. Bramlett, one to be supplied.

Dawsonville, to be sup. by R. Trimble.

Demorest, W. B. Frazell.

East Point and Atlanta Mission, J. L. Fowler.

Jasper and Okeokee, J. B. Wilkins.

Jonesboro, A. F. Ellington.

Mossy Creek, Joseph H. King.

Norcross and Caswell, Henry H. Webb.

Rock Spring and Walton, W. I. Westbrook.

Simpson, A. W. Edwards.

Tallapoosa, J. F. Palmer.

James Mitchell, Secretary Board of Education of the Georgia Conference and President of Mt. Zion Seminary, member of Carroll Quarterly Conference.

J. W. B. Pharr left without appointment to attend one of our schools.

ELLIJAY DISTRICT.—J. A. Thurman, P. E.

Cassandria, to be sup. by David Boyles.

Chutta, W. A. Stiles.

Ellijay, T. G. Chase and J. E. Tallant.

LaFayette, D. W. Cook.

Morganton, sup. by W. G. B. Rogers.

Spring Place, J. H. Hurley.

Toocoo, F. L. Oochraan.

Union and Towns, D. A. Sullivan.

J. E. Tallant, Principal of Ellijay Seminary.

SOUTH GEORGIA DISTRICT.—L. D. Ellington, P. E.

Albany and Thomasville, C. J. Kinney; one to be sup.

Dapont and Glenmore, O. H. Hartman and W. W. Ash.

Sylvania and Tattall, Joseph T. Ware.

Waycross and McClenny, E. F. Dean.

C. H. Hartman, Principal of Dapont Seminary.

THOSE of our pastors who have been in the habit of "silencing" or expelling members without a regular trial will do well to ponder the following from the pen of Bishop Merrill, our great ecclesiastical legal expounder: "Many church trials have been conducted so loosely that the parties implicated could have arrested proceedings by injunction if they had availed themselves of their rights under the law of the land. There is no law in the Discipline that will not stand the test in the secular courts, but in order that our administration may stand such test it must conform to the provisions of the Discipline."

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 ELY BROTHERS, 65 WATSON ST., NEW YORK.

Our Children's Legion. For Our Boys and Girls.

BY UNCLE CEPHAS.

Dear Uncle Cephas: This is my first letter to you. My father takes the SOUTHWESTERN and I love to read the news every week. Mother, father, sister and I are members of the M. E. Church. I go to Sunday school every Sunday. Our pastor is Rev. Henry Colter. We all love him very much. Our Presiding Elder is Rev. G. W. Lacey.

Your Niece,
CATIE ROGAN.

Holly Springs, Ark.

Dear Uncle Cephas: I am a boy starting out into life and trying to obtain an education in order that it may assist me in the future. I am attending school every day. I have a good teacher. His name is S. S. Rogers. We have a large school in attendance. I am a member of the Baptist Church.

Your Nephew,
WHITFIELD BOOKER.

Mansfield, La.

Dear Uncle Cephas: This is my first letter to you. I go to Sunday school and church every Sunday, and to school every day. My teachers are Bro. and Mrs. B. M. Hubbard, and Prof. R. C. Barrow. They are very kind to me and I love them. We have a loving pastor. His name is Rev. A. J. Ford. I am a member of his church. Our loving Bishop made us a very pleasant call on his way to New Orleans. On Tuesday night he preached an excellent sermon. The church was crowded to see and hear him speak. I hope he will call and see us again.

Your Niece,
S. M. EPPS.

Alexandria, La.

Dear Uncle Cephas: I am now in my 17th year, and a student of New Orleans University, in the college preparatory class of the first year. We have a fine school with about 600 scholars. Our President, Rev. L. G. Adkison and wife are doing a grand work. My father is editor of the SOUTHWESTERN. My mother is dead, but I have a stepmother who loves me very dearly. Our city is thronged with visitors from all parts of the country to witness the carnival, which was the grandest ever given in our city. Our beloved friend, Bishop Mallien, has finished up his rounds and is with us again. We are always glad to see him.

Your Niece,
LAURA T. F. ALBERT.

New Orleans, La.

Dear Uncle Cephas: I am a little girl 10 years old. I go to Sabbath school every Sunday, and to day school. My teacher is Prof. B. W. Trammell. He is a good teacher and I love him very much. My studies are Swinton's speller, second reader, Cornell's primary geography, Robinson's second arithmetic, physiology and hygiene. My mother and father are members of the Baptist Church. I am not a member of the church, but I desire to be. My teacher takes the SOUTHWESTERN, and I delight in hearing him read it to us each week.

Your Niece,
AMIE MATILDA L'ATTEN.

Fredonia, Ala.

(Let other teachers read the SOUTHWESTERN. It will do good.—CEPHAS)

Catarrah Cured.

A clergyman, after years of suffering from that loathsome disease Catarrah, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. A sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 28 Warren street, New York, will receive the receipt free of charge.

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We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It's a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

Each Machine is furnished with the following equipment: One Foot Hemmer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this Machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

\$10 BATTERY LOANED.

If you are not enjoying perfect health, strength and vigor, we will lend you for 60 days one of Gray's Galvanic Body Batteries, price \$10, you to pay for it if cured. It is for men only, and is the latest and best Electric Appliance invented. Current can be made strong or weak; turned on or off at will. Acts like Magic in cases of Weakness, Premature Old Age, etc. Can we send you one at our risk! Electric Treatment Co., 259 Broadway New York City.

Happy and content is a home with "The Rochester," a lamp with the light of the morning. For catalogue, write Rochester Lamp & Co., New York.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows: Honorary President and State Local Worker, Mrs. Hester Williams, East Baton Rouge, La.; Mrs. M. Hall, President, 332 Customhouse street, New Orleans; Mrs. A. Rosemore, First Vice-President, New Orleans; Mrs. M. Sims, 2d Vice-President, Central P. O., St. James; Mrs. Cornealer Hayman, Recording Secretary, 25 Sans Street, Carrollton, La.; Mrs. S. E. Johnson, Corresponding Secretary, Wesley Chapel M. E. Church, New Orleans; Mrs. Alice L. R. Semour, Treasurer, 185 Toulouse street, New Orleans.

DISTRICT MANAGERS, North New Orleans District—Mrs. C. Brown, Local Worker, Mr. M. Harrison. South New Orleans District—Miss Florida Fleming, Local Worker, Mrs. E. Gant. Assistant Manager—Mrs. Emma Fisher. Baton Rouge District—Mrs. Dr. Mary Smith. Local Worker, Mrs. Charlotte Brant. Alexandria District—Mrs. P. Powell. Monroe District—Mrs. Celeste May. Lilly Walker, Assistant District Manager. All officers of the Woman's Home Missionary Society in Louisiana have certificates properly signed. The Board, with each manager, meets the third Monday in each month, at Union Chapel, on Bienville street, at 8 o'clock p. m.

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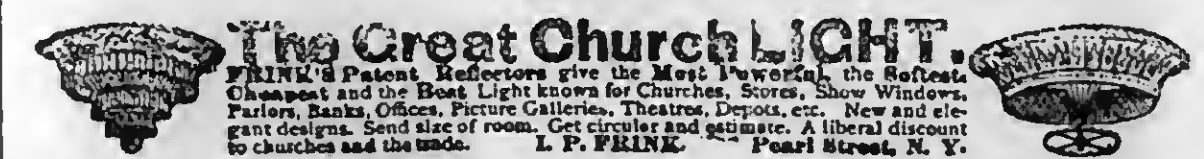
Fall Term Begins September 23, 1891.

Winter Term Begins December 30, 1891.

Spring Term Begins March 30, 1892

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Editorial Notes.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail to win.

What matter I or they!
Mine or another's day,
So the right word is said,
And life the sweeter made?

Hail, to the coming singers!
Hail, to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

I feel the earth move onward,
I join the great march onward,
And take by faith, while living,
My freehold of thanksgiving.

—Selected.

THE third Sunday in April is Easter. Prepare for Missionary Day. Send for programs.

REV. F. J. Davidson, formerly of the *Teller*, has established in its stead and is now publishing and editing "the N. O. Tribune, Baptist in religion, and Republican in politics." Welcome.

SOME of our preachers do not keep a faithful and correct record or their church membership. This ought always to be done. A good pastor will neglect no part of his work: He should not neglect to enroll the names of all the members of his flock.

To the proposition in favor of districting our Bishops, we say, better let well enough alone. Modify, simplify and adjust to new relations but let us be careful that we do not revolutionize in favor of a less satisfactory system than that which we now enjoy. Let us make haste slowly in such matters.

BISHOP Newman reports Omaha Methodism busy preparing for the coming session of the General Conference. The new opera house which has been secured, is one of the handsomest in the country. Our delegates will probably number about four hundred and fifty. The two galleries, with the boxes and space for 300 on the stage, will give accommodation for 1,500 spectators.

THE Democrats of this State are now dosing each other with the same medicine which they have been so long accustomed to administer to Republicans; that is the suppression of a free press and speech. In Sabine parish no McEnery speeches were permitted to be made, and a McEnery organ was demolished and the editor driven away. The same thing has been repeated in Natchitoches parish. It makes them squirm, but they must drink it nevertheless. They now see how it goes. They sowed the wind, and are now reaping the whirlwind.

Gilbert Haven School of Theology.

First Preachers' Assembly and Institute.

According to announcement the First Annual Preachers' Assembly opened on Sunday morning, March 6, and continued till Wednesday.

Sunday at 3 o'clock, Dr. Thirkield preached at the university chapel. The subject was "The Power of Our Gospel." At 3 o'clock, he spoke on "The Student and Public Reform."

Monday morning the assembly opened with a large attendance of preachers and students. Sixty registered. Many of these were from the country. The outsiders also manifested a lively interest in the proceedings which were of a high and interesting character.

The first lecture was delivered by Dr. Thirkield at 10 a. m. Subject: "Elements of Power in the Christian Minister."

First. He spoke of love to God and human souls as the supreme motive as contrasted with such motives as expediency, ambition for power or money or duty.

Second. Consecration.

Third. Concentration.

Fourth. Enthusiasm.

Fifth. Common Sense.

Sixth. Courage.

Seventh. Sympathy with human life.

The next lecture was delivered at 12 a. m. Subject: "The Bible Expositor, or How to Preach the Word of God." The Doctor called attention to the neglect of Bible preaching. Our sermons are not saturated as they should be with the Scriptures. People are hungry for the bread of life. He then unfolded the nature, advantages, and methods of expository preaching, and concluded with practical exercises on the blackboard on the making of an expository sermon.

"Exposition," said he, "is exposing the truth contained in God's Word. Laying it open, putting it forth where the people can get hold of it. It gives the mind of the Spirit in any chapter or passage of Scripture. Its bearing on related Christian truth. Then gives its teaching on the life and conversation of the Christian himself." "Here God speaks much, man little," as Chrysostom says. Its advantages are that it gives a survey of Bible truths in its connection. It leads the preacher to declare "the whole counsel of God," with the Word beneath his feet, and a "Thine saith the Lord" upon his lips. It gives authority to the message. Variety, fulness, and freshness in sermons. It is the very work for which the ministry was instituted. "Preach the Word."

Some of the methods suggested were: Get a full knowledge of the Word. Apply thy whole self to the text, and apply the whole text to thyself. Don't try to put the whole Bible in one, but have the inspiration of the whole Bible behind you and the sermon. Get a clear and critical knowledge of the Word. Make the Bible its own interpretation. Work the Word. Trust God's thought. "To the law and the testimony." Get a deep heart experience of the Word. The heart a fire alone can give the tongue a fire. Nehemiah, 8th chapter, 8th verse, gives the method for the expositor.

The next lecture was delivered by Bishop Mallalian, whose presence among us is always a source of great joy and whose counsels are always well received. Subject: "The Call to the Ministry." The bishop said in substance that a man shows his highest wisdom when he seeks to find out the sphere in which he is best fitted to live. The call to preach is divine in its origin, and distinct in its convictions. That this call some-

times takes place even before conversion. This he illustrated from incidents in his own life, as well as from examples in Scripture. A call to preach involved a preparation to preach. God does not seek for intellectual pigmies. He calls for the giants in intellects. He wants the very best men who can demonstrate clearly that they are in possession of the essential qualities, "gifts, graces, and usefulness."

At the close of the bishop's address a recess was given for thirty minutes.

At 2:30, the institute assembled to listen to the fourth lecture by Dr. Thirkield. There was a large gathering of preachers, students and outsiders. Subject: "Building of a Man." The Doctor eloquently discussed his origin, worked out his place in nature, and the end for which he was divinely created. He then proceeded to discuss the elements in man's education. True education means the education of head, heart and hand. The education of the head without the upward look is in itself dangerous.

Tuesday morning, Dr. Thirkield gave his fourth lecture. "Sermon to Children." Two hours was spent on this lecture which was full of interest and instruction.

The next lecture was delivered by Dr. Albert. "The elements Which Enter Into the Success of a Minister's Life."

First. Conversion.

Second. Consecration.

Third. Divine call.

Fourth. Thorough preparation.

Fifth. Familiarity with the Word of God.

Sixth. Holy living.

Seventh. Pastoral visitation.

The next hour was again occupied by Dr. Thirkield. His fifth lecture, "A Psalm and its Sermon," This consisted of a practical blackboard drill on the making of a sermon. The 15th psalm was used.

His next lecture was delivered before the university students in the chapel. "The Saving and Shaping power of the Sunday School." "He spoke of the Sunday school as a religious institution. It work as spiritual and divine. It is the Christian working on a certain line. The design is to pre-occupy the field of childhood for Christ. Christ linked his kingdom to a child. This idea that the Sunday school is spiritual, and divine should be pressed into the very organization of the school. Organization is a power; but while it may help life it cannot create life. There must be the presence of the Holy Ghost as the spirit of life. This idea must prevail in the soul of the teachers, and must mould their work. Every teacher should embody truth and personality. Teaching means truth through personality. Not over him; but through mind, heart and affection. We teach and are taught by something that never enters into language at all. The final and strongest putting of truth is not in dogma but in personal life; therefore God came in Christ. This idea will bring the Sunday school not to rely on mere education and development, but on the Gospel as the only power of regeneration. This idea impressed into the organization of the Sunday school will urge it into new activity. The Sunday school must also shape character by directing the reading of the young, by cultivating self control, by inspiring them with a lofty and unselfish purpose, and by opening the eyes of the child to the realization of the invisible and eternal.

At night, an illustrated stereopticon showing pictures sixteen feet in circumference and its accompanying lectures. Subject: "From Joppa to Jerusalem by way of Damascus." River Jordan."

The general discussion on the manner and methods of conducting a preachers' meeting was interesting and profitable. The following brethren took part: Bros. Esston, pastor of St. Charles Avenue M. E. Church; T. J. Johnson, Ernest Lyon, and Bro. Gibson of the C. M. E. Church.

The next lecture was delivered by Dr. Adkinson. Subject: "With Telling Effect." Giving incidents coming under his own observation as a pastor, Presiding Elder, and college president. Many of the brethren asked that the paper should be published.

Wednesday morning.—Lecture by Dr. Thirkield. Subject: "Preparation." Blackboard exercises in sermon building. Exercises which were profitable and helpful to the preachers. Next came an exposition of the entire Book of the Ecclesiastics. The next lecture by the Doctor was on "Methods of Church Work." How to make the prayer meeting interesting. The Doctor said that it was the people's meeting. A successful prayer meeting meant a successful church. The prayer meeting is the pulse of the church. Make it interesting and you will get the people there.

Let the people sit near to each other. Let everybody take part in it as far as practicable. See that long winded people do not monopolize the meeting. Teach the people to pray definitely for something. At the close of the lecture several of the ministers gave their plan of conducting and experience in prayer services.

This lecture ended the first and one of the most instructive and helpful institutes that has ever been held within the bounds of the conference. This rich treat is due to the tireless energy of the successful president of the New Orleans University, Rev. Dr. Adkinson. After the singing of a hymn and prayer the meeting was turned over to the president of the Preachers' Meeting, Rev. J. W. Hudson, whereupon the Rev. Ernest Lyon, Sunday School Agent, rose and offered resolutions complimentary to the lecturers and appreciation of the help afforded.

Introducing the resolutions he said: That he rose for the purpose of expressing his personal thanks and gratitude, and also that of the brethren for the three days of helpful information and instruction which have been afforded them in the person of Dr. Thirkield, and those who so admirably assisted him. He felt that Dr. Thirkield was closely related to the Louisiana Conference. That there was a strong tie of fraternal feeling because of ancestral relations. Connected as he, Dr. Thirkield, was with such an illustrious man as the immortal Bishop Gilbert Haven, the memory of whose labors is entwined with their earliest recollections of the gigantic struggle for human rights and human liberty. And although many miles of territory roll between them and him they would ever cherish pleasant memories of his labors here, and the highest hope for his success till the school which bears the cognomen of his illustrious father-in-law reaches that standard of success and popularity which has marked Gammon under his wise and Godly management. He further complimented the Savannah Conference in the wisdom of their choice in selecting him among others to represent them at the coming General Conference. It was a just recognition of merit, and a plain evidence of the Negro's sense of gratitude to those who have served him well.

President Hudson, in putting the question which was unanimously adopted, said: "As president of the New Orleans Preachers' Meeting, I feel that I voice the

sentiment of all the brethren when I say, God bless you in your mission of making preachers. And it is our prayer that your theological wing under which we have been gathered for three days, many never loose a feather till every pulpit in Louisiana shall be manned by the alumni of Gammon Theological Seminary."

Bros. Lyon, Johnson, Taylor, Wright, Mitchell, Moore and Gibson took part in the discussions.

Central Missouri Conference.

BY REV. J. WILL JACKSON.

The Central Missouri Conference convened in Wesley Chapel, St. Louis, Mo., Wednesday, March 9, Bishop Newman presiding. After the opening religious exercises the writer was re-elected secretary, and J. W. Hill and J. A. Dorsey were elected assistant secretaries. G. E. Curry was re-elected statistical secretary. J. S. Cravens and W. H. Smith were elected his assistants. F. H. Small was re-elected conference treasurer, and R. H. Smith and W. C. Ellis, assistants.

Dr. W. A. Spencer, corresponding secretary of the Church Extension Society, delivered a stirring address on the work and needs of the Society. Two drafts, one on the Book Concern for \$502, and one on the Chartered Fund for \$25, were ordered drawn. Dr. J. C. W. Coxe, of the Sunday School Union and Tract Society, addressed the brethren on the progress and needs of that very important organization.

W. G. Colby, Presiding Elder of the Kansas City District, read a report of his work, and the characters of the effective elders passed, and they reported their collections and conversions. The statistical session convened at 3 o'clock p. m., W. H. H. Brown in the chair. But few of the charges failed to report. At 4 o'clock the Bishop resumed the chair. J. W. Brown, Presiding Elder of the St. Louis District, was called and his character passed. He reported his work.

SECOND DAY.

The devotional services were conducted by Martin Reed. The reports of the effective elders of the St. Louis District showed great improvement over last year's work, particularly in conversions and accessions to the church. J. J. Clark, Presiding Elder of the Topeka District, read a very encouraging report of his year's work. This district embraces the State of Kansas. Many of the past hindrances which had impeded the progress of our work there for a long time, are being rapidly overcome.

Charles W. Holmes, S. E. Saunders and John H. Nolan were continued on trial. Frank E. Taylor was discontinued. Chas. P. Thompson, James McBee and Charles W. Howlett were admitted into full connection and elected to deacons' orders.

Dr. O. P. Masden, Union M. E. Church; H. Ross, Eden Methodist Church; William Wilkening, Ebenezer German M. E. Church; P. W. Jacoby, Salem German M. E. Church; O. W. Heitzler, William H. Herzog, G. W. Wright, St. Peters A. M. E. Church; P. W. Dunavant, A. M. E. Church of this city, and Lorenzo Wagh, were introduced to the conference. The credentials of R. H. Enyard, from the Missionary Baptist Church, were recognized. E. P. Geiger, T. L. Francis, William Divers and James A. Dorsey were advanced to the second class of deacons. John Tate and Edward Anthony were continued in the supernumerary relation; and Wm. Wheeler and Marion Bell, supernumeraries of long standing, were referred to the committee on conference relation. W. B. Ashby and Isaac Cato were continued in the super-

annuated relation. Jeremiah Wright was supernannuated at his own request.

Dr. C. C. McCabe, of the Missionary Society, was introduced and addressed the conference in the interest of our missionary work in the South. The cases of W. G. Colby and A. Coleman were referred to special committees. Beverly D. Dixon, Samuel L. Evans and Dennis Payton were elected to elders' orders. Silas P. Johnson was reported as having withdrawn from the church. Edward Anthony was discontinued. H. G. Gibson was advanced to the second year's course of study. W. C. Ellis, James L. Smith and W. J. Deboe were continued on trial in the second year's course of study.

THIRD DAY.

J. W. Wheeler was continued in the supernumerary relation, and the secretary was instructed to notify him that he had been located by the action of this conference. The case of A. Coleman, charged with contracting debts and refusing to pay them, was left in the hands of the Presiding Elder, with the understanding that, if in a reasonable time he fails to give satisfaction to his creditors, the Presiding Elder shall proceed against him as in such cases provided. The special committee appointed to investigate the charges preferred against W. G. Colby, reported that said charges were not sustained. In a careful investigation of the case they could not find the shadow of any criminating evidence against him. A motion to reconsider the action of the conference by which the credentials of R. H. Enyard were recognized, prevailed, and his credentials were returned to him. William K. Herzog was ordained deacon.

Rev. Dr. Mendenhall, editor of the *Methodist Review*, was introduced and he addressed the conference. S. W. Hawkins, Major A. Johnson, A. H. Higgs and Doc. J. Kennolly were admitted into full connection and elected to deacons' orders. Hage Halford was continued and his case was left in the hands of the Presiding Elder. Cyrus A. Walker was referred to the committee on conference relation.

The vote on change of the Second Restrictive Rule, referring to the admission of women, was: yeas, 40; nays, 13. On the Philadelphia proposition: yeas, 19; nays, 35. Dr. Cranston, of the Methodist Book Concern, addressed the brethren on the work and needs of that department of our church work.

R. G. Smith, W. H. Whitmore, George A. Maston, Benjamin F. Abbott, Martin T. Hooks and L. F. Payne were admitted on trial. Patrick H. Atkinson was readmitted. Mexico was chosen as the seat of the next conference. Dr. Berry, of the Epworth League, was introduced.

THERE are three very important collections. They are the Missionary, the Church Extension and the Freedmen's Aid and Southern Education collections. We urge all the Presiding Elders to take all these collections or see that they are taken early in the year, and the apportionment fully met, and then see that the money is immediately sent where it belongs and vouchers secured, and safely kept till the Annual Conference.

Women in the General Conference.

MINISTERIAL VOTE.		
Conferences.	For.	Against.
Washington.....	60	57
Kansas.....	85	25
Missouri.....	94	16
Central Missouri.....	40	13

Letters from the Districts.

Cumberland River District Sunday School Institute.

The Sunday School Institute of the Cumberland River District, Tennessee Conference, met at Carthage, Tenn., March 2. E. J. Guthrie was elected president, and W. H. Peaks secretary. After which the topics on Sunday school was taken up. The following took part in the exercises: Gilbert Gordon, Mrs. Melissa Guthrie, W. H. Peaks, Dr. W. H. Ballard, Prof. O. S. Meier and Mrs. Mattie Reeves. Rev. A. Phillips, Presiding Elder was absent. Resolutions of thanks were tendered to the good people of Carthage for their hospitality during our stay there; also to the choir which sang so nicely. The SOUTHWESTERN was not forgotten. God bless the editor.

W. H. PARKS, Sec'y.

Look out for counterfeits! See that you get the genuine Salvation Oil! Do not let the dealer sell you some "just as good," but insist upon getting the genuine with the Bull's head trademark on the wrapper.

THE platform of the People's party in this State approves the Ocala platform, denounces class legislation, and the rule of lawyers; denounces that "the interests of the white and colored races in the South are identical, but that both would suffer unless the undisputed control of government were assured to the intelligent and educated portion of the population."

Legislation beneficial to the white man must, at the same time, be beneficial to the colored man.

Equal justice and fairness must be accorded to each, and no sweeping legislation should be allowed bearing unjustly on either.

It is almost unnecessary to declare our unalterable opposition to legalized lotteries, and all other forms of public gambling.

It declares in favor of better school facilities, in favor of the abolition of the system of leasing convicts; and expresses faith "in the doctrine of equal rights to all and special privileges to none."

Struggle toughens the mind, until by-and-by we do not mind the struggle. You need not toughen the body by a struggle with a cough when you have Dr. Bull's Cough Syrup.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

J. L. Augustus, Pineville, La.

I have not been able to say anything about our work for some time. I have not been idle however, notwithstanding my illness. We have been successful in building a new church at Rigolette, which has been long needed.

We will soon have a new church completed at Avoca, and we are building a parsonage at Pineville. We hope to have it completed by the last of this month. So the outlook is very encouraging.

A host of friends, some of the best people of this place, favored me with a surprise party.

St Paul M. E. Church at San Antonio, Texas, is enjoying a glorious revival at present. Seventeen souls have been happily converted after a little over a weeks trial. Many are at the altar each night. Rev. Gibbons, the pastor, is being ably assisted by Rev. H. W. Wilson of the Texas Conference, and the local help. Rev. M. C. Cavenas will assist us next week. The meeting will go on all of this month. Pray for our continued success.

F. W. HOWARD.

C. W. Walton, Georgetown circuit, Tennessee.

I have just closed a revival at St. Paul M. E. Church. The Lord has blessed our labor with four souls happily converted and joined the church. I have just finished

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two neat little churches, one at Georgetown and one at Big Springs. Our church at Georgetown is out of debt. We raised and paid on the church at Big Springs in December \$54. Leaving a debt of \$78. Prof. C. H. Powell is teaching a first class subscription school at Burkett's Chapel.

M. C. Cavenas, Waco, Texas.

We began a revival meeting Feb. 7, which closed March 6, with glorious results. We succeeded in finding fifty members of our church whose names were not on the book. We had 68 conversions, 10 reclaimed, 81 accessions, and 11 from other churches. Among those were three preachers. The church roll two months ago stood 226. It now stands 378. Our congregation runs from 700 to 1,000 every night during the meeting. Rev. Gibbons of San Antonio, and Rev. H. Swann, Presiding Elder, was present and rendered very valuable service, as did Rev. Moses Irving of the Missionary Baptist Church. Revs. C. P. Westbrook and J. W. Wormley preached for us during the meeting.

We raised for all purposes last quarter \$431.85. We intend to complete our church by June 1.

J. W. Golden, Carthage, Miss.

I baptized 13 converts on last Sunday, all poured. God is with us, and the blessed Holy Spirit is gaining successive victories.

A. J. McNair, Meridian, Miss.

About 9 p. m., March 12, a great storm visited east Meridian, Flower Chapel M. E. Church. A great rustling and knocking was heard at the door of the parsonage. I did not know who it was, but I invited the alarmer in, and to my surprise a number of sisters and brothers came rushing in with smiling faces and baskets, buckets and papers full of good things for their pastor. Sisters and brothers of Haven Chapel you are cordially invited to come again.

Y. Goodlett, Clover circuit, S. C.

There is sign of war in the camp. After returning from the Annual Conference our financial ammunition was at zero. No meal in the barrel, nor oil in the cask; but remembering God's word where he said: "Trust in the Lord and do good. So shalt thou dwell in the land, and verily thou shalt be fed." On the fourth Sabbath in January, we opened fire on the enemy's camp. After the sermon, the church was called to the altar for greater consecration to God and his service, after which a collection was taken. After the collection by the steward, Bro. G. W. Torrence rose up in the amen corner and exclaimed, "I have a dollar in each hand for Rev. Y. Goodlett and his wife. This morning before day a thought came to me that my pastor is just from the conference and in need. Carry two dollars along and give it to him." Bro. Torrence is the father of the church, and a local preacher. He is about 70 years of age, and like palm tree, bringing forth fruit in his old age. There are more good people here and we will tell of them later on.

S. P. West, Lenoir, N. C.

Our second quarterly meeting convened Feb. 21, 22. Our beloved Presiding Elder, D. Brooks, was with us several days. We had protracted meeting a few nights. The church was greatly revived, and 32 souls professed saving faith in the Lord Jesus Christ. Twenty-six of that number have joined the M. E. Church. This is one of the places where much Christian activity is needed to save the young. We thank God for what he has done and trust to him for more.

Rev. N. S. Williams, of West Point, Miss., was agreeably surprised March 8, by his many friends, bringing with them an abundance of nice things.

That Tired Feeling. Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

Three Danger Signals

foretell the approach of Pulmonary Consumption. The rattle-snake never strikes its fatal blow until after its note of warning has been given; so with Consumption; the attack of this dread and insidious foe is preceded by EMACIATION, loss of flesh without sufficient sick symptoms to account for it. A COUGH; slight, perhaps; a mere habit, the patient says, which he can and must prevent; doubly ominous if continuing through warm weather. UNEQUAL DEPRESSION beneath the collar bones. Tubercles almost always invade one lung, and at its apex. The one attacked soon contracts and the flesh above it shows a greater depression than over the other.

These are the signals. Where is the remedy? Will any drug supply it? Observation (and too often experience) makes you answer no. More than 20 years ago we said that our COMPOUND OXYGEN would help in a manner and to an extent far exceeding any other agent known to man. We say so still; but it is not our word only now. Scientists admit it; physicians prescribe and take it; and better still, thousands of people everywhere, stepping aside from the crowded path of hoary failure, have tried it themselves and are living to-day, glad to tell of its great power to rebuild the system, the gradual consumption of which it is that we call Consumption.

If a person has seen one or all of these signals; if he wants help rather than sympathy; if he can weigh and believe the evidence of others, we would like him to send for our 200-page book of explanation and of proof. ENTIRELY FREE.

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Letters from the Laity.

Sister Eliza Drakeford of Stone wall, Miss., says, "a home without the SOUTHWESTERN is like a sinner without repentance." Well that's about the way of it, for the SOUTHWESTERN will bring sinners to repentance and show them how to get saved if they will take and heed its advice. She also says the people parted with Bro. Patton and family with regret, still they, like good Methodists, cordially welcomed Bro. H. T. Hampton, and will all work together to advance the work.

Mrs. E. Bell, Morgan City, La.

We have organized a Woman's Home Missionary Society, with Mrs. E. Bell, president; Mrs. E. Howard and Miss T. Burke, vice-presidents; Misses Pearl Thomas, Harriet Gawn and Annie Burke, secretaries; Mrs. C. Calvin, treasurer. Pray that we may succeed. Our pastor is with us.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by their constant failure to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucous surface of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75 cents.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I desire to find my people. My mother's name was Nancy Watson. She belonged to Ben Watson. He lived somewhere in Alabama. I was brought to Tennessee by a man named Wash Lince, about the close of the war. I think he bought me and my mother at a sale. His name was Alec. Mother may know me by a scar on my forehead, caused by falling out of the cradle. Any information about them will be gladly received. Address Ned Watson, Sparta, Tenn.

Mr. Editor: I desire to find my brother, Luke Cooper, whom I haven't seen since 1861. Father's name was Thomas, and mother's Malinda Cooper. There were nine children; seven boys and two girls. Their names are Pompey, Stephen, May, Anderson, Thomas, William, Luke, Mary and Rosanna. The last sight of him was at the old home in Middle Tennessee, but mother left him in the Atlanta, Ga., stockhouse during the war. Any information will be thankfully received. Please address Stephen Cooper, P. O., Suburba, Hamilton county, Tenn.

Mr. Editor: I wish to enquire for my uncle and aunt. Her name was Parthenia, and my uncle's name was Obediah Garlick. The last I heard from him he went by the name of Obe Marshall. He was short and very dark and had lost one eye. He was my mother's brother. Her name was Lottie. They belonged to Squire Garlick. My aunt left here in 1874. The last time I heard from her was in 1880. She was then at Atoka, Tenn. Any information will be gladly received. Address Mrs. Charlotte Clark, Dadeville, Ala.

Mr. Editor: I desire to find my sister, Mariah Taylor, who was the daughter of Robert and Cinda Taylor. They belonged to a man

by the name of Sam Taylor, who lived in Mississippi. I was 8 years old when my stepfather came after me and carried me to Alabama. My mother's name was Sallie, and she had four sisters, Easter, Louisa, Frances and Ellen. Their father's name was Joe Taylor. My two uncles belonged to the same man. Address Celia James, Ok-tibbeha, Miss.

THE CHILDREN'S health must not be neglected. Cold in the head causes catarrh. Ely's Cream Balm cures at once. It is perfectly safe and is easily applied into the nostrils. The worst cases yielding to it. Price 50c.

ONE of my children had a very bad discharge from her nose. Two physicians prescribed, but without benefit. We tried Ely's Cream Balm, and, much to our surprise, there was a marked improvement. We continued using the Balm and in a short time the discharge was cured.—O. A. Cary, Corning, N. Y.

General Church News.

The Samoan group of islands has a Christian population of 30,000. In the largest of the islands there are not fifty families who fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank offering, as their custom is, of \$9,000 to the parent Missionary Society of London. When a church member dies, they will keep his name on the books, and put a mark after it, denoting a word picture which means, "We can not think of him as dead either to us or to the work. We shall give a contribution in his name that the cause may not suffer by his removal hence."

The increase in the manufacture of beer in New York City alone in the year ended April 30 last was more than 3,000,000 barrels. New York City now consumes annually a tide more than 30,000,000 barrels of beer. At the present rate of

increase the consumption in the city ten years from now will be 50,000,000 barrels.

Hon. Joseph James Cheeseman, President of Liberia, is a Christian gentleman, and pastor of a Baptist Church.

The Roman Catholic Propaganda report over three hundred stations in Africa, and more than seven hundred priests.

Tom Nimbley, or Africannus, the West Coast interpreter, mourns the death of a little son, and asks prayers for his unconverted wife, whom he has named "Aune Taylor."

The census of 1881 showed that there were in India 124,000,000 women, of whom 21,000,000 were returned as widows, of whom there were under 19 years of age, 669,000; under 15 years of age, 286,000; under 9 years of age, 79,000.

The value of the investments in church property in Brooklyn is estimated by the Standard Union at nearly \$20,000,000. Of this sum the Protestant Churches represent \$13,000,000, and the Roman Catholic about \$7,000,000. The former number 290 and the latter 58. The sum of debts resting upon the Protestant Churches is \$3,000,000, and upon the Roman Catholic \$1,500,000.

The State of Kentucky proposes to make her appropriation of \$100,000 for the World's Fair contingent on Sunday closing.

In accordance with its annual custom, the American Tract Society this week will present a Teacher's Bible to each member of the graduating class at West Point.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise. At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

O! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Carroll D. Wright, the most trustworthy statistician, says that every dollar paid in by the saloons for their licenses, about twenty-one dollars are paid out by the people.

Bishop Fitzgerald, M. E. Church South, says the first Annual Conference in Texas was organized in 1840, with 18 preachers and 1,342 church members. Now there are six Annual Conferences in the State, with 100,000 members, and perhaps 500,000 adherents.

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1892.



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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallen, D.D. SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 139 Poydras street. SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A. M., 212 Poydras street, New Orleans. ST. CHARLES AVENUE CHURCH—Rev. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday evening, 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 2 a. m.; Sunday school 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 4 a. m.; preaching 11 a. m. and 7 p. m.; Sabbath-school 1 p. m.; class meeting Thursday evening. CUSHMAN CHAPEL, on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m.; Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery pastor. Sabbath at 9 a. m. prayer meeting, 7 a. m. and 7 p. m.; communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; preaching Thursday night. HAVEN CHAPEL—Jefferson street, Carrollton, cor. Elm street. Rev. W. S. Harris pastor; services at 11 a. m. and 7 p. m.; Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAFAYETTE CHURCH—Rev. A. J. Pickett, pastor. Sunday services: Prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m. MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Sunday evening at 8 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. Wm. C. Turner pastor; public worship, Sabbath at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m. NASHUA CHAPEL—Union street, cor. of Claiborne; Sunday school, 11 a. m.; preaching, Sunday, 3 and 7:30 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Third; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m. and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching, Sabbath at 11 a. m. and 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Vernon street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Orleans; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor; Sunday services: preaching at 11 a. m. and 7 p. m.; class meeting Monday evening; preaching Wednesday evening; Prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post st. cor. Rampart, Samuel Duvigne, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m. UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m., preaching at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday evening. Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting Wednesday at 7:30 p. m.; class meeting Thursday evening.

WILLIAM'S CHAPEL—On Clinton street, near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 11 a. m. and 7 p. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. Sunday-school at 9 a. m.; Prayer meeting Wednesday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eight street. Rev. Charles Senfner, pastor. Sabbath services: preaching at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Plaz. of Episcopal Visitation, Spring Conferences, 1892. (CHRONOLOGICAL.)

Conferences in the United States. Conference and Place. Time. Bishops. Baltimore, Md. Mar. 2. Foster Kansas, Kansas City, Kan. " 2. Warren Virginia, Falls Church, Va. " 2. Wallen Missouri, Chillicothe, Mo. " 2. Newman South Kansas, Ottawa, Kan. " 9. Warren Washington, Lynchburg, Va. " 9. Hurst Philadelphia, Philadelphia, Pa. " 2. Wallen Central Missouri, St. Louis, Mo. " 2. Newman Wilmington, Wilmington, Del. " 16. Andrews South-west Kansas, Winfield, Kan. " 16. Warren New Jersey, New Brunswick, N. J. " 16. Vincent Delaware, Salisbury, Md. " 23. Vincent Wyoming, Wilkes Barre, Pa. " 23. Goodsell Newark, Morristown, N. J. " 23. Goodsell New York, New York, N. Y. " 30. Foss North Indiana, Anderson, Ind. " 30. Fitzgerald New York East, Brooklyn, N. Y. " 30. Goodsell N. Engl. stn. b. Bedford, Mass. Apr. 6. Foss New England, Boston, Mass. " 6. Hurst Maine, Augusta, Me. " 13. Goodsell East German, Frederick, Md. " 14. Fowler North New York, Utica, N. Y. " 13. Bowman Troy, Plattsburg, N. Y. " 13. Foster Vermont, Montpelier, Vt. " 13. Foss New Hampshire, Haverhill, Mass. " 13. Hurst East Maine. " 20. Goodsell

FOREIGN CONFERENCES. North India, Calcutta, India. Jan. 6. Theobald Mexico, Puebla, Mexico. " 14. Fowler Bengal, Calcutta, India. " 14. Theobald Africa, Cape Town, South Africa. " 20. Taylor West China, Miss. Chungking, Chin. " 20. Taylor Malaya, Singapore, Straits. " 20. Bowman Central China, Nanking, China. Apr. 23. " 20. Bowman North China, Peking, China. Apr. 27. " 20. Bowman Korea, Mission, Seoul, Korea. " 20. Bowman Denmark, Copenhagen, Denmark. " 20. Bowman Switzerland, Lausanne, Switzerland. " 20. Bowman Germany, Frankfurt, Germany. " 20. Joyce Japan, Tokyo, Japan. " 20. Joyce Sweden, Gothenburg, Sweden. " 20. Joyce Bulgaria, Miss. Sofia, Bulgaria. Sept. 8. Joyce Italy, Palermo or Turin, Italy. " 20. Joyce

By order and in behalf of the Board of Bishops. EDWARD G. ANDREWS, Secretary.

CINCINNATI, O., November 3, 1891.

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What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

Woman's Home Missionary Society.

The first quarterly meeting of the General Executive Board was held in the library of Glenn Home, Cincinnati, O., Saturday, Jan. 30, with the president, Mrs. Davis, in the chair.

Special prayer was offered that the Divine blessing overshadow our indefatigable worker, Mrs. L. H. Daggett, of Boston, Mass., who had just started to the Pacific coast, with the double purpose of opening Stickney Home, Nook-sack, Wash., and in the early spring embarking on her long journey to Unalak, Alaska, to superintend the building of the Jesse Lee Memorial Home. Rev. John H. Carr was made superintendent of Stickney Home, and Miss A. C. Thomas, of Boston, Mass., was appointed teacher.

The treasurer, Mrs. Clark, reported receipts for the quarter amounting to \$12,104.35; \$6,000 of this amount were for special funds, leaving only \$6,104.35 to meet the general demands of the Society, which aggregate over \$4,000 each month in the payment of salaries for missionaries, expenses of homes and schools, repairs, taxes, insurance, etc. The board earnestly recommended that auxiliaries everywhere make an immediate effort to secure one or more life memberships for the benefit of the general fund.

Mrs. W. M. Ampt reported 3,080 mite boxes distributed during the quarter.

The report of the corresponding secretary, Mrs. Rust, embodied a history of the Glenn Home School of Domestic Science, so auspiciously inaugurated in Cincinnati, and gave an account of the valuable property donated for a deaconess home in Philadelphia, and of deaconess homes to be opened in Baltimore, Md., and Cleveland, Ohio, at an early date.

Mrs. Clark and Aiken were authorized to sign in behalf of the corporation a document surrendering to the U. S. Government the contract entered into for conducting a school at Pawhuska, Oklahoma, Territory.

Mrs. Raymond, of Kansas City, was made chairman of the committee for work at Ponca, Indian Territory. Mrs. J. E. Roberts, of Darlington, has made forty visits among the Indians, and given lessons in general housework, while telling them of the Messiah that has come.

Mrs. J. F. Willing, of New York, secretary of the bureau for immigrants, made a very encouraging report.

Mrs. M. L. Wells, Cincinnati, Ohio, secretary of the bureau for supplies, said: "We have on file in the office about fifty applications for aid from ministers whose presiding elders are urging that immediate attention be given them because of their extreme need. Since November 16 we have sent out 193 applications from ministers who were in distress. We thank God that those and more have been helped by our Society, amounting in all to 222 cases to whom supplies have been given, valued at \$9,987.67."

King Home, Marshall, Texas. Mrs. J. L. Albright, Delaware, O., secretary of the bureau for Texas, reported an excellent religious feeling pervading this home. At a late religious meeting, every

girl in the home who was not a Christian arose for prayer. The girls take an increasing interest in the house work, and good results are reported.

Morristown, Tenn.

Mrs. Anna Kent, Bradley Beach, N. J., reported that the long-talked-of industrial home at Morristown, Tenn., would be finished in May, and that there is still opportunity for naming five rooms by the payment of one hundred dollars each.

Ritter Home, Athens, Tenn.

Mrs. W. G. Williams, Delaware, O., stated in her report that "There are now twenty-one girls in the home, with a prospect of more as fast as we can make room ready for them."

The Woman's Home Missionary Society is doing no better work in any field than it may do in this field in the South. But there are new problems arising in the white work which will have to be carefully considered. The majority of our girls are poor, much poorer, I imagine, than the average colored girl, and they have less opportunity to help themselves. It is not their fault that they are inefficient, it is the inheritance of generations. We have gone among them, not only to inspire them with a belief in themselves, and to show them how they may help themselves, but how they may get their shoulders to the wheel which is moving the world to better living. The fact that a few of them have broken away from their slumber of a century and have come to us, indicates an aspiration for a new life, and it is our privilege to reinforce and guide these aspirations and ambitions. As soon as we can put these mountain people into the possession of themselves, we shall have given everything, for their mountains are full of all kinds of wealth.

The report of the bureau for East Southern States indicated progress in the work projected at Ocala, Fla. Mr. and Mrs. Whetstone had jointly prepared the plans and specifications for Emerson Memorial Home, located at this place, and the contract for building will soon be let for a sum not to exceed three thousand dollars. The people of Florida were represented as being much interested in this Home. The ministers of the Florida Conference recently agreed to give one dollar each and to be responsible for the sum of one hundred dollars, to name a room in memory of the late Rev. Emerson. The teachers and pupils of Boylan Home join in pledging one hundred dollars to name a room, and rooms will be named by the M. E. churches, respectively, at Ocala, St. Augustine, Jacksonville and Ebenezer. Miss Miller has opened the work at Ocala, in a rented room, with five girls and thirty-five day scholars, thirty having been refused for lack of room. Savannah, Ga.

Mrs. G. E. Palen, of Germantown, Pa., chairman of the committee on Savannah work, reported having spent two weeks at Savannah examining the different departments of work and finding everything in a hopeful condition. Circumstances point towards the continued occupancy of this field and the extension of the work as fast as funds will warrant. Haven Home is full. Fifty pupils were refused admission to the day school for want of room. Miss Herron

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It is a little awkward to guarantee our chimneys at three removes from you.

We'll give you this hint. Not one in a hundred breaks from heat; there is almost no risk in guaranteeing them. Talk with your dealer about it. It would be a good advertisement for him.

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averages seventy pupils in a room 22x22 feet. Miss Baldwin has the senior class numbering about fifty. The primary department, numbering fifty, is crowded into a room 11x18 feet, and under the instruction of Mrs. Lewis, rapid progress is made. Miss Gally has charge of the sewing classes. Mrs. Palen visited the colored public schools of the city, and from observation, as well as official reports, satisfied herself as to what was being done for the education of the colored children. Only one-third of these are provided with school accommodations. Two of the most thickly populated sections of the city have no schools whatever for these children. Our home is located in one of these sections.

The people at Speedwell are very eager for a school, and Mrs. Palen is trying to raise the money to build a home there this year, with sufficient accommodations for a teacher and six girls and about one hundred pupils.

Browning Home, Camden, S. C. As reported by Mrs. Gilbert, Indianapolis, Ind., "Began auspiciously with four experienced teachers having a record of success. Twenty-nine girls are in the home, ten of whom are beneficiaries. Students are refused admission because of insufficient room, and the question is—when will the attic be finished for a dormitory? The day school numbers one hundred and thirty, with an average attendance of one hundred and twelve. There is a night school of twenty. House work and sewing receive a conscientious division of time."

Asheville, N. C. The school opened with one teacher and eighty scholars; the number rapidly increased, until our present enrollment is 227. Of these ninety-one are in the primary and 136 in the intermediate grades. Mr. Wm. Levering, of LaFayette, has presented to the school twenty-five bibles and twenty-four testaments, and Rev. W. C. Byrd, of the church South, has secured for our use fifty bibles, thus placing the holy text book in the hands of nearly all who know how to use it. The Father has smiled upon the work and the workers. With Charles Wesley, we pray and labor that "our girls" may "display superior sense, shun every evil way and walk only in the good."

MRS. F. A. AIKEN, Rec. Sec. Ayer's Pills are purely vegetable, perfectly safe, do not gripe, and are a splendid tonic.

General News Items.

One third of the flesh food used in Paris is horse meat.

Anstro-Hungary has typhus and black small-pox epidemics.

The trouble between France and Morocco has been settled.

The picture "Grant and his Generals" has been sold for \$25,000.

The poet Whittier has celebrated his eighty fourth birthday. Japan appropriates \$500,000 for representation at the World's Fair.

It looks as if Alaska would be the next place of resort for gold miners.

Sixty persons suspected of being anarchists have been arrested in Berlin.

France has appropriated \$650,000 for representation at the World's Fair.

Baron Rothschild has given \$50,000 toward a consumptive's hospital in Vienna.

The center of population in this country is now twenty miles east of Columbus, Ind.

The Russian government has granted 60,000,000 roubles additional for the relief of the suffering.

Twenty-eight thousand acres of timber-land have been sold in California at \$15 an acre.

It is said that ex-Senator Fair, of California, has made a will giving \$500,000 to three orphan asylums.

The Republican members of the lower branch of Iowa's legislature have resolved to stand by prohibition.

Typhus fever is prevailing in the tenement-house districts of New York, introduced by the Russian refugees.

The G. A. R. has been appealed to for aid in the erection of a statue of Gen. Sherman at Washington City.

The House committee has agreed upon a bill providing for the election of U. S. Senators by a direct vote of the people.

Lincoln's birthday was celebrated in different parts of the country by banquets, at which many distinguished men made speeches.

Congressman Springer has a bill making the presidential term six years, and the incumbent ineligible to a re-election for the ensuing term.

A bill is to be offered in the House putting on cigarettes an internal revenue tax of \$10 a thousand, and helping thus to prohibit their manufacture.

Of the 182 daily newspapers in the United Kingdom of Great Britain, not one of them at present issues a Sunday edition.

The bee can draw twenty times its own weight, can fly more than four miles an hour, and will seek food at a distance of four miles.

In the great pasturing State of New Mexico there are upward of a million of cattle feeding on the public lands.

The first nation in history to have three cities of over 1,000,000 inhabitants each, is the United States.

The Hon. W. O. P. Breckinridge, of Kentucky, who has been invited to deliver the oration at the opening of the World's Fair, is a son of the noted preacher, the Rev. Dr. Robert J. Breckinridge, and a great grandson of Madam Russell, sister of Patrick Henry, and often called the Lady Huntington of Methodism in Southwest Virginia. His mother was a sister of Mrs. Governor John B. Floyd, Mrs. Governor Wade Hampton and the Hon. W. C. Preston, U. S. Senator from South Carolina. He was a soldier in the Confederate Army, and is known as one of the greatest of American orators.

\$25 FAVORITE SINGER. NEW HIGH ARM. Style as shown in cut, with full set of attachments, self-setting needle and self-threading shuttle. You can get your machines out of manufacturers. Save Cash!—Commissioners of \$25. Sent on trial. Write to: CO-OPERATIVE SEWING MACHINE CO., Philadelphia, Pa. We pay Freight.

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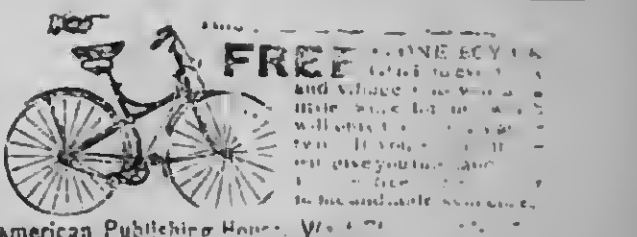
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Southwestern.

A. E. P. ALBERT, D. D., - Editor

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Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAR. 24, 1892.

SPECIAL RALLY.

New Orleans Preachers' Meeting to the Front!

5,000 NEW CASH SUBSCRIBERS!

The New Orleans Preachers' Meeting has set apart next Sunday and Sunday after next as SOUTHWESTERN days, in which they propose to raise 500 new cash subscribers for the balance of this year. Let all our pastors throughout our territory observe the days named, and we will get the 5,000 new cash subscribers which we desire before May 1. We will send the paper the balance of this year for \$1; three months, 50 cts. The General Conference, the presidential campaign, and many other items of interest which will fill our columns, will make the SOUTHWESTERN of special interest to everybody the balance of this year.

ANY school in need of a good lady teacher, who is also able to teach instrumental music, would do well to address the editor of the paper.

BISHOP Mallalieu is to visit points on the South New Orleans District during the next few days as follows: Houma, March 24; Thibodeaux, 25; Baldwin, 26; Charenton, 27, morning; Franklin, 27, at night.

GENERAL Conference and the presidential campaign will soon be here. You can't keep faithfully posted on either if you don't subscribe for the Southwestern. Send your subscription at once. Price, \$1 for the balance of the year, till Jan. 1, 1893.

BISHOP Lomsx of the A. M. E. Zion Church, is in favor of the election of two new bishops by the next General Conference of his church. Bishop Harris of the same church, pleads for the election of the same number, in a recent issue of the *Star of Zion*.

DR. Crary, in his paper, the *California Christian Advocate*, very appropriately calls the recent action of the directors of the World's Fair in establishing the saloon within its grounds a crime against humanity. Every patriot in the nation should protest against such a national disgrace.

THE plea which Gen. T. L. Morgan, Commissioner of Indian Affairs, makes for the appropriation of a little over \$3,000,000 for the education of the Indians is a strong and irresistible one. The appropriation for last year was \$2,291,000. No one can read Gen. Morgan's plea without feeling humiliated at the thought that this great nation should need to be begged to do justice to the Indians in this matter. As a matter of simple justice, we hope our Senators and Representatives in Congress will not hesitate to vote this full amount for Indian education at the present session of Congress.

An Outrageous and Unchristian Proposition.

In an editorial advocating the removal of the episcopal limitation from missionary Bishops Taylor and Thoburn, by the next General Conference, the *Michigan Christian Advocate* says: "It is our belief that missionary episcopacy should be confined to native converts and to colored missionaries to Africa. When we have raised up suitable candidates for the episcopacy from among the Chinese, Japanese, Africans, Indians, etc., let them be elected to the missionary branch, but when English speaking white men are elected, let them be general superintendents or none." (The italics are ours.)

The man that is capable of making such an utterance must either consider our episcopacy a sort of a superhuman institution, for which only white Anglo-Saxons of the English type can be prepared by culture and the Holy Ghost; or else he is wrapt up in a most despicable cloak of race prejudice which unfits him for the promulgation of the Gospel of Him who has declared that he "is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him."

Another thing we know that not one self-respecting Negro in ten thousand would accept such a position under such conditions. The proposition is simply outrageous. The Negro is either a man or a thing. Dr. Potts seems to think he is a thing and nothing more. We are glad to know that Dr. Potts does not voice the sentiment of the church in this unprovoked insult to our 300,000 colored members. If he did, she would not be able to commend the allegiance of our colored membership two minutes. Our people are as loyal and true to the old church as Dr. Potts or anyone else. But that loyalty is based upon the conviction that the church recognizes them as men, brethren and equals, to be elected to offices of trust and honor without regard to race or nationality. How would Dr. Potts like for the General Conference to adopt for his race what he would have it for ours in this matter?

THE *Baltimore Methodist*, in praising the heroic services of Bishop Taylor in Africa, says: "Not even a colored member could be coaxed into accepting the honor of an election to that field," because of the hardship involved.

While we yield to no one in our praise of Bishop Taylor, we repel the slanderous charge that "not even a colored member could be coaxed" to go as Bishop to Africa. Such was not the case, as every colored member to the General Conference of 1884, which elected Bishop Taylor, can testify.

The following offered by Dr. Albert, of the Louisiana Conference, during the first week of the session, explains the situation:

Resolved, That the committee on episcopacy be instructed to enquire and report whether the interest of our work in Africa would not be materially strengthened by fixing the episcopal residence of one of our Bishops in the Republic of Liberia, and whether or not such an assignment is necessary.

This resolution means that "colored members" were not waiting "to be coaxed," but were ready, and willing to go to that field, but not as missionary bishops, which to them was a badge of the days of slavery, but as resident general superintendents. If they could not go there as general superintendents, a distinction which the *Michigan Christian Advocate* declares must be reserved only for English speaking white men, then they would not go at all. They would, by far, prefer to have gone as missionaries of the Moody and Sankey order; or as Rev. Jamea Deputy, who has been laboring over there as a missionary from this country for the past thirty years. This is a type of heroism that our Baltimore brother seems to have overlooked.

Dr. Parkhurst, of *Zion's Herald*, represents himself, Dr. Townsend

and the six anonymous writers whom he paid to vilify their ministerial brethren through the columns of *Zion's Herald* to the modern apostles and disciples, Johns and Gaiuses; while he styles them modern Diatrophes and Judases. Dr. Parkhurst overlooks the fact that St. John does not insinuate, by innuendoes, nor slander indiscriminately any of his brethren, but he specifically formulates his charge, and says Diatrophese is the guilty party. He denounces Diatrophese, for his love of pre-eminence in the church, and his refusal to receive him, with the same emphasis that he praises Gaiuses, for his fidelity. So does Christ in reference to Judas. We honor the apostle for his Christian manliness in denouncing Diatrophese, for his wickedness, but abhor the numanly cowardice of the eight traducers of their brethren, who claim to know of so much political corruption in our ministry, and will not make specific charges against any by name. It is about time that this indiscriminate charge of corrupt political methods in our ministry were silenced or proven against the guilty ones. To continue it, is to perpetuate a great and palpable wrong against many of our best men who are thereby made to rest under unjust suspicion. Stop it.

THE lynching of the three colored prisoners in the Memphis, Tenn., jail some nights ago, was a most horrible affair, and unparalleled in the history of that city. Something like a score of Negroes were in prison, charged with having taken part in an assault which ended in the murder of a constable who was arresting a Negro. A man came to the jail at night under the usual pretense that he wished to deliver over a prisoner. The suspicious sheriff admitted him, and the crowd followed, seized three Negroes who were said to be ringleaders, took them out and slaughtered them. There was not the slightest danger that justice would not be done by the courts. It was a pure case of needless malice and savage barbarity. Such cases are of daily occurrence throughout the South. No wonder the race cries out, O Lord, how long.

Political Review.

President Harrison's failure to give representation to the 8,000,000 Negroes of this country, on the U. S. Circuit bench, when he had nine appointments at his disposal, and many colored lawyers of eminent attainments recommended to him for appointment, considerably weakens him among his colored fellow citizens, North and South. This is emphasized by the fact that two of his appointees are obscure Democrats, while the seven Republicans cannot be rated above mediocrity. This fact will certainly tell against him, in the National Convention, if any other candidate should loom up as a presidential possibility.

Senator Hill has been on a canvassing tour through the South, drumming up votes for the Democratic nomination. He is unscrupulous in his methods, has the New York machine in his hands, and Tammany at his back. He has practically disposed of Cleveland as a candidate, and thereby fairly assured the vote of New York to the Republican party. It is scarcely to be expected that he can be nominated. The Hill-Cleveland kilkenny fight is almost sure to give the nomination to some other State than New York; possibly to Boies of Iowa, Gorman of Maryland, or Carlisle of Kentucky.

The committal of the majority of the Democratic party in Congress to the free coinage of silver heresy splits that party wide open, and gives decided advantage to the Republican party.

Iowa and Kansas are now considered sure for the Republicans next fall. The party is now united there better than in many years.

The Prohibitionists will hold

their convention some time in June, in Cincinnati. It is said that if Senator Blair could be nominated by the Republicans on his record in favor of education and prohibition, that the Prohibitionists would endorse and support him. Present indications, however, are that Harrison will be the Republican nominee.

The Mississippi Legislature is still in session, wrestling with their civil and criminal code.

The Texas Legislature is in session. The U. S. Senatorial fight is growing in interest, with indications favoring the election of Mills.

Last Tuesday a Democratic primary was held throughout this State, to decide whether the Foster or the McEnery should be the Democratic ticket to be voted for by that party in the general election to be held April 19. For the past two months the law has been suspended, and each faction has been savagely attacking the other, but from this out, lottery and anti lottery men will rally under one banner, and the suspension of law will be made to operate solely against Republicans. We go to press too early to know whether it is to be Foster or McEnery. The lottery legion is making its death struggle in the latter's favor, however, and it is quite certain that it will corrupt and buy a sufficient number of voters (all white men at that) to carry the day. But for the sadness of the picture, it would be really funny to hear how the immaculate anti-lottery saints will then forward plead in favor of the election of McEnery, the patron saint of the lottery, for fear of Negro domination.

The Republicans continue divided, with scarcely any hope of uniting, notwithstanding the pleadings of the *Crusader* and many patriotic Republicans. All true Republicans, however, should be sure and register at once, so as to vote against the lottery and the Warmoth gang of party smashers.

All labor organizations in this city have been called to elect delegates to a convention to formulate a workingmen's municipal ticket, and for such other purposes as may be deemed expedient in the interest of the correction of abuses of labor by legislation. It will meet March 31, at 12 m., at Knights of Labor Hall. Applications for appointment may be had of R. D. Wilde, 284 Tulane Avenue, or 19 Commercial Place.

Personal.

—Mr. A. D. McGerald, business manager of the *Buffalo*, (N. Y.) *Christian Advocate*, and Prof. W. M. Pierce of the same city were on a visit to this city last week, and remembered us with a call.

—Hon. Solomon Thatcher of Chicago, a prominent Methodist, and a member of the World's Fair Commission, called on us last week.

—We regret to have to record the death of Hon. Fred. R. Wright, formerly tax collector and afterward member of the legislature from Terrebonne parish, in this State. He died at his residence in this city March 4, aged 43 years. He was a native of St. Charles parish, and was a faithful friend and companion, and a worthy representative of his race. He was a faithful member of Tulane Avenue Baptist Church.

—Mr. Eldridge McArthur, a prominent colored citizen of Bay St. Louis, Miss., died in this city Feb. 6, aged 65 years.

—Bishop Mallalieu has just reached home after a nine days trip into Florida and Alabama. During the nine days he preached ten sermons, delivered three lectures, dedicated and cleared the debts off one church, and planned for three more new ones, arranged for payment of debts on two others, bought four acres and a half of land with grist mill, saw mill and three cabins, the property to be utilized for one of our schools, traveled eleven hundred miles, made a dozen pastoral calls on the sick, offered prayer in their homes,

and saw more than seventy five penitents seeking salvation.

—Bishop Thoburn, who has been a missionary for the last thirty-three years, and whose work in India is such a glorious success, is now in this country. He inspires the church with missionary zeal and liberty wherever invited to speak or preach.

—The Rev. Dr. D. S. Monroe, of Altoona, Pa., secretary of the General Conference, has lost his only son, Carroll E. Monroe, who died of apoplexy in the twenty-ninth year of his age. We tender him heartfelt sympathy.

—Rev. Lucien Clark, D.D., assistant editor of the *New York Christian Advocate*, is transferred from the Cincinnati to the Baltimore Conference by Bishop Foster and appointed to Madison Avenue Church, Baltimore.

Dr. Clark made a splendid record on the *Advocate*; and Dr. Buckley is pained to lose his valuable services, but Dr. Clark preferred the pastorate, hence his return to the same.

—Dr. Hoss, of the Nashville *Advocate*, passed through this city last week on his way to Texas; where he attends an Epworth League convention.

—Rev. Henry Mansell, D.D., was located by the North India Conference, and elected by the lay electoral conference as a layman to the next General Conference. Rev. W. H. Daniels, temporarily sojourning in India, was also elected as a lay delegate.

—Rev. James S. Smart, D.D., for many years one of the princes in our Methodism, and a Presiding Elder of the Flint district, Michigan, died March 2, aged 67 years. He was a truly great man, and a tried and true friend to the colored people. He was ready for, and pleased for the election of a colored Bishop in the General Conference of 1880. He was elected to General Conference 1860, 1864, 1872, 1876, 1880, 1883, 1892. He was elected a member of the General Mission Committee at the General Conference of 1864, and elected trustee of Albion College 1868, which office he held up to the time of his death.

—Bishop Niude was presented with a beautiful ice pitcher and goblet by the Savannah Conference. A well deserved honor.

—Ex-Senator Edmunds has engaged passage for himself and family for Europe, and will remain abroad a year.

—Dr. Theodore L. Flood, editor of the *Chautauquan*, has announced himself as a candidate for the Republican congressional nomination in the Crawford Erie district of Pennsylvania. He was located at his own request a year ago or more.

—Dr. W. A. Spencer has been working himself to death. He has been sick, and should hold up a little.

Baltimore Conference Notes.

It was our privilege here to form the acquaintance of the young and accomplished author of *The Afro American Press*, Prof. I. Garland Penn, who was also honored with an election as a lay delegate to the next General Conference. He favored Dr. Harz 11, Rev. R. A. W. Palmer and the writer with a drive to the Methodist college grounds, just outside of and overlooking the city of Lynchburg.

Among the strong men of this conference may be named Rev. J. W. E. Bowen, Ph. D.; S. R. Hughes, A. M.; G. W. W. Jenkins, Matthew W. Claire, A. M.; P. G. Walker, S. G. Griffin, R. A. W. Palmer, B. D.; E. W. S. Peck, D. D.; O. G. Key, W. H. Brooks, J. L. Thomas; Presiding Elders Benj. Brown, H. A. Carroll, W. P. Ryder, J. A. Holmes, Robt. Steele, etc. They have many of them, a number of whom are college graduates.

The leading paper of the city of Lynchburg said: "The membership of the conference is composed

almost entirely of colored men, and a remarkably intellectual crowd of people they are. Some very eminent colored men are among them."

Of Dr. Bowen it said: "Rev. J. W. E. Bowen is an accomplished man. He is a graduate of the Theological School of the Boston University. He took the degree of Doctor of Philosophy from the Boston University, being the first colored man in America to take that degree from any institution. He is at present Professor of Historical and Exegetical Theology in Morgan College Baltimore, and was, until he lately resigned, Professor of Hebrew in Howard University, at Washington."

Central Missouri Conference Notes.

The session was one of the best ever held.

Bishop Newman won the hearts of all who heard him. His addresses and sermon were instructive, edifying and inspiring. He told the conference that he knew at least a half-dozen colored men in our church that were in every way fitted and worthy of being elected to our episcopacy. All they needed was the necessary number of votes to elect. They fail to be elected for the same reason that many worthy white men fail—lack of sufficient votes.

"When these African Methodists tell you that your church has no colored bishop, call their attention to the fact that theirs has no white one."—Bishop Newman.

"Ours is not a geographical nor a race church, but a universal church. We do not only claim the right of planting our church wherever the old flag floats, but wherever man is found. We own \$150,000,000 in churches and colleges. We contribute to the cause of Christ over \$30,000,000 annually; we have sold over \$7,000,000 of books and periodicals during the past four years; we own the greatest religious publishing house in all this world; and operate more schools and colleges than any other protestant church on God's footstool."—Bishop Newman.

The conference was a great benediction to our church in St. Louis.

Revs. M. C. B. Mason, B. D., Field Agent of the Freedmen's Aid and Southern Education Society, and A. E. P. Albert, D.D., editor of the *SOUTHWESTERN*, received a royal welcome; and a veritable boom was given to the interests that they represented. The cry now is, the school at Sedalia must be built and the *SOUTHWESTERN* must obtain a great circulation in the Central Missouri Conference.

The appointment of Rev. J. W. Jackson as Presiding Elder of the St. Louis District, and the reappointments of Revs. W. H. H. Brown and J. W. Hill to their churches in St. Louis, were received with tremendous applause. All the appointments seem to have given general satisfaction.

THE use of tobacco by any of our presbyters is a great and grievous wrong. No preacher ought to defile himself with the filthy weed. It is a vile habit whether one smokes or chews, and so it ought to be abjured. It is an expensive indulgence, and no one has a right to squander money in this way. Those who have promised before God and man to wholly abstain from the use of tobacco must keep their promise or they must answer at the bar of God.

"ROBERT Elmore," the work which created such a stir against the Christian religion a year or two ago in certain quarters, is now a drug in the market, and scarcely salable at 5 cents a copy. The old Book, the Holy Bible, after nearly two thousand years is as much in demand as ever, and is the foundation of society wherever civilization holds sway. What a contrast

DAILY BREAD.

You must take hold of your brother's hand or you cannot walk with God.

A principle is something that we ought to be willing to live and die for.

The man who can rejoice in the midst of his trials can rejoice everywhere.

If it were not for hunger some men would never do an honest day's work.

You can tell what kind of a spirit there is in man by the way he treats woman.

You can write it down as true that wherever there is love there will be sacrifice.

You never please the devil any better than when you begin to admire yourself.

The world has never been able to give any one a peace that the devil could not break.

The devil probably hates a good man because the sight of him makes him hate himself.

There is no bigger coward anywhere in the world than the man who is afraid to do right.

Yielding to temptation to day is inviting the devil to come back and see us again to morrow.

To-day is ours. To morrow belongs to God.

What time of day is it when love stops work?

The safest place during a battle is at the front.

Full salvation is not a salvation that is full of self.

To become wise is to find out how little you know.

Philosophy lights no candle in the night of death.

Real love never works for pay.

An unknown God may be feared, but he cannot be loved.

Don't try to kill a fly on your neighbor's head with a hammer.

Preaching that is aimed at the head hardly ever strikes the heart.

Look to Jesus, and you will be very apt to travel the way you look.

Suffering is a chariot drawn by horses whose faces are toward heaven.

The law is always written on stone, but grace comes to us through a loving heart.

No man has a right to keep money in his pocket that belongs to God.

Holding church entertainments for the purpose of raising money, is the devil's way of helping the Lord.

Pinching your minister down to a starvation salary is a poor way to show God that you love him with all your heart—Ram's Horn.

Give greed an opportunity and it will take advantage.

They lean to the side of virtue who are rightly inclined.

Time is as the body, and eternity the spirit, of existence.

Those who have the fewest failings see the fewest in others.

Strive everywhere around you to diffuse sunshine and joy.

If you have one talent, use that; if you have ten talents, use them, satisfied with the fact that we all have different qualifications, and that the Lord decides whether we shall have one or whether we shall have ten.

When a man has nothing to say then is a good time to keep still.

Ambition looks for opportunity; energy helps to find it.

The weak may be joked out of anything but their weakness.

Reputation is what men and women think of us.

For every man who knows more than he tells, there are fifty who tell more than they know.

Earth has no joy like that of the woman who has made eighteen calls and found everybody out.

Suppose they do send you to a hard circuit, Brother Preacher. Who can prove that it may not be God's way of getting you just that much nearer to the center of the table up yonder?—Selected.

The best way to keep the city clean, is for every one to sweep before his own door.—Chinese Proverb.

Even the wisest are long in learning that there is no better work for them than the bit that God puts into their hands—Edward Garret.

Wealth takes into itself the qualities by which it is won.—J. G. Holland.

Sir Robert Peel said he never knew a man to escape failure, either in mind or body, who worked seven days in the week.

The real man is one who always finds excuses for others, but never excuses himself.—Beecher.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.—Wesley.

Central Missouri Conference Appointments.

KANSAS CITY DISTRICT.—W. G. Colby, P. E.
Arrow Rock, G. A. Maston.
Butler, Jno. T. Knapper.
Carthage, R. Rosh.
Centerville, M. Reed.
Clinton, W. C. Ellis.
Georgetown, Christopher Tays.
Gilliam, J. S. Rockaday.
Higginsville, A. Coleman.
Holden, B. Steel.
Hugheville, V. Chastain.
Independence, B. D. Dixon.
Joplin, D. Bruce.

Kansas City:
Asbury, J. W. Hughes.
Mission, Isaac Haynes.
Lamont, Simon E. Sanders.
Lexington, Benj. M. Taylor.
Mt. Serrat, H. W. Spriggs.
Marshall, Robt. H. Smith.
Nevada, L. P. Page.
Ocala, Jno. W. Rhodes.
Sedalia:
Station, J. W. Brown.
Circuit, Robt. H. Young.
Slater, Geo. B. Abbott.
Sweet Springs, Benj. F. Abbott.
Warrensburg, William H. Smith.
Waverly, Henson Baker.
Wellington, H. G. Gibson.
"Indors, to be sup.

TOPEKA DISTRICT.—J. J. Clark, P. E.
Burlingame, J. C. W. Howlett.
Chetopka and Coffeyville, A. R. Olardy.
Clay Center, J. A. Lee.
Dunlap, J. J. Cabbie.
Ellis and Russell, to be sup.
Fort Scott, T. H. Lookwood.
Independence, Jas. McBee.
Kansas City, James O. P. Thompson.
Kingman and Anthony, John Woods.
Larned and Thron, C. Robinson.
Lawrence, E. P. Geiger.
Manhattan and Wamego, C. Holford.

Oswego and Parsons, A. Peace.
Pratt Center, J. E. Williams.
Rose Dale, D. Mitchell.
Salina, M. T. Hawks.
Topeka:
Asbury, J. D. Graves.
Mt. Olive, S. H. Hawkins.
Valley Falls, Littleton Thomas.
Winfield, C. Robinson.

NORTH MISSOURI DISTRICT.—B. E. Gillum, P. E.
Armstrong cir., J. B. Bishop.
Abnurn, to be sup.
Bowling Green, Anstin Burton.
Clarksville, J. S. Burton.
Columbia, Jas. L. Smith.
Curryville, Levay Woolerich.
Danville, George Grady.
Fayette, J. S. Cravens.
Foristell, W. R. Rivera.
Fulton, James A. Dorsey and J. J. Rohor.
Glasgow, Richard Davis.
Grassy Creek, to be sup.
Hannibal, S. L. Evan.
Huntsville, L. J. Jackson.
Kingston, W. A. Bohanan.
Louisiana, Geo. Reeves.
Mexico, C. W. Holmes.
Moberley, P. H. Atkisson.
Montgomery City, Alexander Hnbard.
Richmond, G. W. Patton.
Seabee, L. G. Hayes.
Shannondale, L. F. Payne.
St. Charles, M. A. Johnson.
St. Joseph, A. H. Higga.
Sturgeon, Henry South.
Troy, Andrew Ramsey.
Warrenton, G. W. Ball.
Wellsville, T. L. Francis.

ST. LOUIS DISTRICT.—J. W. Jackson, P. E.
Bridgeton, Jno. H. Nolan.
St. Louis:
Rock Springs, F. H. Small.
Elliott Ave., J. W. Hill.
Wesley Chapel, W. H. H. Brown.
DeSoto, B. McCain.
Farmington, C. M. P. Keeton.
Fredericktown, K. G. Smith.
Ironton, D. J. Kenoley.
Rolla, W. M. Ontchon.
Lebanon, to be sup.
Springfield, H. H. McAllister.
Greenfield, C. R. Walker.
Mt. Vernon, A. Abanathe.
Osceola, D. Payton.
Smithton, J. W. Paine.
Versailles, W. J. Deboe.
California, W. M. Divers.
Jefferson City, W. H. Whitmore.
Pacific, to be sup.
Carondelet, to be sup.

The following statistics were reported: Probationers, 723; full members, 7256; choruses, 132; value, \$173,132; parsonages, 48; value, \$10,654; paid for building, etc., \$30,225; paid on old indebtedness, \$4,723; Sunday schools, 143; officers, 792; scholars, 5,180; for Missions, \$437; Church Extension, \$260; Freedmen's Aid, \$730; education, \$130; ministerial support, \$25,804.

General Conference Delegates.
Kansas.—Ministerial: G. S. Dearborn, J. W. Alderman, S. E. Pendleton. Reserves: J. A. Lippincott, W. A. Quayle. Lay: D. C. Newcomb, of Atchison; T. B. Sweat, of Topeka. Reserve: W. W. Stewart, of Washington; Wm. Fairchild, of Leavenworth.

Central Missouri.—Ministerial: R. E. Gillum. Reserve: W. G. Colby. Lay: John M. Arbuckle, St. Louis. Reserve: G. C. Cole, Kansas City.

Virginia.—Ministerial: W. T. Schooley. Reserve: S. A. Ball. Lay: George P. Moore. Reserve: J. M. Thorne.

South Kansas.—Ministerial: Hugh McBirney, C. R. Rice, H. W. Chaffee. Reserves: S. S. Murphy, J. E. Brant. Lay: Judge E. W. Cunningham, Emporia; D. Stewart Elliott, Coffeyville.

Philadelphia.—Ministerial: T. B. Neely, S. W. Gehrett, S. W. Thomas, J. H. Hargis, W. Swindells, W. S. McDowell. Reserves: W. J. Paxson, Jacob Todd. Lay: Hon. John Field, S. W. Myers. Reserves: Dr. J. E. James, Hon. W. H. Sinton.

Africa.—Ministerial: William T. Hagan. Reserve: T. A. Sims. Lay: F. A. Freeman.

Baltimore.—Ministerial: J. Latahan, J. F. Gouger, J. St. Clair Neal, W. S. Edwards. Reserves: D. H. Carroll, W. F. Speake. Lay: Jas. E. Ingram, Gen. S. S. Henkle. Reserves: J. J. Hetzel, Wm. A. Leitoh.

Central Pennsylvania.—Ministerial: Milton K. Foster, J. Max Lantz, Edward J. Gray, David S. Monroe, Benjamin B. Hamline. Lay: Thomas H. Murray, Robert H. Thetler. Reserves: J. Lowther, C. H. Barnard.

Missouri.—Ministerial: O. S. Middleton, T. A. Canady, J. J. Bentley. Reserves: J. H. Poland, R. L. Thompson, F. M. Green. Lay: Lillas H. Prather, Frank P. Hays. Washington.—Ministerial: Benjamin Brown, H. A. Carroll, J. A. Holmes. Reserves: C. G. Key, W. P. Ryder. Lay: I. Garland Penn, J. H. Griffin. Reserves: N. B. Pinn, J. H. Norris.

City Church Notes.

[Brief items of news from the city churches will be welcome either handed us by pastors or lay men.]

FREE CLINICS FOR THE POOR
Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. C. Rondanez will continue in charge, assisted by several physicians and surgeons.

Rev. F. T. Ohinn was surprised one night last week by members and friends of his church, Mt. Zion, who brought him four cart loads of groceries, house furnishing goods and other valuable presents. Bro. Ohinn is succeeding grandly. He says that from this time forward "Mt. Zion must take the lead." Good for Mt. Zion!

Rev. T. J. Johnson is enjoying a season of great prosperity at Wesley Chapel. He was well received as the worthy successor of the Rev. F. T. Ohinn, and is commanding abundant success, as he always does. The recent quarterly meeting was a glorious one. The church is thoroughly alive, is always crowded, and every service is of a revival character. They have had 12 accessions and 3 conversions. On the first Sunday in April, at 3 p. m., the Bakers' Union, and at 7:30 p. m. the Eastern Star Nos. 1 and 2 will turn out, and have sermons preached to them by Rev. T. J. Johnson. The public is invited.

BROTHER, are you preaching and praying and working day and night for a genuine revival? Everything depends upon the preacher. He must be the leader of the militant host of God. Brother, are you a leader? Is your heart filled with the love of God? Are you baptized with the Holy Ghost? Are you feeling a great interest for the salvation of souls? Are you praying day and night for poor sinners exposed to the wrath of God? Brother, linger no longer. Go right to work for revival.

REV. Aaron Taylor and people of Texarkana, Ark., were very much helped and encouraged by Bishop Mallen's recent visit and sermon there.

Marriages.

In Clinton, La., March 10, Mr. Louis Woodward to Miss Victoria Griffin. H. James officiated.

New Orleans, La.—Mr. Joseph Gomez and Miss Mary Bowden. The groom be-

WHAT IS SCROFULA

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors;" which, fastening upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How Can IT BE CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Some of these cures are really wonderful. If you suffer from scrofula, be sure to try Hood's Sarsaparilla. "My daughter Mary was afflicted with scrofulous sore neck from the time she was 22 months old till she became six years of age. Lumps formed in her neck, and one of them after growing to the size of a pigeon's egg, became a running sore for over three years. We gave her Hood's Sarsaparilla, when the lump and all indications of scrofula entirely disappeared, and now she seems to be a healthy child." J. S. CARLISLE, Nauright, N. J.

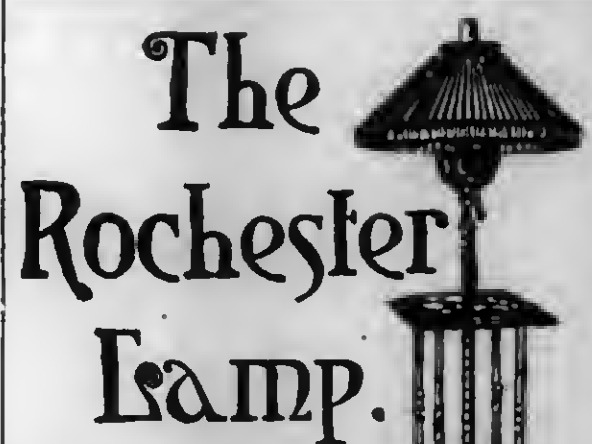
N. B. Be sure to get only Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

The United States Government Both Endorses and Uses Royal Baking Powder.

Last year the Royal Baking Powder Co. sold to the United States Government over 80,000 pounds of baking powder—enough to supply both army and navy.

The last United States Government report shows Royal Baking Powder to be a cream of tartar powder superior to all others in purity and strength.

This purchase and this endorsement were made by the United States Government upon competitive tests of the various baking powders of the market.



Perfect in Construction.
Artistic in Design.
Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and good lamp is indeed, and it is made in over 2,000 artistic varieties.—Hanging and Table Lamps, Banquet, Vase, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine.—"The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO., 49 Park Place, New York.

Manufacturers, and sole owners of Rochester Patents. The Largest Lamp Store in the World.

ing of Baptist parentage and the bride of Methodist, the service was held at a Baptist church, but by a Methodist minister. The church was crowded with friends to witness the ceremony, after which the couple and guests repaired to the Tabernacle hall, where all fared sumptuously and went their way rejoicing. Presiding Elder Pierre Landry officiated.

In Gretna, La., March 8, Mr. Levi Bell to Miss Annie Roche. S. S. Wright officiated.

Mason, Tenn.—Mr. Dahney T. Tyler to Miss Monnie Somerville, Feb. 24, at the home of the bride. J. S. Foster officiated.

Atteville, Miss.—March 7, at Buford's Chapel, Mr. S. C. Cannon and Miss Cornelia Wilson.

Rev. S. D. Troupe officiated.

Baton Rouge, La.—Mr. Johnny Johnson to Miss L. Taper.

Mr. Leon Varrice to Miss Clarissa Smiley. W. R. Butler officiated.

Wehh, Miss.—March 11, Mr. James Anderson to Mrs. Irene Duke.

Mr. Gus Pursey to Miss Fanny Brown. L. W. Mosley.

Obituary.

Corey, Miss.—Bro. Jerry Hendon, one of the oldest and most faithful members of Mt. Gilliam M. E. Church, Feb. 19, in triumph.

D. D. Goodwin, P. C.

Lauderdale, Miss.—Sister Maggie Clark, a faithful member of Shiloh Church, March 8.

M. White, P. C.

In Baton Rouge, Feb. 27, Felix Jackson, a faithful member of Wesley Chapel.

W. R. Butler, P. C.

Conference Notices.

Mississippi Conference.

The mistake in statistical table No. 2, for Meridian district, in our last Annual Conference minutes, was a mistake of the printer and not of either of the secretaries. The secretary wishes to thank the brethren and friends for many words of congratulations, and for the promptness and neatness in which the minutes were gotten out.

J. M. SHUMPERT, Secretary.

Central Alabama Conference.

Dear Brethren—Our conference minutes are lying in the printer's office waiting to be taken out. I wrote each of you personally how the matter stood, and only two have responded substantially. Some of you paid a dollar and some 50 cents at the conference; this will not get the minutes out. I have expended all that was collected and yet lack \$40. I am not able to pay it myself, and I seem that the brethren with districts and large appointments could sell more than five or ten minutes. I can not wait on your response—if you fail to come to the rescue—what has been paid is lost.

and the best minutes the conference ever had will fail to reach the public.

A. N. JACKSON.

La Fayette, Ala.

Notice.

The Savannah Conference Board of Church Extension will meet in Loyd Street Church, Atlanta, Ga., on Tuesday, April 26, 1892, at 10 o'clock a. m. As this is the first meeting of the year it is desirable that every member be prompt in attendance.

C. O. FISHER, President.

W. H. CROGMAN, Secretary.

All the ministers of the Savannah Conference are earnestly requested to raise a collection for General Conference delegates expenses at once, and forward to W. P. Thirkield, D. D. Atlanta, Ga.

C. O. FISHER, Chairman.

South New Orleans District.

To the Pastors and Sunday School Superintendents of South N. O. District, except in the case of N. O. University and Gilbert Academy charges: You will be supplied by the Rev. W. S. Smith, D. D., of Corning, Iowa, with a sufficient number of Easter programs,—"The Universal Kingdom"—especially prepared for use Easter Sunday, April 17, 1892.

Read carefully the February number of the "Corning District Methodist," edited by Dr. Smith. Easter edition a copy of which has been sent to each preacher (together with sample copies of program) and you will find an inspiration in helping you to organize for this great Christian celebration. Forward next proceeds to Rev. C. C. McCabe D. D., 150 Fifth Ave., New York. Let us prepare to take our people, young and old, to the Nazarene's tomb to see the place where he rose. Let us emphasize our joy at this resurrection at each place with a good missionary collection. Let's organize and make this Easter Sabbath universally grand throughout this district.

PIERRE LANDRY.

Donaldsonville, La.

Palatine District, Texas Conference.

Second Round.

Palatine.....Mar. 26-27

Madisonville.....Apr. 2-3

Butler....." 9-10

Leona....." 16-17

Hearne....." 23-24

Franklin.....Apr. 30, May 1

Sutton....." 3

East Mexico....." 7-8

Stewart's Mill....." 14-15

Enfield....." 28-29

San Augustine.....June 4-5

New Birmingham....." 18-19

Jacksonville....." 25-26

W. WESLEY, P. E.

Marshall District, Texas Conference.

Second Round.

Jefferson sta.....Apr. 2-3

Queen City....." 9-10

Lodi....." 16-17

Kildare....." 23-24

Marshall—Mallien Chapel....." 29-30

Pleasant Grove.....May 1-2

Marshall—Wiley Chapel....." 7-8

Red Oak and Longview....." 14-15

Marshall—Eblezer....." 21-22

Fitzburg....." 28-29

Dangerfield.....June 4-5

Jefferson....." 11-12

Mineola....." 18-19

Hawkins....." 25-26

Tyler....." 28-29

Cypress.....July 2-3

Dear Brethren: April 17 is the day that each preacher is expected to take the collection for Missions. I hope that each will do his best on that day. It will not do to put it off. April 17 is the day. I know of no charm in a preacher which can supply the place of work. He who lifts himself up to the observation and notice of the world is of all men the least likely to avoid censure. For he draws upon himself a thousand eyes that will narrowly inspect him in every part.

WADE HAMILTON.

Babies are always happy

when comfortable. They

are comfortable when well.

They are apt to be well when

fat; they worry and cry when

thin.

They ought to be fat; their

nature is to be fat.

If your baby is thin, we

have a book for you—CARE-

FUL LIVING—free.

SCOTT & BOWNE, Chemists, 137 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

BE SURE "GOOD SENSE"
is stamped on your waist, there are many imitations but no equals

SENSIBLE WOMEN
all wear FERRIS

GOOD SENSE
CORSET WAISTS.
Best for Health, Economy and Beauty.
Buttons at front instead of CLASPS.
Clamp Buckles at hip for loose supporters.
Tape-fastened Buttons—won't pull out.
Cord-Edge Button Holes—won't wear out.
FIT ALL AGES—Infants to Adults.
Short and long waists.
Made in
FAST BLACK, drab and white.
Send for circular.
FERRIS BROS.
Manufacturers and Patentees.
341 Broadway, New York.
For Sale by ALL LEADING RETAILERS.

SOMEBODY'S BABY.

Somebody's baby went home to-day,
And somebody grieved at the going;
Somebody hoped it had come to stay,
And somebody's tears are flowing.

Somebody longs for the wee form again,
Only one moment to hold it;
Somebody thinks it would ease the heart-pain
Just once again to enfold it.

Somebody's arms are empty and free,
Aimlessly, uselessly lying;
Somebody's trying so prayerfully, now,
To stifle the lonely heart-crying.

Somebody's baby is glad it was born,
Praises ring down through the ages;
Somebody's baby knew little this morn,
Now it knows more than the sages.

—Good Housekeeping.

The Household.

TWENTY MINUTE PUDDING.—One cup of sugar, one piece of butter the size of a walnut, one cup of sweet milk, two cups of flour, two teaspoonsful of cream of tartar, one teaspoonful of soda, one egg; bake twenty minutes.

FRIED BREAD.—Cut the crust from slices of stale bread; dip each in a thin batter made of a cup of milk, two eggs, and a heaping tablespoonful of flour, salted slightly, and fry in lard to a yellow brown. Serve hot.

POOR MAN'S PUDDING.—Three cups of flour, one cup of molasses, one cup of milk, one cup of suet, one cup of raisins, one teaspoonful of soda; spice to taste; boil two hours; eat with sauce.

CREAMED TURNIPS.—Pare the turnips and cut in slices one fourth of an inch in thickness, then cut the slices in strips like a match. Boil these in salted water half an hour. Drain them, place them in a dish, and cover with cream sauce, made by melting in a small frying-pan one tablespoonful of butter, adding to it one tablespoonful of flour; stir until smooth and then add one pint of milk; stir it constantly until it boils, then season it with one teaspoonful of salt and a little pepper, and pour it over the turnips.

GLAZED SWEET POTATOES.—For twelve people use nine sweet potatoes of good size, four tablespoonfuls of butter, one tablespoonful of sugar and one tablespoonful of water. Boil the potatoes fifty minutes; then take them from the fire and pare them. Cut them in halves, lengthwise. Season them generously with salt. Place them, flat side down, in a dripping pan. Put the sugar and water in a soup plate and stir until the sugar is dissolved. Now add the butter and stir over heat until this is melted. Baste the potatoes with this liquid and place the pan in a hot oven for twenty minutes. The potatoes should be brown and glossy when they come from the oven.

IRISH STEW.—Six lean chops, put into a saucepan with two onions and a teaspoon of butter, and quickly browned. Add one pint of cold water; skim off fat; add a teaspoon of salt, one-third of pepper; simmer very gently one and one-half hours; skim; add a teaspoonful Worcestershire sauce, one-half dozen potatoes; cover close; simmer another hour.

Blood poisoned by diphtheria, the Grip, typhoid fever, scarlet fever, etc., is made pure and healthy by Hood's Sarsaparilla.

How To Make Money.

What the Leading American Industrial Has Done.

A Hint Which May Prove a Rare Opportunity to Investors.

(N. Y. Commercial Advertiser.)

A rumor became current on the street yesterday that H. H. Warner & Co., one of the most prominent Industrial Institutions of America, and which has been capitalized in London, was about to double its common stock. The standing and importance of this Company in the financial world quite naturally caused this rumor to become the subject of much conversation and comment. The phenomenal success this Company has attained, and the large dividends it has paid naturally made the rumor important and justified an investigation. Therefore a representative of this paper called at the New York office of the Company, 50 Broadway, in order to ascertain the falsity or verify the truth of the rumor.

Mr. Warner the president of the company, is a genial gentleman, beaming with kindness and good nature, but he became quite uncommunicative when approached by the writer.

"Mr. Warner, it is reported that H. H. Warner & Co., is about to double its common stock. Is this true?"

"Who told you that?" asked the gentleman in surprise.

Mr. Warner thought carefully for a few moments and then said:

"Frankly, I think such will be the case. The fact is, the business was capitalized at far too low a figure originally; as its earnings and dividends clearly show. Both earnings and dividends justify three times the present amount of its common stock. I was so convinced of this when it was originally capitalized that I purchased in the open market on the London Stock Exchange a large proportion of the common stock myself at 50 per cent above its par value, well knowing it was the best investment I could make. Subsequent events have verified my belief."

"May I ask what the earnings have been?"

"Certainly. It is no secret. The first year 6 per cent was paid upon the debenture bonds, 8 per cent upon the preferred and 17 1/2 per cent upon the common stock, while \$306,000 of the debenture bonds were cancelled and \$100,000 was carried to reserve fund. In round figures the company has earned during the past two years over \$1,000,000. The earnings in the United States alone for the seven years prior to its capitalization was about \$3,000,000. Thus you see the business since its capitalization has largely increased in earning capacity."

"That is certainly a most wonderful showing. Have you any idea it will continue?"

"I believe it will double. While the Safe Cure is the most popular remedy in America, Australia, England and Germany to day, it has never been introduced into France and Belgium, where we are about putting it on the market. Not only that, but we are now manufacturing a baking powder, which, as you are aware, is one of the most profitable of businesses, one concern in this country having made an annual profit of a million dollars for several years. These facts lead me to believe that the earnings of the Company can easily be doubled."

"How many common shares are there?"

"Thirty five thousand of £10 each which amounts in our money to a little less than \$1,700,000."

"Will every holder of the stock receive double the amount of his stock in the event that this change is effected?"

"Most certainly. That will be a necessity. Quite naturally, the present holders are pleased at this prospect, and are holding on to the stock tenaciously. I, however, am such a believer in the fact that the talking public is the best advertising medium as to be willing to allow a limited number of my shares to be secured by the right parties."

"For what purpose?"

"For the purpose of securing what we call free advertising. Every one holding a few shares of this stock will be a zealous advocate of the merits of the business in which his money is invested. I would not under any circumstances part with more than 10 per cent of my holdings which amount to some \$2,000,000, and only then to those who are my patrons. I would not consent to sell more than twenty shares of the common or ten shares each of common and preferred stock to any one individual. The rate for these shares is \$75 for the common and \$50 for the preferred stock, their par value being \$50 each."

And how may they be obtained?

"The buyers of these shares participate in the profits of the business from the 31st day of July last, and they will also participate in the doubling of the common stock of the company, in case that is decided upon."

There can be little doubt that this large Industrial Company, which manufactures Warner's Safe Cure and Warner's Safe Yeast, which is placing a Baking Powder upon the market, and which has its branches in successful operation in nearly every civilized country upon the globe, will soon double its stock. Parties who have felt the beneficial effects of the Safe Cure, and who have seen the thousands of people who have been restored to health by its use, can readily understand the secret of its prosperity. It is founded upon the needs of the public, and hence is popular with the public. Such people, if any there be, who are seeking an investment certainly cannot do better than to secure the few shares of this stock which can now be obtained, and which are more than likely to double in value, besides paying, as they have always paid, most handsome dividends.

Our Symposium.

"The Negroes have been studying their own condition closely. They have realized by this time that politics and presidents have little to do with their own improvement. They recognize that culture brings wealth and influence, and that the educated man, whether white or black, stands a better chance of getting along than the untutored. So they are crowding the school house, and are actually living on bread and water in many a Georgia district, that their children may be sustained at school."

—Rev. J. O. A. Clark, D.D., of Georgia, M. E. Church South.

He who appropriates money or property that does not belong to him is a thief. The victim is robbed, the taker is a robber, and the real name of the transaction is theft. If the wrong is committed by a corporation it is called a corporate theft, and those who, as individuals, pocket the profits of the theft are thieves and robbers.

—N. W. Christian Advocate.

The brewers, distillers, liquor, wine and beer dealers are among the worst enemies of workingmen; the temperance people are their friends. The former rob them of their health, happiness and life; the latter want to see every man, woman and child well housed, clothed and fed. The objects of temperance are the abolition of poverty, crime, disease and premature death.—Boston Traveler.

Your Couch

Has not yielded to the various remedies you have been taking. It troubles you day and night, breaks your rest and reduces your strength. Now try Ayer's Cherry Pectoral, before the bronchial tubes become enlarged or the delicate tissues of the lungs sustain fatal injury. As an anodyne and expectorant, this preparation has no equal. It soothes the irritated membrane, promotes expectoration, and induces repose. The worst cough

Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr. J. C. Gordon, Carroll Co., Va., writes: "I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequalled as a remedy for colds and coughs."

"After the gripe—cough. This was my experience—a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral, and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured."

A. A. Sherman, Coeymans, N. Y.

By Using

Ayer's Cherry Pectoral, many have been saved from fatal illness. "I. D. Estabrook, Canterbury, N. B., says: 'In the winter of 1889 I was a sufferer from a severe cold, and deluged considerably exposed. I took a bad cold accompanied with a terrible cough. I tried several remedies, but they failed to cure me, and it was thought I was going into a decline. On the advice of a friend, I began to use Ayer's Cherry Pectoral, and less than half a bottle completely cured me.'

Ayer's Cherry Pectoral

PREPARED BY
J. C. AYER & CO., Lowell, Mass.
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—CEPHAS.

Dear Uncle Cephas: I am going to school every day. My teacher's name is Miss Fanny E. Banks. We all love her dearly. We have one of the best Sunday school's in the State. Your Nephew,
JOHN MOODY.

Richmond, Texas.

Dear Uncle Cephas: Papa, mama and I are members of the M. E. Church. I will answer Mattie Wesley's question. It was Eve. Will some of my cousins please tell me where is the shortest chapter in the Bible, and tell me who is Melchisedec?

Your Niece,
MATTIE I. COLLINS.
Sturges, Miss.

Dear Uncle Cephas: I am a little girl 11 years old. I attend both day and Sunday school. My teacher's name is Prof. Allen Dunlap. I am a member of the M. E. Church.

Your Niece,
MARY E. DUNLAP.
Atoka, Tenn.

Dear Uncle Cephas: My papa and mamma belong to the M. E. Church, and I am a class leader. I have but one brother. I go to Sunday school. My papa is the superintendent, and I am the treasurer. I am going to Independence School. Who was Ezekiah's father?

Your Niece,
A. L. PATTERSON.
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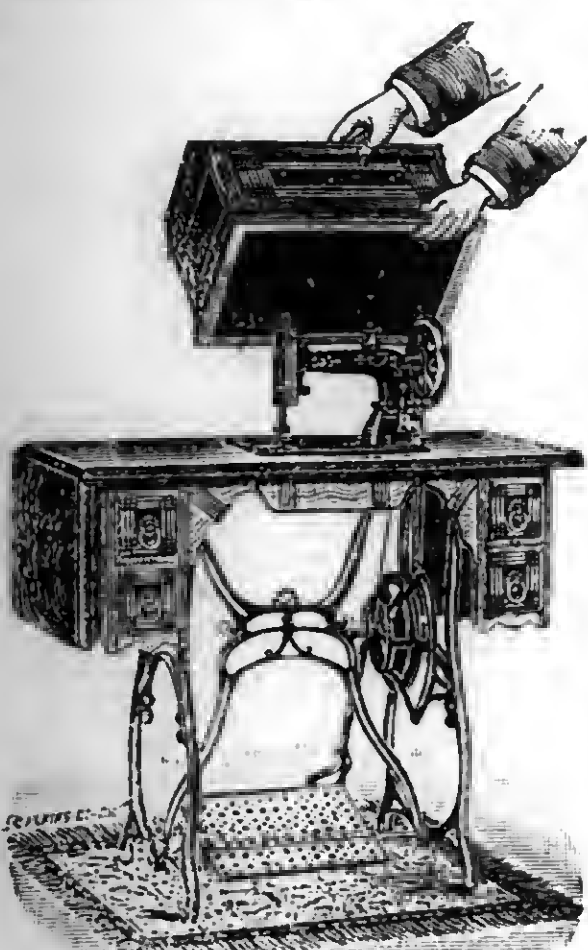
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By the Cuticura Remedies when the best physicians, hospitals, and all other remedies and methods of treatment fail. They afford immediate relief in the most torturing of Itching and Burning Eczemas, and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure.



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Purifiers and Beautifiers, the celebrated Cuticura Soap. Incomparably superior to all other skin and complexion soaps, while rivaling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap, and the only preventive of inflammation and clogging of the pores, the cause of most complexional disfigurements. Price, 25c.



A Happy Orphan.

In our orphan asylum here there is a 15-year-old child that had been suffering for years from nervousness to such an extent that she sometimes in the night got up, and with feet depicted on every feature and in a delirious condition, would seek protection among the elder people from an imaginary pursuer, and could only with great difficulty be again put to bed. Last year Father Koenig while on a visit here happened to observe the child, and advised the use of Koenig's Nerve Tonic, and kindly furnished her several bottles of it. The first bottle showed a marked improvement, and after using the second bottle and up to the present time the child is a happy and contented being. All those suffering from nervousness should seek refuge in Father Koenig's Nerve Tonic.

REV. B. HILLEBRAND, St. John's Asylum, Chicago, Ill. A valuable book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Father Koenig, of Fort Wayne, Ind. since 1875, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

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I have a positive remedy for this disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two bottles FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Hecum, M. C., 183 Pearl St., N. Y.

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Kansas City and Memphis: Depart: 5:00 p.m. Arrive: 8:10 a.m.
Fast Train: 5:00 p.m. 8:10 a.m.
Vicksburg & Natchez: 5:00 p.m. 8:10 a.m.
Baton Rouge: 5:00 p.m. 8:10 a.m.
Illinois Central.
ARRIVE—
No. 1, pass., 7:20 p.m.
No. 4, Chic. & St. Louis, 7:20 p.m.
Fast Mail, 8:25 a.m.
No. 45, Chic. & N. O., 8:25 a.m.
Limited, 8:59 a.m.
No. 41, Memphis & Kansas City, 8:59 a.m.
City Fast Ex., 9:00 a.m.
No. 5, McComb City accommodation, 9:00 a.m.
LEAVE—
No. 2, pass., 7:00 a.m.
No. 42, Chic. & St. Louis, 7:00 a.m.
Fast Mail, 8:00 p.m.
No. 46, Chic. & N. O., 8:00 p.m.
Limited, 10:00 p.m.
No. 43, Memphis & Kansas City, 10:00 p.m.
City Fast Ex., 10:00 p.m.
No. 6, McComb City accommodation, 10:00 p.m.

Fine Art Studio.

I have opened a fine art studio in this city for the purpose of teaching the art of drawing and painting, also enlarging all kinds of pictures to any size desired. Studio, 603 Pulton street, New Orleans, La. W. C. O. JACQUES, Artist

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It is worthy of all confidence. It cures Consumption, Coughs, Colds, Asthma, Pneumonia, Influenza, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Be sure you value your health and get the genuine, as base imitations said to be as good as Wilbor's Cod Liver Oil & Phosphates are attempted to be substituted by unprincipled dealers. They are not, but lack the peculiar virtues of this preparation. If your druggist does not keep it, send direct to A. B. WILBOR, Chemist, Boston, Mass., the only manufacturer of this preparation.

JUPITER and Venus appeared in close conjunction a few evenings ago, and yet they were 4,000,000, 000 miles apart! So say astronomers.

HOME WORK FOR YOUNG BEREAVES.

Find what great servant of God fulfilled verse 3.
Find when the glory of the Lord was revealed to all flesh.
Find a lesson which our Saviour draws from the flower of the field.

THE LESSON CATECHISM.

[For the entire school.]

1. Why did God tell Isaiah to comfort his people? Their iniquity was pardoned.
2. What did the voice in the wilderness cry? Prepare ye the way of the Lord.
3. What wonderful thing did God promise? Golden Text: "The glory of the Lord," etc.
4. What stands while every thing else fails and fades? The word of our God.
5. Why should Jerusalem not be afraid? The Lord was coming.

EXPLANATIONS.

My people—It is probable that Isaiah spoke, consciously, only to Hebrews; but our Lord's life and teachings have unveiled a deeper and broader meaning in the prophecies than was dreamed of by those who uttered them. God's people include all who turn to him for strength. Her warfare is accomplished—Rather, her service is fulfilled; her sentence has expired. Her iniquity is pardoned—Rather, her guilt is expiated. Double for all her sins—Not twice as much as her sin deserves, but the full penalty; in the East a man who had taken any thing wrongfully was compelled by the judges to "pay double." (Exod. 22 9.) The voice of him—This is an exclamation of astonishment: "Hark! a cry!" In the wilderness—There were five hundred miles, mostly wilderness, between Babylon and Jerusalem, over which the returning captives must come. The voice of prophecy cheers them on their way; but a complete fulfillment was found only in John the

Baptist, who both in outward history and spiritual significance turned this vision into real life. Prepare ye the way—It is a custom in eastern despotisms to prepare the way for the coming of a king. The glory of the Lord shall be revealed—A revelation which begins with the birth of Christ and increases through the ages. All flesh—This includes the Gentiles. The voice—This is another voice, evidently the voice of God. He—the prophet; he is full of enthusiasm, but does not yet know distinctly what to say. All flesh is grass, . . . the word of our God—Human life seems filled with shifting chances; we wither like grass-blades; but one thing endures—God's word. O Zion, that bringest good tidings—Rather, "O thou that bringest good tidings to Zion." Doctrinal Suggestion—The glories of the Gospel.

THE CHURCH CATECHISM.

34. Did their sin harm any besides themselves? "By the offense of one, judgment came upon all men to condemnation." (Rom. 5. 18.)
35. In what state are mankind born? In the image of fallen Adam, destitute of original righteousness. (Gen. 5. 3.)
36. What are the miseries of this condition? All mankind being born in sin, are by nature under the wrath of God.

Disordered liver set right with BEECHAM'S PILLS.

WHEN a mean, wicked thing is done by any man, state the cause and give his name, but never hold the great and good men of the church up to suspicion because somewhere some bad man did some bad thing. There are undoubtedly wicked men in the church, but why cry out against the whole church? This is the method for frauds and soreheads, but not for honest and true men.

Sunday-School and Children.

FIRST QUARTER, LESSON XIII.—The Blessings of the Gospel. B. C. 712. Commit to memory verses 3, 4. Isa. 40. 1-10. March 27, 1892.

HOME READINGS.

- M. Isa. 40. 1-10. Th. Isa. 52. 1-10. W. Isa. 9. 1-7. Th. Psa. 89. 7-18. F. Luke 1. 68-79. S. 2. Tim. 1. 8-13. S. Rom. 10. 1-13.

GOLDEN TEXT.

The glory of the Lord shall be revealed, and all flesh shall see it together. (Isa. 40 5)

LESSON HYMN, L. M.

Comfort, ye ministers of grace,
Comfort the people of your Lord;
O lift ye up the fallen race,
And cheer them by the gospel word.

Hark! in the wilderness a cry,
A voice that loudly calls,—Prepare!
Prepare your hearts, for God is nigh,
And waits to make his entrance there.

The glory of the Lord displayed
Shall all mankind together view;
And what his mouth in truth hath said
His own almighty hand shall do.

Time.—This prophecy was uttered about B. C. 712.

Place.—Probably in Jerusalem. Connecting Links.—Isaiah foretold the punishment which his beloved nation must endure for its sins, and the return from exile, and the glorious manifestation of God in the flesh. His own life was spent in Jerusalem, and he had lain in the grave for many years before the awful calamity came for which in this chapter he utters words of comfort.

QUESTIONS FOR HOME STUDY

1. The Voice of Comfort, v. 1, 2. Whom was the prophet to comfort? To what city was he to declare a message?

What was he to say to her? Why was Jerusalem pardoned?

2. The Voice of Command, v. 3, 8. Where was this voice to be heard? What was it to bid men to do? How must the way be prepared? What thus would be revealed to them? (Golden Text).

What further command was given? To what were the people likened? What befell the grass?

What is there that endures? What says Peter about this enduring word? (1 Pet. 1. 25.)

3. The Voice of Hope, v. 9, 10. Where was Zion to go? What was Jerusalem to do?

What words of hope were to be uttered? How would the Lord come? What was said of his reward and work?

What is John's testimony as to his coming? (Rev. 22. 12.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That sin may be pardoned?
2. The duty of repentance?
3. The brevity of human life?

THE WORLD'S FAIR HEADQUARTERS AT HARVEY, ILLINOIS.

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Temperance People
and Sunday-School Workers.

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SEND YOUR ORDER AT ONCE.

A Co-operative Hotel for a Thousand Guests.

Patrons Share the Profits of the Enterprise.



The Average Attendance Centennial Exposition, in 1876, at Philadelphia, 62,333. The average daily attendance at the World's Fair at Paris was 153,000. The Philadelphia Exposition of 1876, at Philadelphia, 62,333. The average daily attendance at the World's Fair at Paris was 153,000. The Philadelphia Exposition of 1876, at Philadelphia, 62,333. The average daily attendance at the World's Fair at Paris was 153,000.

Where Will You Stay? The hotels and best grade of boarding houses in Chicago are crowded to their utmost now. The population of the city is increasing at the rate of over 100,000 per annum, and for more than sixteen years the building of the city has not kept pace with this enormous increase. You cannot afford to miss this wonderful Exposition—you wish to stay as long as possible, and you must have economic and comfortable headquarters.

The World's Fair Headquarters for Reformers at Harvey is within a twenty-five minute ride from the World's Fair, is on high, well-drained grounds, is skirted by the Harvey Academy, and the best-known temperance town in the world, is within two blocks of the Illinois Central depot, is within two blocks of the Harvey Academy, and will be the best. Moreover, its water is absolutely pure, its food supply will be direct from wholesalers and manufacturers.

You Will Avoid the Great Crowds. For a full year recently there was killed at the grade crossings in Chicago nearly an average of a man a day. Within a distance of two miles from the City Hall, including all the railway depots and down-town terminals of the street-car, cable and omnibus lines of the city, the crowds of people stumbling against each other and blocking the thoroughfares are almost insufferable. What these crowds will be with 200,000 strangers in the city is impossible to tell. The World's Fair Site is on the South Side of the City; the Harvey Headquarters South of the World's Fair. While 100,000 people are struggling over each other to get into and through the city, ten thousand can be easily and comfortably taken in the other direction to Harvey.

Great Sunday Meetings. Rev. Arthur Edwards, D.D., Editor of the Northwestern Christian Advocate, Methodist; Rev. J. F. BERRY, Editor of the Evangelist; Rev. Simon Gilbert, D.D., Editor of the Advance, Congregationalist; Rev. J. A. Smith, Editor of the Standard, Baptist; Miss Mary Alen West, Editor of the Union Signal, W. C. T. U.; Mr. B. L. McFadden, Editor of the Lever, Temperance; Rev. H. F. Williams, Editor of the Young Men's Era, Y. M. C. A.; Rev. F. M. Kirkham, Editor of the Christian Oracle, Christian Disciple; Rev. Burton R. Jones, Editor of the Free Methodist, Free Methodist; Gen. C. H. Howard, Editor of the Farm, Field and Stockman, Farmer; Hon. Milton George, Editor of the Western Rural, Farmer; Hon. Rev. Samuel Fallows, D.D., L.L.D., Bishop, Reformed Episcopal; Mr. J. C. Bloodgood, Harvey, President Prohibition Club; Mrs. Emma Smith DeVoe, Harvey, President Equal Suffrage Association; Mrs. Mary C. Johnson, Harvey, President W. C. T. U.; Prof. G. H. Parker, Supt. Harvey Academy, and the pastors of all the churches at Harvey. This committee proposes to engage all the foremost orators of all the earth to address these meetings, and no visit to the World's Fair can afford to miss them.

What the Leaders Say. World's Fair. "I heartily commend your efforts for the entertainment of the very large number of people who will undoubtedly, whatever may be the final action of the World's Fair Directors, prefer to absent themselves from the Exposition on Sunday."—HON. JEREMIAH M. RUSK, Sec'y Department of Agriculture, Washington, D. C. "It has my earnest approval. The evils and discomforts of our crowded down town districts will be avoided."—MARY ALLEN WEST, Editor of the Union Signal. "I am in hearty sympathy with the movement, and commend it without reserve."—B. F. PARKER, Secretary of the H. Worthy Grand Lodge, L. O. G. T. "Your idea of Sabbath services at Harvey during the World's Fair is a most admirable one."—FRANCIS E. WILLARD, President World's W. C. T. U. "It will add greatly to the comfort of its patrons, and remove the greatest objection to attending the World's Fair."—HON. WM. LARABEE, ex-Governor of Iowa.

The World's Fair Hotel at Harvey. This great hotel is to be built and operated by the Harvey World's Fair Hotel and Entertainment Company (Incorporated). They have placed the exclusive sale of stock in the hands of Messrs. Walter Thomas Mills & Co., and all communications regarding such stock should be addressed to them. This hotel is designed to accommodate a thousand guests. The cost gives a fair idea of the plan of the buildings. It almost rests you to look at it. Consider the relief it will be from the noise and dust and weariness of a long day's tramp at sight-seeing. The rooms in this hotel will range from 50c. to \$1.50 per day, the difference being in location and the number in a room; all are to be completely furnished.

Co-operative Sharing of the Profits. The hotel is to be managed on the English co-operative plan. The holders of the capital among the patrons who now subscribe and pay for the guaranteed profit-sharing stock. This stock is sold in ten dollar shares, and the books for the sale of same are now open. It is not assessable, and is receivable at the hotel for rooms during the World's Fair, and is guaranteed at its face value for that purpose. Holders of this stock have all the advantages of other patrons—have a first choice of rooms, can engage rooms at once, can sell their stock to others if they wish, have a first chance at the purchase of capital stock, should any be sold, and are entitled to their share of one-half of all the profits on the entire enterprise. The accounts will be audited by Hon. James B. Hobbs, President of the Commercial Trust and Savings Bank; Gen. C. H. Howard, Editor Farm, Field and Stockman, and President of the Columbia Sunday Association; and Mrs. Mary A. Woodbridge, Secretary of the National W. C. T. U.; and the profits will be paid on accounts as certified to by them.

Order at once your guaranteed profit-sharing stock, inclosing cash with order. Only \$10 per share.

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A. E. P. ALBERT, D. D., - - Editor.

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Editorial Notes.

And I will trust that He who heeds
The life that hides in mead and wood;
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as he hath done, incline
His gracious care to me and mine;
Grant what we ask aright, from wrong
debar,
And, as the earth grows dark, make
brighter every star.

If you don't register, you cannot
vote.

HAVE you raised your General
Conference assessment? No time
to lose.

WE will send you the SOUTH
WESTERN till Jan. 1, 1893, for \$1
cash. Order at once.

BRETHREN, call the people's at-
tention to the fact that we offer
the SOUTHWESTERN for the bal-
ance of the year for only \$1.

HAVE you ordered your Easter
missionary programs? No time to
lose. Easter comes on the third
Sunday in April. Order at once.

LOUIS J. Winston, of the Mis-
sissippi Cooperative and Benefit
Association, says a Mr. Anderson,
who has been collecting money for
the Association, is a fraud. He
offers a reward for his arrest.

RALLY, Rally! We want to add
5000 subscribers during the next
thirty days. If our 1000 preachers
in this territory will but rally and
average five each, victory is ours.
Come now, brethren, help us and
yourselves out.

PRESIDENT Harrison lost the
opportunity of his life when he
failed to appoint a colored man to
one of the U. S. Circuit Court
judgeships which he had at his
disposal. He could have immor-
talized himself in that, but he
didn't.

WHENEVER we receive a letter
from Presiding Elder Cowan, of
the Mississippi Conference we are
never mistaken in our suspicions
that there's money in it. He
makes it a habit to send us a cash
subscription or more in every let-
ter. We commend the habit to all
our Presiding Elders, pastors, and
elect ladies and friends.

Mr. F. D. Chretien, a lawyer of
this city, whose large practice is
almost exclusively among the col-
ored people, has offered a resolu-
tion in the School Board providing
for the expulsion from white
schools all therein that may be
found at all tainted with Negro
blood, however white they may
seem to be. From this out our
people should leave him severely
alone and not give him another
case. Expel your practice from
him.

*Bishop Turner Wroth.

ATLANTA, Ga., Feb. 26, '92.
Editor Southwestern:

In your issue of the 25th inst.,
I notice in a short editorial on the
fourth page, that you say: "Bishop
Turner, who is so anxious for the
Negroes of America to go to Africa,
has returned from his brief mis-
sionary tour over there, but Rev.
Tilman R. Geda, who accompa-
nied him to Africa, and whom the
Bishop left there so jubilant and
hopeful, died Dec. 19th."

I can scarcely believe that a
Christian minister of your broad
and generous views, as manifested
so frequently in your editorials,
would wilfully and with mischiev-
ous intent misrepresent an enemy,
much less an admirer, for I plead
guilty of having admired your edi-
torial astuteness and wisdom on
several occasions. Bishop Turner
has never advocated the Negroes
of America going to Africa, I mean
en masse, as your editorial would
imply. But he has maintained,
and does yet, that the thoughtful,
industrious and self-reliant portion
of our race should turn their atten-
tion to the enlightenment of Africa,
and lay the foundation of a nation
that augurs some future for our
people. For no bow of promise
spans the black man's sky in this,
the meanest country this side of—
hell itself, a nation that God will
blot from the face of the earth at
no distant day, if the attribute of
his justice has not assumed a state
of imbecility. Bishop Turner has
long thought that the Negro was
a man, but since he has visited
Africa and inspected its sea coast
for more than 500 miles with his
own eyes, and has gone 80 miles
back into the interior and mingled
with the so-called heathen African,
and has seen thousands of the
grandest men and women that God
ever made, possessing in many in-
stances a degree of intelligence
that would startle his American
contemners,—he now knows be-
yond doubt or question that the
black man proper is not only the
equal of any other man that
breathes the breath of life, but
that heaven has in store for him,
not only grandeur and immortality,
but the mastership of the world.

Bishop Turner knows that at the
present time Africa does not need
the colored paupers, scoundrels and
dependents of this country; nor
is Africa the most fitting place for
them. But for the sober, industri-
ous, self-reliant, with a few hun-
dred dollars to start upon, Africa
offers to the black man of this
country more than any other por-
tion of the wide world.

If the American Negro, whose
manhood I confess is dwarfed, and
whose intellect in the main has
been thrown out of balance, would
study as hard to adjust himself to
the possibilities that God has put
in his reach, as he does to berate,
contemn, and slander the land of
his ancestors, he would rise into
eminence and write immortality
upon his brow in less than fifteen
years. It is within the power of
the American Negro to meet, orga-
nize and deposit a few hundred
dollars apiece, or even less, and
purchase a few steamships, which
he could do cheaply in Liverpool
or London, and start a line of
steamers between your own New
Orleans and Africa, and operate
with the African merchants and
business men, crossing the ocean
in twelve or fifteen days; and di-
vide wealth with the 165 steam-
ships which England, France, Ger-
many, Spain and Portugal have
hugging the coast of Africa every
day in the year; and the sequel
would be black millionaires both
in America and Africa, and the
American Negro could visit Africa
in ten or twelve days, and the Afri-
can in turn could visit us in this

country in the same length of time.
Thus the bold, the fearless, the
daring, and the manly African
could visit our country and teach
us how to value the worth of our-
selves as we have no conception of
at the present time; and we in
turn could visit Africa and do busi-
ness for a few weeks and return
without a headache, and at the
same time find a field of usefulness
for our educated sons and daugh-
ters, who are graduating from the
colleges yearly, where they could
be teachers, clerks, merchants,
surveyors, doctors, lawyers, judges,
governors, presidents, ministers,
bishops, and anything in the provi-
dence of human endeavor. For
there is no such field open to us
here. Hence, thousands of our
young graduates, for the want of
employment in harmony with their
culture, go to degradation and in
many instances to infamy. There
is no more hope for the black man
in this country than there is for a
frog in a snake den.

Bishop Turner never knew how
a white man felt in this country
until he went to Africa. There is
not a colored man in this nation
that feels himself a man twenty-
four hours at a time. He is in
perpetual expectancy of a snub, a
slight, cold shoulder, curse, kick,
arrest, prison, cruel sentence from
some judge, or a bullet through
his head or heart.

Every daily paper the black man
of this nation pays his money for
and reads, insults him. Every
time you set foot upon a steamboat
on your own great Mississippi
river, your degradation is pro-
claimed. But why attempt to
enumerate the evils confronting
our existence, peace and happi-
ness? Every black man that has
the sense of a monkey knows them
by heart. And then to think that
a race occupying such an ignoble
status would attempt to berate and
vilify the grandest continent upon
which the sun of heaven shines.
For America is a baby in swad-
dling clothes compared to the nat-
ural resources of Africa and the
mighty possibilities that await a
little effort.

You refer to Elder Geda's death
in such terms as to cover it with a
refrain of horror, as though it was
such an awful calamity that every-
body had better stand in dread.
Bishop Turner loved Elder Geda—
he knew his worth—he was a good
man—a sweet singer—a powerful
gospel preacher, and entered upon
his new work as you say, "jubilant
and hopeful." But what if Elder
Geda did die? Suppose forty
Bishop Turners had died? Would
that justify ten millions of us in
folding our arms and hugging de-
gradation to our bosoms and ceas-
ing all effort? The question an-
swers itself. I think it was in 1853
when I first visited New Orleans,
the yellow fever was raging and I
saw living men sitting down play-
ing cards on the breast of a man
who had but a short time before
died with the yellow fever. It
horror froze every fiber of my be-
ing. But did I stop visiting New
Orleans by reason of that repul-
sive sight? No, but I have been
there twenty times since. The
death of Elder Geda should inspire
a thousand other ministers of the
Gospel to buckle on the Gospel
harness and rush to fill up the gap.
Elder Geda, good man as he was,
refused to take any medicine. He
would not take enough to cleanse
the bile from his system; he defied
the advice of every man and
woman when they would tell him
what was necessary for his health
if he intended to remain upon the
African Coast. Persons back in
the country, where the land was
high, the water and atmosphere
pure, begged him to stop up there
and rest for a time, if he would not
take any medicine; but he declined

the proffer. The consequence was
that when sickness came it was
fatal. Now, must everybody go to
Africa and be equally oblivious to
wise counsel because Bro. Geda
chose to be? The logic of the for-
mer presupposes the logic of the
latter. Your parity of reasoning
would imply (if I am not misrep-
resenting you; beg pardon if I am)
that because holy men have been
burned and murdered in the most
cruel manner for the sake of the
Gospel, we must all stop preaching
and endeavoring to serve God, and
make the best terms possible with
satan. I cannot believe that you
intend to assume any such posi-
tion; but your editorial would un-
questionably bear such construc-
tion. Yours for God, Africa and
the race,
H. M. TURNER.

[Publication was delayed by edi-
tor's absence, visiting the conferences.
—Ed.]

BISHOP TURNER'S FOLLY.

Persuading Our People Out of the Frying Pan Into the Fire.

A pathetic spectacle was presen-
ted last Sunday morning when a
band of two hundred homeless,
houseless Negroes from the far
West were seen wandering about
our streets, knowing not where to
go nor upon whom to call for aid.
Through the representations of a
colonization society, they had been
led to sell their little all in the In-
dian Territory, and come on here
with the aim of taking a ship for
Liberia, where they hoped to find
the promised land flowing with milk
and honey. On the contrary, no
Moses, in the form of an agent of
the society was here to meet them,
and they found themselves adrift
in a strange city, men, women and
children, tired and hungry and dis-
couraged, without knowing where
to go for food or shelter. After
wandering about the streets for a
time, they were at last taken into
a mission; and one or two of the
city lodging houses were opened to
them, where they were provided
with food and shelter. But up to
this time they have remained hud-
dled together like dazed children,
not knowing what to do nor to
whom to appeal.—New York Let-
ter in The Christian Register,
(white).

Anent of the above deplorable
and regretful incident, the New
York Age has this to say in its
last issue:

The seed sown by Dr. Edward
W. Blyden, Bishop Henry M. Tur-
ner and other agents of the Ameri-
can Colonization Society, is coming
to the fruitage; and these agents
of calamity and disappointment
ought to get a barrel of fun out of
a condition of affairs which has
brought all sorts of misery to the
people who have followed their
advice and now find themselves
stranded in a strange city among
strangers, and who are uncertain
of their future movements.

The seed sown in the rank
ground of ignorance and suscepti-
bility, has in deed come to a flower,
and instead of the Age's ironical
declaration that the "agents" of
the same Bishop Turner and Dr.
Edward W. Blyden ought to de-
rive "a barrel of fun" from a con-
templation of the situation; they
ought really array themselves in a
sack-cloth and ashes, especially
Bishop Turner, providing that, as
The Age makes implication he has
acted, throughout this whole un-
fortunate matter, not from the un-
assailable motives of conscientious
belief, and a sense of christian du-
ty to his people, but as the "agent"
of a white man's corporation, the
American Colonization Society that
for the past fifty years has thrived
more or less on the gullibility of
simple-minded, irresponsible Ne-
groes.

This man Blyden, although a
person of attainments, and a schol-
ar, as Negro scholars go, is a for-
eigner to commence with, either a
native or adopted son of the Libe-
rian wilds, and if he was not a
"crank" on Afriphobia, that sin-
gle fact alone would account for
his relation to the Liberian folly.

But in Bishop Turner's case, no
such extenuating facts exists or
can be urged and as we have sug-
gested above, unless it finally ap-
pears, which, not so much for his
sake as for the great connection
that has honored him with its
chiefest distinction, we hope it may,
that his criminal folly was the re-
sult of earnest reflection and sin-
cere christian belief and solici-
tation for the future of his race, no
reprehension of his conduct can be
too severe, and the action of his
church should be swift and con-
dign.—Freeman.

The Colored People of New York De-
nounce the African Colonization So-
ciety and its Paid Emissaries as Un-
mitigated Frauds.

A mass meeting of colored citi-
zens called in New York by Dr. W.
B. Derrick, Rev. Theodore Gould,
Rev. J. R. B. Smith, T. Thomas
Fortune, T. McCant Steward Esq.,
and other leading citizens of New
York, March, 3, adopted the fol-
lowing:

BRETHREN—On Sunday of the
current week a large number of
Afro-Americans reached New
York from Arkansas, and were re-
enforced later by others, who have
been induced to come here with
the expectation of finding free
transportation to Liberia or the
West Coast of Africa. They were
without means to purchase passage
to Africa, or to bear the burden of
living in this city. We are inform-
ed that a large number of others
are on the way or preparing to
start for New York. They have
evidently been imposed upon by
some one.

The Afro-Americans of New
York, in mass meeting assembled,
regret the condition in which these
people find themselves in New
York, and do appeal to the public
to contribute the necessary money
to enable their return to the South.
Afro-Americans of the south are
informed that there are no means
of communication between New
York and Africa, and they are
earnestly requested not to come
here with that understanding. By
disregarding this request they will
only subject themselves to disap-
pointment and suffering. They
should secure their passage before
they start for New York.

We believe that, under all cir-
cumstances, our people make a
mistake in going to Africa, and we
denounce the entire African coloni-
zation scheme as a fraud, and those
connected with it as ignorant or ma-
licious disturbers of public peace and
good understanding.

While we know that the condi-
tions in the southern states are de-
plorable from every point of view,
and are intensified by separate car
laws, lynch law, incineration of
members of the race and other evils,
we are still of the opinion that all of
these are easier to be borne than
those to be confronted in an unde-
veloped country like Africa.
While we all condemn the condi-
tion that confronts us, especially
the car system and lynch law infa-
my, as unjust and entirely indefen-
sible in law or reason, provoking
race friction and contention, we
counsel that it is dangerous to fly
from evils that we know of, to
evils that we know not of.

While we unreservedly denounce
the American Colonization society
and its outrageous aims and meth-
ods, we also appeal to the right
conscience of the nation in behalf of
outraged humanity in the persons
of Afro-Americans compelled to

leave their homes and to sacrifice
their all, in hopes of finding in
an alien country the rights and
privileges denied them at home.

"We denounced the entire Afri-
can colonization scheme as a fraud
and those connected with it, as ig-
norant or malicious disturbers of
the public peace and good under-
standing," this says the Freeman,
"ought to censure Bishop Turner to
do his war paint, or tack his tail
like a cur between his theological
legs. Which will he do?"

The Colonization Society and Bishop
Turner denounced

They had sold all the little they
had accumulated, and made their
way to New York, believing that if
they could reach that city the Col-
onization Society would care for
them and send them to Africa.
Such representations had been
made to them. They raised money
enough to get them to that
city, and there they landed almost
penniless, destitute of information
and of all ideas as to the future,
except that the Colonization Socie-
ty would see to them. Christian
charity came to their relief, and
their immediate wants were sup-
plied.

The great wrong which has been
perpetrated on these ignorant peo-
ple by enticing them away from
their homes can not be exaggerat-
ed. They may have been poor
where they were, and possibly may
have suffered, but their poverty
and sufferings have been increased
ten-fold by this ill-advised move.
Few of them, probably, will reach
Africa, and those who do are in no
condition to take care of them-
selves there. They will be destitute.
Those who go to that land with
any hope of success must have
enough with which to make a start.
And even they, we believe, have a
better chance in this country.—
[Pittsburg Christian Advocate.

It is to be regretted that worthy
people should be led in such fatal
mistakes by persons who ought to
know better. It is a good thing
however that they discovered their
mistakes before they got to Afri-
ca.—[Exchange.

These representations with the
letter written by Bishop Turner
concerning Africa caused the poor
ignorant people to leave their
homes for a land that they know
nothing of. They managed to
reach New York, but soon found
out they had been fooled, and
they are now objects of charity
living upon the generosity and be-
nevolence of the New Yorkers.
Let our people beware of these
sweet talkers, who try to get them
to leave their homes.—[Baptist
Herald.

Bishop Turner advises some
intelligent colored people to go to
Africa, but they must carry money
or else work for 25 cents per day,
as the strong Africans do.—[At-
lanta (Ga.) Times.

It is for Bishop TURNER'S
Church to do its full share towards
the evangelization and redemption
of Africa; it was none of Bishop
Turner's duty as a church to preach
the doctrine as he did before he went
to Africa that the race had no fu-
ture in this country and should pack
up and go to Africa, taking their
religion with them, for the purpose
of founding an empire.

We maintain that the race as a
whole is unprepared to go to Afri-
ca. They are not prepared finan-
cially, intellectually or religiously
to invade a country dominated by
pagan influences, which has no or-
ganized system of government or

[CONTINUED ON PAGE FIVE].

SPECIFIC OXYGEN



Letters from the Districts.

Honoring Their Elder.

The preachers of the St. Louis District, Central Missouri Annual Conference, met in Wesley Chapel, St. Louis, Mo., the 14th inst., and passed the following resolution:

Resolved, That we, the ministers of the St. Louis District, Central Missouri Conference, do hereby return our sincere thanks to our ex-presiding Elder, Rev. John W. Brown, for the Christ like spirit in which he has presided over the St. Louis District for six years, we pledge him and his dear family our prayers, that he may be successful in his new field of labor, and that his reception in the center of our educational work at Sedalia, Mo., may be a grand one.

Signed by W. J. Deboe, M. M. Smith, J. W. Payne, E. P. Geiger, B. McCain, D. Payton, F. H. Small.

Huntsville District, Texas Conference.

F. PARKER, P. E.

Having finished up my first round, I am pleased to say something of our willing workers.

Corrigan Circuit.—Under Bro. Fletcher, makes a prosperous beginning. The members are thankful for their handsome new church house at Corrigan. The trustees are planning to have it dedicated soon.

Huntsville.—Bro. Duncan has set in to accomplish a good year's work. His class and prayer meetings are better. The conference brethren all met me and received their apportionments in a pleasing manner to raise the last time. His Sunday schools are advancing in interest.

Huntsville Circuit.—Bro. Henry Dickson is successfully making his third round. A good frame church has been built at one of his points since conference.

Dodge Circuit.—Notwithstanding the rain met me here coming down in torrents, the brethren turned out and made splendid reports. The work of this conference was done with pleasure. The brethren pledged themselves to do a better year's work for their church, with Rev. O. J. Hogan as pastor.

Willis Circuit.—Brother Orris boasts over a membership of 300, to say nothing of the many sinner friends attendant in his congregation, but sighs because he can be hind last year. Give us more cash subscribers to the SOUTHWESTERN and your apportionments all raised and you will be counted ONE. You have a large and good field for doing many bright deeds for your people.

Montgomery and Conroe.—Bro. L. Felder has learned to strike the iron while it is hot, and is succeeding in welding things together strong and well for his church. His members are proud of him.

Spring Circuit.—The members here thank their church for Bro. R. J. Campbell's services this year. Now is your time, Rev. Campbell, to make for yourself a great name in Israel. Build up your church and save sinners while there is love and accord among you.

Lovely Circuit.—I met Bro. M. Q. A. Fuller making his way in a most pleasing manner to the hearts of a strong and reliable membership. The members are joyful over their new pastor. Bro. Fuller had about accomplished all that was possible for him this quarter. I regretted very much to find his wife down with la grippe, but left her improving.

Crockett Circuit.—This is a newly organized circuit with a good outlook. Crockett is a town of 1500 or

2000 inhabitants, with no congregation of our church. We have here a few faithful members. We have \$25 in the treasury to buy church property. A very desirable site has been agreed on by the trustees. We are encouraged and believe that much good work will be done here this year by our worthy young brother, E. Holliday, pastor in charge.

Prairie Plains Circuit.—With Bro. T. Scott as pastor, it is a circuit of large influence and abundant in good works. I am impressed that Bro. Scott will be making full reports all the year.

Colmesneil and Woodville.—Under Bro. J. D. Gibson they have made advancements. Trustees have lately set in glass windows and neatly ceiled their church overhead. The general growth of this work is encouraging.

Livingston Circuit.—This circuit is progressing. The temporal spirit is excellent, as I was successful in taking a liberal subscription to continue the work on their new frame church.

Cold Springs Circuit.—Here Bro. Grant holds on tenaciously. He carries one of the largest congregations on the district, and his members all love him. He is surrounded with a large number of willing workers. Prof. D. S. Wheatley superintends his Sunday school at Camilla Hill, which is well up in faithful labor. The members are planning to build a new church, 30x50 feet, and will begin it as soon as they can agree on a site. He can get a reliable subscription of \$800 or \$1000 from among his members and friends for building purposes. I am glad when it comes my time to visit Bro. Grant and his members.

Town Bluff and Newton Circuits are succeeding under Bros. Tobias Ward and P. A. Dismuke. As our district is being built up with better churches, let all our pastors see that they are properly insured in good companies. Set in for a revival of religion in all our works; be not contented with-out it. I am pleased to note that most of my preachers were able to report some of their benevolent moneys raised at their first quarter, some additions to the church, and some cash subscribers to the SOUTHWESTERN. My object was to average ten subscribers from each appointment this quarter. Look over your records, brother preachers, and see how well you have come to the mark, and if you find yourself behind, repeat your efforts at once.

Rev. Dr. P. A. Cool, president of Wiley University, Marshall, Tex., is solid for a central college building, and we must do our best to raise \$450 for this purpose. I trust you have rallied your congregations, and raised your part and sent it on to him, and are ready for roll call, May 25th. Are you ready? If not, get ready by that date. Don't fail to have regular meetings of the W. H. M. Society. The farmers everywhere, with a few exceptions, among our people seem to have almost gone wild over giving mortgages on every cow, horse, hog, wagon and growing crop which they possess. The mortgage system is a bad one and should be done away with, and better living all around would be the result. I am impressed that if the farmers could see the importance of planting less cotton and diversifying their crops, that the outcome would be wonderful to them after a few years. Explain these evils fully as you go.

It is not theory but fact—that Hood's Sarsaparilla makes the weak strong. A fair trial will convince you of its merit.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

N. H. Speight, Anniston, Ala. We are in absolute need of a church in this great central city. We must have one this year. We are hard at work for it. We have

here a lovely membership, yet small. They are loyal Methodists and love the old church. So far as building is concerned, we are far behind all the colored churches. Our people are doing what they can. I appeal to the Central Alabama Conference for help. I shall visit many places in the conference to secure aid for our work during the months of April and May. I trust to find ready friends and pastors wherever I go, to respond to the cause of Anniston. I ask each of the brethren of the Birmingham District to subscribe \$1 for Anniston, and bring or send the same to the district conference by the pastor or our much beloved Presiding Elder. Friends of our Methodism, North or South, that can help, please do so.

J. K. Comfort, Brandon, Miss.

Our church is moving on nicely. We have built a parsonage near the church, and I have moved in it. Seven have joined the church since conference. The friends gave me a grand surprise party, for which we return many thanks, and ask them to come again.

W. N. G. Lipscomb, Meadville, Miss.

My first quarterly conference convened March 8, 9. Reports showed that the work was progressing. The Elder preached on Wednesday night to a crowded house. One was received in the church. The members and friends gave me a surprise party Saturday, March 9, bringing with them an abundance of things. God bless the dear friends and send them again.

Wm. Campbell, Starkville, Miss.

My first quarterly conference convened March 6, 7, in Blair's M. E. Church, Rev. P. O. Jamison presiding. The Elder preached on Sunday and administered the Lord's Supper to a goodly number. At 3 p. m. the Elder preached at Rock Hill. Received 17 in full membership. Collection, \$21.50.

M. A. Hobson, Hickory, Miss.

My first quarterly conference was held March 10, Rev. J. M. Shumpert, Presiding Elder, in the chair. Reports showed that the work is progressing. The Elder preached a grand sermon at night. The Bishop made no mistake when he let Elder J. M. Shumpert remain on the Meridian district. He did not forget the SOUTHWESTERN and its editor. Collection, \$35.17.

A. D. Payne, Moss Point, Miss.

I have just closed a glorious protracted meeting of two weeks. The Lord was with us. Fourteen were converted and 21 added to the church. I found a very kind hearted people here, and they make myself and family feel pleasant by often bringing to the parsonage hams, sugar, coffee, fish, rice, flour, etc. I am anxious to make this the best year of my ministry.

A. C. Culbreath, Orange, Texas.

We have just closed a successful revival, resulting in the conversion of 25, and 30 additions. Presiding Elder Rev. I. B. Scott held our first quarterly conference Feb. 27, 28. We had a grand time. The Elder lectured to the Sunday school at 10 a. m., and preached a glorious sermon to a crowded house at 3 p. m. The Lord's Supper was administered to 45. Rev. H. W. Wilson preached a grand sermon at 8 p. m. Collection, \$21.

Matthew Holman, St. Mary, Ga.

I arrived here Feb. 12, and found a grand church and a well trained membership of 46. We have a fine Sunday school, numbering 35. The members and friends gave me a surprise party March 5, bringing with them all that heart could wish. We pray for God's blessing upon them. I am doing all I can for the SOUTHWESTERN.

I. C. Rucker, Ocean Springs, Miss.

This is my second year on this charge. I was warmly greeted by the people on my return. We are now preparing to improve the church. The first Sunday in April is appointed for rally day, when we expect to raise at least \$50. Our first quarterly conference was held at Biloxi, March 16. Reports



After a Cold—WHAT?

Almost any ill that flesh is heir to, like the wooden horse before ancient Troy, the cold conceals an enemy. People in delicate health soon learn to measure the menace of a cold. They have no reserve of strength to put it on when once it has obtained entrance. Here is where and how our COMPOUND OXYGEN has been a life saver for thousands. Not pill or powder to whip and spur a weak system, but better air—richer air—magnetized air—going directly to the needy spot, and doing with increased effectiveness the same office which common air does for us every moment of our lives.

Is this common sense? Yes; and more, it is common history. Our OXYGEN (not that of one "just as good," or "entirely different" parasites) cures a cold in the rational way, and exempts a person almost entirely from liability to take others. We will prove it by one or one thousand as you may require. Send your address.

DRS. STARKEY & PALEN, 1529 Arch St., PHILADELPHIA.

showed the work to be in a progressive form. The people will never forget the sermon preached by Elder Oramp.

P. L. Jackson, Greenville, Texas.

We are in our new church at last. When we came here we found four members, and nowhere to worship God. The good old Church Extension gave us \$100. We preached our first sermon March 6, and on Tuesday night we had our class meeting. The church was crowded. The name of our church is Warren Chapel, in honor of Bishop Warren. We hope the Bishop will give us the bible.

J. C. Hibbler, Canton, Miss.

I received my appointment Jan. 12, and went to my work Jan. 13. I was cordially received by the church. A few days afterwards there was a storm in the midst of a calm, which was quite refreshing. After several exhortations, I announced to the people that I felt the spirit of revival in my heart, and I must have a revival now. There was some difference in my official board because of the departure from the accustomed time of holding revival, as though the Lord had some particular time or season to save souls. But as they had declared themselves to be loyal Methodists—which they are—they fell in line with the pastor. After a week's drill in prayer meeting, meeting of testimony, we opened fire on the army of the wicked, and captured 46, who joined the army of the living God. Our first quarter was held March 4. Elder J. Campbell was with us. It was a pleasant time. Our church is in a good condition, both spiritually and financially. We are to shunt for the next six months, take up our benevolences, get subscribers for the SOUTHWESTERN, then have another revival and close the year with a hallelujah.

R. Hays, Kosciusko, Miss.

Our first quarterly conference convened Feb. 21, Rev. W. McDonald presiding. This is a very poor charge, but we are starting out to do the best we can.

W. Brooks, Lockesburg, Ark.

Our first quarterly conference was held at Holly Sprange, Mar. 5, 6, Rev. J. Phillips presiding. He preached four grand sermons. Four were received in the church. The people are poor here, but are willing to do all they can for the paper.

Ruben Turner, Pine and Beach Grove Circuit, La.

Our quarterly conference was held March 10, Rev. J. F. Marshall presiding. Rev. C. O. Wright was with him and preached a grand sermon. We had a grand time. Raphael Beaver, Jefferson, Tex.

I went to my work the first Sunday after the conference. I found a small crowd at every church. I preached as though the house was full. That little handful has been increasing every Sunday, and now I have a respectable congregation. Our first quarterly conference was held March 5. Nearly every member was present with his 25 cents. We paid the Presiding Elder in full, and raised \$7.30 to buy a circuit horse. Total collection, \$23.55.

Our assessment for Presiding Elder this year is \$65. The Elder says we beat any quarter he has held since the annual conference.

E. Holiday, Crockett, Texas.

Our first quarterly conference was held Feb. 1, Rev. F. Parker

presiding. We had a grand time.

Rev. N. N. Norris, our pastor at Alexander, N. C., says that many of his people who would gladly attend the services on his circuit are too poor to clothe themselves. He requests liberal hearted friends whose closets are full of clothes, that they neither need nor use, to send them to him, and he will utilize them in relieving the distressing necessity in that direction on his work.

The members and friends of St. Paul M. E. Church, Versailles, Mo., gave Rev. W. J. Deboe and wife a grand surprise reception on their return from conference.

W. R. Butler, of Baton Rouge, La., returns thanks to Mrs. Jennie E. Gilbert, Maria Andrews, Ella Bernard, Hettie Murry, Elenora Barrow, Harriet Windfield, and Miss Alice Thomas, for a donation of \$30. And to Mrs. Clara E. Jones and committee for a \$10 pair of pants. No wonder Bro. Butler is so joyful, he has such an appreciative people.

J. A. C. Wade has written very commendatory words of the school taught by Profs. Morel and Porch at McMinnville, Tenn.

Rev. E. B. Richards, pastor at Winsted, writes in very flattering terms of Sunday School Agent Rev. E. Lyon's visit to that place.

M. Cooper, of Chunkey Circuit, Miss., is thankful for 17 accessions this year.

"I have found out a gift for my fair." Naturally it may be supposed it is a flower for her hair, a diamond for her finger, or a box of candy, but it is far better than these. It is a bottle of that famous Salvation Oil to cure her neuralgia, pretty dear.

In all divine works the smallest beginnings lead assuredly to some result; and the remark in spiritual matters that "the kingdom of God cometh without observation" is also found to be true in every work of Divine providence; so that everything glides quietly on without confusion or noise, and the matter is achieved before men either think or perceive that it is commenced.

One of my children having had a severe case of whooping cough, I was induced to try Dr. Bull's Cough Syrup, the child was entirely cured by the use of two bottles. In view of the above, I deem it a pleasure to forward this testimonial of its efficacy.

JAMES BUCKLEY, 1936 Lombard St., Philadelphia, Pa.

Letters from the Laity.

Clara Darn, Luling, Texas.

Rev. W. H. Stevens, our pastor, came to us soon after conference. We all were glad to welcome him, and turned out in a grand storm party, with music and hymns of praise, and left his table loaded with good things. Soon after this we had a leap year entertainment, and cleared \$43.75, with which we expect to repaint our church.

S. Anderson, Aberdeen, Miss.

Many thanks to the Lord and Bishop Merrell for sending our pastor back. Our Sunday school is moving on nicely. Bro. L. J. Terrell is a good adviser in Sunday school and an able preacher.

J. B. Burrell, Marthaville, La.

Our Presiding Elder, Rev. S. Duncan, held our first quarterly conference Feb. 27. All were pleased to meet him. Our pastor, Rev. J. H. Pierre, is beloved by all his people. Conference will convene here August 18. We will be glad to have you with us then.

James Kelly, Rouse, Col., writes in glowing terms of the successful labors of Rev. James Moore, formerly of Texas, in that section of country. He is commanding large congregations of both races, and is doing much good.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the receipt free of charge.

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SUNDAY SCHOOL AGENT.—Rev. Ernest Lyon, A. M., 100 Constantine st., New Orleans.

ST. CHARLES.—Rev. CHURCH—2nd night, 5, Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Tuesday at 7:30 p. m.

BOYNTON M. E. CHURCH.—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 11 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 8 p. m.; class meeting Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 11 a. m.; preaching 11 a. m., 3 and 7 p. m.; Sabbath-school 1 p. m.; class meetings Thursday evening.

CUSHMAN CHAPEL.—on Carrollton avenue—Rev. M. E. Franklin, pastor. Public worship, Sabbath at 11 a. m., 3 and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH.—corner of First and Bayou St. Rev. T. G. Montgomery, pastor. Sabbath: 5 a. m., prayer meeting, 7 a. m., and 7 p. m.; communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAVEN CHAPEL.—Jefferson street, Carrollton, La. Rev. W. S. Harrison, pastor. Sabbath services at 11 a. m., 3 and 7 p. m.; Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAFAYETTE CHURCH.—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.; Wednesday night class meeting; preaching Wednesday evening at 7 p. m.

MT. ZION M. E. CHURCH.—Rev. F. T. Chiles, pastor. Regular services 11 a. m., 3 and 7 p. m.; prayer meeting Sunday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL.—Washington street, Rev. W. E. Foster, pastor. Sabbath services: preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.

NASHUA CHAPEL.—Union street, corner of Claiborne; Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH.—Perdido street between Johnson and Adams streets, Rev. Binton Evans, pastor. Sunday services: preaching at 11 a. m., 3 and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching, Wednesday, 7 p. m.; 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH.—Vernon street, Algiers, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL.—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m., every Sunday.

SIXTH STREET CHURCH.—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH.—Post st. nr. Rampart, Samuel Davage, pastor. Sunday services: preaching at 11 a. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m.; preaching, 8 a. m., 11 a. m., 3 and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night; sacrament second Sunday night in each month.

WESLEY CHAPEL.—Liberty street, between Perdido and Foydras; Rev. T. J. Johnson, pastor; residence, 209 Liberty street. Sunday services at 6 a. m.; prayer meeting; preaching 11 a. m., 3 and 7:30 p. m.; class Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL.—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: preaching at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Prayer meeting Wednesday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH.—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. Sunday-school at 9 a. m.; Prayer meeting Wednesday evening at 8 p. m.

SECOND GERMAN M. E. CHURCH.—Eight Street, Rev. Charles Senkler, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH.—North Rampart street. Services every Sunday.

Plan of Episcopal Visitation, Spring Conferences, 1932.

[CHRONOLOGICAL.]

Conference and Place.	Time	Bishop.
Baltimore, Md.	Mar. 2.	Post
Kansas, Kansas City, Kan.	2.	Warren
Virginia, Falls Church, Va.	2.	Waller
Missouri, Chillicothe, Mo.	2.	Newman
South Kansas, Ottawa, Kan.	2.	Warren
Washington, La. Church, La.	2.	Hirst
Philadelphia, Philadelphia, Pa.	2.	Walden
Central Missouri, St. Louis, Mo.	9.	Newman
Wilmington, Wilmington, Del.	16.	Andrews
South West Kansas, Concord, Kan.	16.	Warren
New Jersey, New Brunswick, N.J.	16.	Vincent
St. Louis, Carthage, Mo.	16.	Newman
Central Pennsylvania, York, Pa.	9.	Andrews
North West Kansas, Concord, Kan.	16.	Warren
Lexington, Indianapolis, Ind.	23.	Walden
Delaware, Salisbury, Md.	23.	Vincent
Wyoming, Wilkes-Barre, Pa.	23.	Goodell
Newark, Morristown, N.J.	30.	Bowman
New York, New York, N.Y.	30.	Foss
North Indiana, Anderson, Ind.	30.	Flitcraft
New York East, Brooklyn, N.Y.	30.	Goodell
N. Engl. St. N. Bedford, Mass.	6.	Foss
New England, Boston, Mass.	6.	Hirst
Maine, Bangor, Me.	13.	Foss
East German, Brooklyn, N.Y.	6.	Gerald
North New York, Utica, N.Y.	13.	Bowman
Troy, Plattsburg, N.Y.	13.	Foss
Vermont, Montpelier, Vt.	13.	Foss
New Hampshire, Dover, N.H.	13.	Hirst
East Maine.	20.	Goodell

FOREIGN CONFERENCES.

North India, Calcutta, India.	14.	Fowler
Mexico, Puebla, Mexico.	14.	Fowler
Bengal, Calcutta, India.	14.	Thoburn
Africa, Capetown, Liberia.	20.	Taylor
West China, Kiating, China.	20.	Taylor
Malaya, Singapore.	Feb. 11.	Thoburn
Cent. China, Nanking, China.	Mar. 23.	Thoburn
North China, Peking, China.	July 6.	Thoburn
Korea, Seoul, Korea.	June 7.	Thoburn
Switzerland, Lausanne, Switzerland.	23.	Joyce
Germany, Frankfurt, Germany.	30.	Joyce
Japan, Tokyo, Japan.	July 6.	Joyce
Denmark, Copenhagen, Den.	14.	Joyce
Norway, Drammen, Norway.	28.	Joyce
Sweden, Goteborg, Sweden.	28.	Joyce
Bulgaria, Missoula, Bulgaria.	Sept. 1.	Joyce
Italy, Palermo or Terzi, Italy.	Oct. 6.	Joyce

By order and in behalf of the Board of Bishops, EDWARD G. ANDREWS, Secretary.

CINCINNATI, O., November 3, 1891.

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Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	238,658
Woman's Home Missionary Society	86,000

Methodist Conference in Africa.

Here is Bishop William Taylor's latest letter, from advanced sheets of African News:

"The African Conference met at Careyburg, January 20. No deaths of members of the Conference during the past year; nor of our missionaries, except that of our dear old captain, Borella. We had an unusually large attendance of our lay people; preaching at early morn and night of each day; church thronged at all the services, and a deep, joyous life pervaded the assemblies all through. The testimonies, about a hundred at love feast, were short, clear, and emphatic, and altogether we had a harmonious, profitable session.

"We got to the seat of Conference by a small boat twenty-three miles up Saint Paul's river to White Plains; thence fifteen miles on foot to Careyburg, the most easterly Liberian town on that parallel, situated on a high ridge, bounded north and south by very steep sides and deep hollows. Most of the country round about, and on both sides of the path out from Saint Paul's river is covered with orchards of trees, now in full fruit, in appearance like red cherries, each cherry containing two grains of coffee. Properly cleaned it is the 'best coffee in the world,' and a special boon to Liberia. The Liberian seed has been introduced into fifteen different coffee growing countries, in all of which it produces well, but inferior to its native flavor.

"A new industry has sprung up during the year 1891, which is now absorbing the attention of many thousands, comprising all classes of this coast. The product is called 'bamboo fibre,' but is really from a species of the palm, and known by the name of 'piassava.' The fibre is very coarse and as tough as rattan, and is used in the manufacture of scrubbing brushes, brooms, and chair bottoms. It abounds in African woods, and though often difficult of access, is easily prepared for the market, and is quoted in Europe at £70 per ton.

"Our missionaries are all well, and the spiritual work on this coast more hopeful than ever before. I am in perfect health."

Something of the way in which our denomination takes possession of a new field and captures it, is witnessed in the history of Oklahoma. Bishop Newman has recently held a Conference in Oklahoma city, which had a membership of nearly one hundred ministers. Ten thousand members were added to our church in that region in September and October alone.

General Church News.

Religious Beliefs of Africa.

Any attempt at an estimate of the number of adherents to various forms of belief in Africa cannot approximate the real facts, yet a list given in the *Missionary Echo* is of interest. It estimates that there are in Africa about 3,500,000 Christians nearly one-half of whom are Copts and Abyssinians, one quarter Roman Catholics and one-quarter Protestants. There are about 250,000 Hindus, principally on the East coast. The Mohammedans number about 50,000,000 and the Pagans about 180,000,000. Few Africans worship the one Supreme

Being, whom many of them believe to exist, thinking that He does not intermeddle with the affairs of men. They worship rather spirits or demons, believing they are surrounded by vast numbers of such agencies whose influence is for evil. Witchcraft is the outcome of this belief. There is very little idolatry in Africa such as is to be found in India, although hideous idols are common among the West African negroes. Fetish worship is almost universal. "A fetish is a charm; and almost any object—a tree, a stick, a stone, a shell, a plant, a limb of an animal, a vessel filled with some strange compound—in fact, anything whatever—may have power imparted to it by certain medicine men—power to preserve the owner or bearer from danger, or power to injure his enemies."

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, March 31, 1892. Theophilus A. Bronner, Esq., Vice-President, in the chair. The decease of the Hon. David Clouston, Judge of the Supreme Court of Alabama, and one of the Vice-Presidents of the Society, was announced, and a Committee was appointed to prepare at Memorial Minute to be presented at the next meeting of the Board.

The religious exercises were conducted by the Rev. Walter R. Long, formerly of West Virginia. Grants of books were made, to the value of about \$2,956, including consignments to the Society's Agents in Cuba, Brazil, and Mexico.

The issue from the Bible House during the month of February were 68,727 volumes; issue since April, 1st, 1890, \$53, 068 volumes.

There are thirty colored men in the ordained ministry of the Protestant Episcopal Church of America. One of the churches of Philadelphia is nearly a century old. The rector of St. Luke's Church, Washington, D. C., Dr. Alexander Crammel, has been honored with a degree from the University of Oxford, and is a learned and eloquent man.

The secretary of the committee of the Southern Presbyterian Church, which has charge of the work of evangelization among the colored people, reports that it is steadily advancing, and that loud calls for encouragement come every month. A few weeks since an independent presbytery was formed in Memphis, Tenn., with three ministers and five churches, having 279 members. It has been suggested that the three presbyteries in Mississippi, Central Alabama and Texas, being in contiguous States, might be organized into an independent synod, and this will undoubtedly be done during the present year, thus insuring the complete establishment in the near future of the African Presbyterian Church in this country.

The President has issued a proclamation declaring that a reciprocity treaty with Nicaragua will go into effect after April, 15th, and giving a list of the articles which will be allowed to pass free into that country.

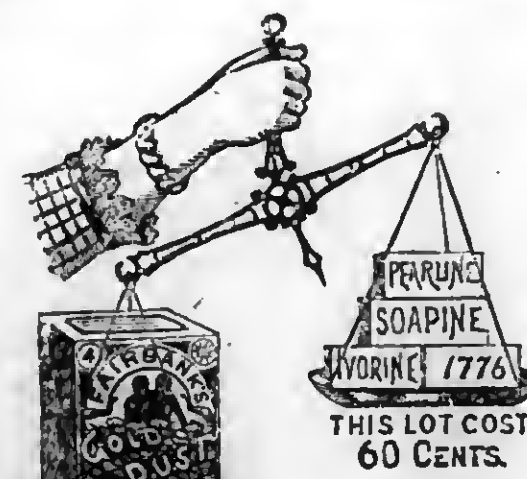
Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

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General News Items.

Savannah has four colored physicians and one lawyer.

Savannah, Ga., has in its mail service three Afro-Americans.

Wm Johnson, of Dennison, Texas, owns a brick yard, two teams, twenty houses and two farms.

Rev. Joseph J. Chesser, a Baptist preacher, has been elected President of the Republic of Liberia. The average colored Baptist preacher is a politician the world over.

Prince Besalow, son of the African king of Bendor, is a member of the Freshman class of Williams College, Massachusetts.

Frank Levi Trimble will graduate from Brown University in June and be the first of his race to obtain a diploma from that ancient institution.

In the coming national election five different parties will be in the field, to wit: Republican, Democratic, Prohibitionist, Greenback and Alliance.

Civil Service Commissioners Lyman and Roosevelt will be here, it is authoritatively said, at the end of the month, to investigate violations of the civil service law by Warmoth and his pals.

Regulators shot and killed Emile Semaire, a Negro, near Paul Declouet's plantation, in Lafayette parish, La., March 11.

The Haytian Government has appointed Hon. Frederik Douglass one of its commissioners to the World's Columbian Exposition. This is a great compliment which effectually dispels the report that Mr. Douglass was *persona non grata* to the Haytian Republic. Charles Preston, son of the ex-Haytian minister to this country, is Mr. Douglass' colleague.

Mart Reddock, a young Mississippian of Ellisville, of good family, who has recently joined the Republican party and has been made a United States deputy marshal, was, a few Sundays ago, whipped and beaten by the young Democrats of his community for his change of political faith. This is a free country!

Notwithstanding the recommendation of the Governor of Virginia in favor of the passage of a "jim crow" car law in that state, the Democratic legislative canons has defeated the measure by an overwhelming majority.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75 cents.

Lieut. Frederick Schwatka, the noted explorer of frozen Siberia, is writing a series of very interesting letters for the New York Ledger, the first of which appeared March 19. The letters describe his strange experiences and remarkable discoveries in the remote and wild depths of Alaska, while conducting the New York Ledger Alaskan Expedition. The letters are illustrated from photographs.

No Sane Woman

would pay 12 cents a pound for Powdered Soap when she could buy it in bars for 6 cents, though every woman knows that Powdered soap is handier and better than soap in bars or cakes. But when a woman can buy Powdered soap for the SAME PRICE as bar soap, of course she takes the Powdered soap for it does 1/2 her work and the other 1/2 is no work at all.

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Books and Current Literature.

The Treasury for Pastor and People for March is on our table. It contains many articles of sterling worth and of present as well as of permanent interest. To preachers, students and others this magazine is invaluable. The three following articles are of inestimable value—one by Prof. W. H. Green on the Anti-Biblical Phase of Higher Criticism; a sermon by Dr. Day on Preaching to Great Cities, and a paper by President Andrews on The Moral and Religious Value of Higher Education.

Yearly, \$2 50; clergymen, \$2; single copies, 25c. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Century will take up the campaign for good roads. The April number is to contain a suggestive article on Our Common Roads, by Isaac B. Potter, editor of "Good Roads" and a practical engineer. The author points out the enormous loss to this country through the present general condition of American roads, a loss which falls not only upon the farmer, but upon city people as well, who are compelled to pay unnecessary prices for having produce brought to them. An American consul in France reports that the road system of that country (the most perfect in the world) "has been of greater value to the country as a means of raising the value of lands, than have the railways." In France every market-cart, with its broad tire, is a road-maker.

There is an interesting group of bright girls at the New England Conservatory of Music, in Boston, who represent the quality of push characteristic of the American girl. There are some thirty-five of these girls, and they are being musically and vocally educated by The Ladies' Home Journal of Philadelphia. Some time ago this magazine offered, as a stimulant to girls to get subscriptions for it, free educations at the Conservatory. They receive the very best of the conservatory affords, the most desirable rooms in the building are theirs, and they have all their wants carefully looked after by a wealthy periodical. Perhaps in no other country on the face of the globe could such a thing be possible. These girls, too, the reporter was told, belong to nice families, but they preferred to earn their own musical education rather than depend on the family purse. Of course, the particular girls are unknown to the scholars at large, and to all intents and purposes they are paying their own way. And they certainly are. It is said that the magazine is also educating a number of other girls at Wellesley, Smith and Vassar Colleges.—Boston Journal.

THE CHILDREN'S health must not be neglected. Cold in the head causes catarrh. Ely's Cream Balm cures it once. It is perfectly safe and is easily applied into the nostrils. The worst cases yielding to it. Price 50c.

One of my children had a very bad discharge from her nose. Two physicians prescribed, but without benefit. We tried Ely's Cream Balm, and, much to our surprise, there was a marked improvement. We continued using the Balm and in a short time the discharge was cured.—O. A. Cary, Corn- ing, N. Y.

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The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAR. 31, 1892.

SPECIAL RALLY.

New Orleans Preachers' Meeting to the Front!

5,000 NEW CASH SUBSCRIBERS!

The New Orleans Preachers' Meeting has set apart next Sunday and Sunday after next as SOUTHWESTERN days, in which they propose to raise 500 new cash subscribers for the balance of this year. Let all our pastors throughout our territory observe the days named, and we will get the 5,000 new cash subscribers which we desire before May 1. We will send the paper the balance of this year for \$1; three months, 50 cts. The General Conference, the presidential campaign, and many other items of interest which will fill our columns, will make the SOUTHWESTERN of special interest to everybody the balance of this year.

If you don't register, you cannot vote.

As many of our brethren as possibly can do so should visit the General Conference at Omaha next May. The instruction and information to be derived from such a visit are worthy of any sacrifice one need make to get there. Our churches and districts would be materially benefited by aiding their pastors and presiding elders to get there and spend if only a few days of the month of May there.

HON. JOHN P. GREEN, the colored senator from Cleveland, Ohio, presided over the deliberations of the Ohio state senate the other day. Several years ago the Hon. B. K. Bruce, senator from Mississippi, presided over the U. S. senate. At the last national Republican convention Hon. John R. Lynch presided as temporary chairman. What's the matter with the church that a colored man, otherwise fitted in every way, cannot preside over her conferences as one of her bishops? Has the church been less successful in producing such worthy characters than the state?

A NOTE from Rev. J. L. Massey, Memphis, Tenn., expressing horror over the lynching, incinerations and other outrages that are daily being perpetrated by white people in the South against our poor helpless people, referring to the Memphis lynching, says: "The three men lynched were among the best men of our race. Satan indeed has been turned loose in our city. Our cry is to the God of Israel who delivered them from bondage of the evil intentions or their enemies. Many of my people who owned homes of their own have bundled up and left, never to return." Sad, sad state of affairs! The question is, how long shall our government, which guards so jealously the lives and liberties of her white citizens in foreign lands, continue to look with indifference upon such shocking inhumanities upon her black defenders in the South? How long, O Lord, how long!

Bishop Turner Nettled.

The attention of our readers is invited to an article by Bishop Turner, in another column, wherein he fairly curses God and man, especially this editor, for referring to him as the "Bishop Turner who is so anxious for the Negroes of this country to go to Africa," and who "has returned from his brief missionary tour over there." He calls us to task because we stated that while he returned, his beloved companion, Rev. T. R. Geda, whom he left there, died in Africa Dec. 19. This bare announcement makes the saintly Bishop fighting mad, and makes him even sacrilegiously insinuate that God's justice may reach "a state of imbecility." We cannot follow him in his reckless fulminations, but we do say, that it is notoriously known that the Bishop has been, for the past fifteen years or more, a most rabid advocate of the wholesale colonization of the Negroes of the United States upon the shores of Africa; and, as such, has all these years been the most outspoken advocate of the American Colonization Society in the South. Indeed he has gone, in his recklessness, so far as to say that if the Congress of the United States could be induced, or rather seduced, to place the necessary capital in his hands, he could take the Negro convicts out of our penitentiaries and establish, through them, a superior civilization in Africa to that which obtains in the United States. Since his return from Africa, however, he seems to be oblivious of those unreasoning and foolish utterances of his, and he now declares that he "never advocated the Negroes of America going to Africa en masse." He claims to have maintained all along "that only the thoughtful, industrious and self-reliant portion of the race" should go. This we are persuaded is a revised standard of qualifications reached by the experience which he reaped while in Africa.

While no one denies the existence of the natural resources of Africa, which abound in such rich profusion, we know that those resources are worthless, without the necessary capital, brains, muscle and moral strength to develop them. Hence it is, that we warn our people, poor, ignorant, and often morally deficient, as they fly from Southern outrage and oppression, against going to that land of undeveloped possibilities, until prepared, in every way, for the undertaking. Going there now, as they are, would simply mean untold hardship and death, in the midst of the most abundant natural provisions.

Against us, and all such as give this word of warning, Bishop Turner fairly foams. He rashly denounces them for not having "the sense of a monkey," and as being "the beraters, contempters and slanderers of the land of their ancestors."

While we hopefully look forward to some day when the Negroes of this country shall engage in steamship lines to Africa and everywhere else, and to their entrance into all branches of business in this and other lands; it serves no good purpose for Bishop Turner, or anybody else, to paint Africa as a furnished paradise, to speak of "steamship lines and millionaires," as if such could be spoken into being by the snapping of one's fingers; and to curse this country and all its people indiscriminately as a set of thieves and cut throats. While there are many very bad people in this country, there are many good ones. While thousands of our soldiers fought and bled and died solely or principally for the salvation of the Union, there were hundreds of thousands of them that fought for the abolition of slavery from a sense of justice and humanity. Those same people are to-day educating and training the preachers, teachers, physicians and leaders for all our people, and for the A. M. E. Church, among them.

The recklessness of the man is shown when he talks of the "immortality" which the race can write

upon its brow "in less than fifteen years," in the attainment of such immense wealth and greatness as he pictures for the American Negro in Africa. Such fantastic pictures may do for the eloquent orator, but will not coincide with the cold facts and logic of events as displayed in the history of nations. The man that would thus mislead the dazed ignorance of his race is no fit leader for them to follow.

Our reference to Elder Geda was meant to be a simple contrast between a faithful missionary, who blew no horns about Africa, but who laid down his life for her redemption, as against Bishop Turner, who, while he was ever anxious to have everybody else go and stay there, boarded a ship for home so soon as his head ached.

Over fifty years ago, the Methodist Episcopal Church sent Melville Cox, her first foreign missionary, as a missionary to Africa. His last message to the church was, "though a thousand fall, don't let Africa be given up." Many have fallen since, white and black, but the old church continues to send her missionaries, and thousands of dollars of missionary money, over there. To-day, Bishop Taylor, and his missionaries, who has less to say than Bishop Turner, has been there now eight years, doing the most heroic service. But according to the spirit manifested in some of Bishop Turner's African letters to the Recorder, we judge he is ready to curse and drive him out of the land, because he is not an African Methodist. We rejoice to know that the A. M. E. Church now proposes to turn her attention to Africa. But the Methodist Episcopal Church has been there for over fifty years.

Referring to Bro. Geda's death, Bishop Turner says: "He refused to take medicine." This, in itself, proves the general unfitness of the average Negro for colonization in Africa. If Bro. Geda was not sufficiently acquainted with natural law to know that he had to obey it, he was not himself fit to teach the people to whom he was sent, and whom he desired so much to evangelize. But enough of this. Read the Bishop's article.

Regulators at Work.

In keeping with the policy of maintaining "white supremacy" by fraud, terrorism and bloodshed, the campaign of bloodshed, preparatory to the election next month, has begun in earnest again in this State. A week or two ago it was in St. Martin parish, near Lafayette, where regulators put in solid work in the murder of the Negro Lemaire, and in the terrorization of that neighborhood. For the past week or more regulators have been shooting in the vicinity, and seeking to intimidate the colored people in the neighborhood of Harvey's Canal, across the river from this city. Last Sunday morning, before day, a crowd of them visited the home of Jack Tillman, an industrious and hard working colored man there. He ran out of his back door to escape them. They discovered him, however, and riddled him with bullets. The program evidently is to wipe out Republican ascendancy in that neighborhood, as has been advised by the Democratic press of this city.

The Jim Crow Car Must Go.

Rev. Sanford Hunt, D. D., our Senior Agent at New York, enclosing his contribution to test the separate car law, says: "In common with the whole church, I have been shocked at the murderous persecutions of your people in the South. The barbarism manifested in the burning of a man in Texas, who had been convicted of no crime, was a crime against humanity itself and the time will come when this act of savage cruelty will recoil upon the heads of those who participated in it."

"I am glad that you propose to test certain rights of the colored people in the courts, and I enclose a mite to assist you in the expenses necessarily involved. I

hope the time will soon come when moral quality will be the only test of manhood."

THE lynching of the colored men taken out of the Memphis, Tenn., jail, the burning of that colored man at Texarkana, Ark., the hanging of that girl at Rayville, La., all done during the last few days, and the constant breaking of jails and interception of sheriff's posses, followed by the brutal murder of defenseless colored citizens, charged or suspected of crime (by unknown parties) have terribly alarmed our people throughout this section. There is, in consequence, a spirit of insecurity and unrest which threatens a general exodus of our people from the South. The American Colonization Society, taking advantage of this unrest, has led many to think of going to Africa. This we consider unwise. Africa is not the place for our poor, ignorant people to go to in their present condition. We advise them to shake the dust from off their feet and leave those localities where their lives are kept in such perpetual danger. Go to the North, the wild West, to Mexico, or to any other place where life, liberty and property have some legal protection thrown around them.

THERE are in the Methodist Episcopal Church more than 15,000 ministers, 14,000 local preachers, 100,000 official members and 300,000 Sunday school officers and teachers. All of these will find the reports of the General Conference proceedings in the "Daily Christian Advocate" of interest and value. After reading the Daily for the month of the session of the Conference, they will not only know more of the great church to which they belong, but they will be more interested in its work and welfare. The paper will cost \$1.25 for the session. It may be ordered through pastors, or subscriptions may be sent to the publishers, Craunston & Stowe, Cincinnati, Chicago, or St. Louis.

THE perpetual lynchings and outrages perpetrated against the colored people of the South are causing many of them to scatter out of this section. A few days ago 1000 Negro laborers left Birmingham, Ala., to go to work on a new branch of the New York Central Railroad, planned to penetrate the Adirondacks. They get \$1.50 a day. From southern Arkansas they are leaving for Oklahoma in such numbers as to alarm the planters. Many of the latter, summoned last week to serve on the jury at Little Rock, were excused from duty to enable them to go home and look after their hands.

THE brief editorial of a few weeks since in regard to gardens has attracted wide attention among our preachers and people. Again, we urge everybody to plant a garden. It is not too late. Every mouthful of food that is raised in the garden means so much the less to buy, and so much money saved in the pocket.

LORD Salisbury has consented to the revival of the *modus vivendi* in connection with the Behring Sea controversy, under certain conditions. This may simplify matters and insure the peace between this country and England, which was threatened last week.

THE Jim Crow car test case in this city is pending before Judge Marr's court. The case will soon reach the State Supreme Court, on its constitutionality. Thence to the U. S. Supreme Court. Continue sending money for the cause. It is needed.

MR. Hearsey, of the States, has written a letter exonerating Hon. A. H. Leonard from the charge that he advised the killing of Republicans through the columns of the Shreveport Times, in 1872-73. He declares that he and Col. A. D. Battle were the authors of those articles, and that Mr. Leonard knew nothing of them and had nothing to do with them.

Political Review.

Hill's Southern tour knocked the bottom out of his presidential pretensions. He overdid the thing; made himself ridiculous, and succeeded in showing himself utterly unfit for the presidency. He has since declared himself out of the race. The Cleveland stock has taken an upward tendency since. The fact that the Democracy can not carry the election without New York, and Hill would not allow that State to be carried for Cleveland in the event of his election, however, assures us that he will not be nominated.

Congress still continues to wrestle with the Bland free silver coinage bill. This will be followed by some tariff reform measure, which will also tend to show how utterly divided the Democratic party is upon every measure, except that of holding office.

As indicated last week, Mills has been unanimously elected U. S. Senator from Texas.

The Democratic party continues hopelessly divided in South Carolina, Alabama and Louisiana. The Tillmanites and anti-Tillmanites, in South Carolina, will each put a full State ticket in the field. In Alabama both factions of the Democratic party will put up State tickets, which will be followed by straight Republican tickets.

In Louisiana, notwithstanding the primary election last week, the probabilities are that there will continue to be two Democratic State tickets, till the general election, April 19, as both the Foster and McEnery factions claim to have carried the election. The result is very close, and the probabilities are that neither side will submit that it is rightfully defeated. The Returning Board of seven will no doubt divide into a three to four report, each of which will claim for its side the election. In the meantime, the Republicans, under the leadership of Mr. Leonard, candidate for Governor, are making a general and vigorous canvass. Ex-Gov. Kellogg is here bending all his energies for the election of the Leonard ticket. If the administration at Washington could be persuaded to order the Custom-house crowd in this city to take down its sideshow of a ticket, nominated in the interest of Democratic ascendancy, the election of the Leonard ticket would be an assured fact, if we could manage to get an honest and peaceful election.

The Foster Democrats of this city have nominated a city ticket with Hon. Jos. A. Shakespeare at its head for Mayor.

Only a very few days remain wherein our people may register. Not knowing how matters may turn, they should by all means register, and put themselves in readiness to vote. It may be that their votes may be counted this time, and their votes might save the State and city from Democratic misrule and from the onlookers of the lottery. By all means, register. No one will be permitted to vote unless registered since January, 1891. It you have moved since you registered, even since that date, you will need to register anew.

City Church Notes.

(Brief items of news from the city churches will be welcome either handed us by pastors or lay men.)

FREE CLINICS FOR THE POOR.

Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. C. Roudanez will continue in charge, assisted by several physicians and surgeons.

President Atwood, of Straight University, kindly remembered us with complimentary tickets to the grand literary and musical entertainment given by the students of that institution last Thursday night. It was given for the benefit of the library fund of the University. It was a real treat.

Personal.

—Father Anthony Ross is at his home in this city, very sick. It is to be hoped that he will rally and be up again in a few days. Let all his spiritual children pray that the Lord may spare him to us for many days.

—Presiding Elder Morgan, of the Paris District, Texas Conference, has appointed Rev. Jas. Epperson supply at Brookston, and Bro. Gillum at Gibson, Texas.

—Rev. A. J. Fletcher, of the Little Rock Conference, who was left without appointment on account of poor health, is now fairly well again. He is anxious to get a good school or some other opening wherein he can be useful and help himself until his return to Meharry next October. He is worthy and well qualified. If in need of his services, write to him at 1109 Cross Street, Little Rock, Ark.

—The political enemies of the Hon. Andrew Hero, Jr., thought they could dislodge him by having an examination of the U. S. Sub-Treasury accounts, but they utterly failed. So thoroughly were Treasurer Hero's honor and business methods vindicated that his enemies have been completely routed and discomfited.

—Hon. E. E. Smith has set sail for Africa in company with the large crowd of colonists who seek "shelter and liberty," as they put it, in the land of their fathers. It is further reported that he will represent the Colonization Society and will remain abroad a period of six months.—Star of Zion.

So it is. The dopes go there to work at 25c. a day, and die of misery on savage shores; while the paid agents of the Colonization Society go only for a few weeks or six months. "What fools we mortals be!"

—We congratulate Dr. J. M. May, of Summit, Miss., upon his happy marriage to Miss Alice Richardson, of the same place, March 14. Rev. A. Handy officiated. Dr. May was for two years a student at New Orleans University Medical College. He graduated last month at Meharry Medical College, Nashville, Tenn., receiving there the degree of Doctor of Medicine.

—Ex-Senator Henry W. Blair, of New Hampshire, was in this city on a brief tour last week, and received calls from several personal and political friends. Senator Blair's name stands for the best and most beneficial principles of the Republican party; and as such deserves the grateful appreciation of all the good people of this country, of whatever race or section.

—Hon. P. F. Herwig mourns the death of his wife. Many friends unite in sympathy with him in his great bereavement.

—As we go to press, we learn the sad news that Rev. A. M. Trotter, our pastor at Jackson, Miss., has been bereft of his wife. She went home to heaven in triumph last Friday evening. May heaven comfort the bereaved ones. Obituary next week.

BISHOP Mallieu has just returned from an eight day's trip in Southwestern Louisiana and the Teche country. In that time he has preached ten sermons and made five other public addresses. At Crowley he dedicated our new and beautiful church, and raised \$300 to clear off the church debt. At the conclusion of the sermon at Winsted, he raised \$225 for a new parsonage. More than a hundred unconverted persons asked for prayers, and much revival interest was manifested in all the meetings.

SEALS in Alaska and in Behring Sea are to be protected at any and all hazards, but defenseless Negroes throughout the South may be burned at the stake or swung to any tree or lamp post with perfect impunity. No wonder nearly 700 Negroes left Memphis, Tenn., for Oklahoma, March 26, and many more are preparing to leave.

DAILY BREAD.

(CONTINUED FROM PAGE ONE.)

In sickness let us not so much say, am I getting better of my pain? as am I getting better for it?—Shakespeare.

People cannot be bought out of sin, nor educated out, but loved out. "God so loved the world." That is the keynote of redemption, and must guide and sustain the song to its finishing chord.—Dr. Parkhurst.

Sam Jones saw eighteen thousand men carrying a banner on which was inscribed, "Our children cry for bread!" They drank one thousand four hundred kegs of beer.

'Tis a mercy to have that taken from us that takes us from God.—Venning.

It is an awful moment when the soul meets God in private, to stand the test of his all-seeing eye.—Adam.

It is so easy to ruin him with whom the presence of Christ's hand yet lingers in the palm.—Shorthouse.

There are not good things enough in life to indemnify us for the neglect of a single duty.—Madame Swetchine.

Remove the fear of God's displeasure, and I have no other fear. Give me the joy of his countenance, and I ask no other joy.—Idem.

When one about to unite with the church was asked under whose preaching she was converted, her reply was, "Under nobody's preaching; it was under Aunt Mary's living."—Golden Rule.

A Kansas farmer was having a good time at a camp-meeting. He received a telegram, saying, "The grasshoppers have come, and attacked your corn." He read the telegram, and said, "The corn is the Lord's; the grasshoppers are the Lord's. If the Lord wants to fatten his grasshoppers on his corn he has a perfect right to do it. I shall stay here and enjoy this camp-meeting."—Select.

It was not God's intention that any of his children should live on bread that was not fresh.

When you ask God for your own bread in the true spirit, it means that you also want him to give bread to every body else.

When you are asking God for bread in the right way, you will not be found choking your brother and trying to take away his.

The man who is over anxious about his bread for to-morrow, has taken himself out of God's hands.

If you took your bread from God's hand yesterday, you will thank him for it when you go back after more to day.

God wants us to realize that our dependence upon him is constant and continuous. He loves to have us always talking to him about the things we need, just as we love to have our children do with us.

It is trying to take the matter into our own hands, and get our bread too far in advance of our need, that fills the world with sorrow and trouble.

The man who robs a bank wouldn't do it if he looked to God every day for what he needs.

The whiskey seller, and the gambler, and the forger, and the barter, turn their faces toward the pit because they do not look to God for their daily bread.

The man who asks God daily for his bread will not engage in any occupation to get it upon which he cannot ask divine favor.

The bread that God gives never gives anybody the dyspepsia.—Ram's Horn.

of industry, and whose languages are a sealed book to them. The man who preaches, in the face of these facts, that they are ready to go there, preaches sophistry of the rankest sort.—[N. Y. Age.

We do not believe that the Afro-American has any other destiny than to remain right here in the United States and fight it out with the rest of mankind who help us to make this country the greatest on the face of the globe.

Africa is a good country to go to with a missionary spirit in your satchel; but to go there without proper equipment and plenty hard gold in your purse is to invite hardships that will take all the starch out of one's enthusiasm.

Brethren, let us be rational. If the Afro-American is to stretch forth his hands after the Ethiopian way described in the Bible, he will have to do most of the stretching in the United States.—[N. Y. Age.

Bishops Turner's talk now impresses one with the idea that his enthusiasm over his oft-repeated colonization views, has been cooling at a rather remarkable rate ever since his return to this country. His short visit in Liberia and Sierra Leone seems to have had a salutary effect. In the future we won't hear so much from the able bishop about the colonization of Africa by Afro-Americans. Experience is still a splendid teacher.—Cleveland (Ohio) Gazette.

Bishop Turner's Hasty Retreat. Bishop Turner, whose departure for Liberia in the interest of a colonization scheme was noted in these columns, was in Africa about a month. Like other brief visitors, he was treated to the best of European entertainment, and saw nothing of the dark side of the settlements. He proceeded immediately to the Mulenburg Mission, where he presided over the newly organized Conference, and spent four days in Monrovia on his way to Sierra Leone, where he was taken down with a fever, and departed on the first outgoing steamer. He gave a lecture on the evening of Dec. 2d, to the Librarians, and as he usually does, raked the white people up and down and crosswise, and of course said that Liberia was bound to be a great—the greatest nation on earth. Any one who has been in the country even a short time, can see very plainly that Liberia is getting weaker and weaker as a nation every year. He spoke in very glowing terms of the resources of the country, saying he had never lived better in his life than while in Liberia. The poor victims of misguided eloquence and zeal are compelled to go back into the interior and do the best thing they can on native food. Some of these are fortunate in having money enough to take them back on return of the vessel that brought them. We only wish that the Bishop could spend one month among these poor people, providing he lived so long as that.—[African News.

The Altar of Slavery. The New York Press in speaking of the American Colonization Society says: The society had its origin in slavery time, and the object of its founders was not to help the benighted African, or the colored American, but to sustain the institution of slavery intact by getting rid of freedmen. The slave owners wished to see no colored persons but slaves on the soil of the United States, and they resolved that a large population of freedmen should not exist in this country. Therefore the American Colonization Society was organized with the view of taking the liberated slaves back to the shores of Africa. The society was the object of liberal donations and legacies, and these, are doubtless its principle reason for being in existence, nearly thirty years after slavery has disappeared. Again the Press says, that colored Americans have the same

right here as white Americans. It would be just as wise for the descendants of the Puritans to emigrate to England or of the New Amsterdam Dutch to Holland as for Negroes of the North or South to go to the dark and savage continent from which their ancestors were kidnapped. No matter how poor the situation here of any of the colored race it is better than anything they could possibly hope for in Liberia, where the wages of labor are twenty five cents a day and snakes and roots form a considerable and highly prized share of the menu. Only a few months ago a shipload of colored people returned from the wretched country, glad to set foot on American soil again. And doubtless a horde of others would return if they could. The colored race belongs here and should remain here, and to go to Africa is to surrender for nothing all that they have gained by the endurance and sacrifice of nearly 200 years.

After pointing to the death of the Rev. Geda, as a lamentable consequence of the effort of that brilliant but erratic Bishop of the A. M. E. Church, the Plaindealer says: "As a result of Bishop Turner's teachings, his letters from Liberia, his gloomy picturing of the future of the Afro-American in this country, and the splendid opportunities offered them in Liberia, together with the seed sown by the Colonization Society and its agents, hundreds of these people have left their homes in Arkansas and other states, lured by golden dreams, are now in New York, destitute, depending for subsistence upon the charity of the people.

It sounds all right, aye, sounds heroic, to talk of the Afro-American leaving his native country to open up a new country, to redeem Africa from barbarism and build up a new civilization; but the mass, those most easily allured by golden promises, who rush unprepared for new fields, like those now in New York are not endowed with those sterner virtues that make the successful colonists, or who found empires. They who would be successful there can be successful here, and for them there is no need to emigrate to Africa, or to any other far country. They who preach emigration like Bishop Turner ought themselves to go, instead of trying to induce others.

If the people will emigrate to escape race proscription, there are plenty of homes that can be secured in the North and West, where their children can find good schools and where there will be protection in the exercises of their citizens' rights.

If The Free Speech will look into the matter thoughtfully, and put heroics aside, and consider the fitness of the people for emigration to Liberia, it will no longer think The Plaindealer narrow and illogical in this instance.

Impaired digestion repaired with BERCHAM'S PILLS.

Church Polity.

Question. Is it lawful for a pastor in our church to permit a preacher withdrawn under charges to preach in his church? Ans. The relation of "a preacher withdrawn under charges" is the same as that of an expelled preacher. To permit such a preacher to preach in your church is to violate the Discipline, and be guilty of maladministration. Such is the decision of every bishop in Methodism.

Schools and Colleges.

Olafin, Orangeburg, S. C., will close this year April 26. The commencement exercises will be interesting, as usual. There are 208 students from North America at the Berlin University.

The third Sunday in April is Easter. Prepare for Missionary Day. Send for programs.

Marriages.

In Port Barrow, La., March 10, Mr. Joseph Gomez and Miss Mary Bowden. The groom being of Baptist parentage and the bride of Methodist, the service was had at a Baptist Church, but by a Methodist minister. The church was crowded with friends to witness the ceremony, after which the couple and guests repaired to Tabernacle Hall, where all fared sumptuously and went their way rejoicing. Presiding Elder Pierre Landry officiated.

At Kosciusko, Miss., Feb. 11, Mr. Burrell A. Fox to Miss Rachel Manson. R. Hays, P. C.

At the residence of the bride, in Crockett, Texas, Feb. 18, Mr. Pink Martin and Miss Laura Whitaker. Rev. E. Holiday officiated.

Baton Rouge, La.—At Wesley Chapel M. E. Church, Mr. E. D. Brown, of Ascension, to Miss E. M. Richardson, of Baton Rouge. They took the train for their happy home, carrying the good wishes of all the people. Miss Emma was a faithful member of our church, and will be greatly missed. Rev. W. R. Butler officiated.

Obituary.

A Noble Boy Gone to his Reward. Cook P. O., La.—Henry Jordan, the son of Mrs. S. J. Chalmers, was drowned in Red River, Feb. 7. He was one of the best boys we have ever had anything to do with. He had such good manners to old people. He told his mother four years ago that God had forgiven him for his sins, but never joined any church. But like his mother, he believed in the old mother church. He was kind to every living thing. He would have been 20 years old on the 28th of March. May God comfort and help his dear old mother through the hardships of life. A. T. Gordon.

Sister Mattie White died January 18, in triumph of faith. This makes three members the church has lost this year. A. C. Culbreath, P. C.

Kosciusko, Miss.—Bro. John Adams died in full triumph of faith Feb. 24, aged 21 years. He leaves a father, mother, brothers and sisters to mourn. R. Hays, P. C.

Coffeeville, Texas.—Bro. Wm. Washington died in triumph of faith Feb. 15. Sister Hannah Ford fell asleep in Jesus Feb. 9.

Canton, Miss.—Sister Mary Tyler, a faithful member of Rick's Chapel M. E. Church, departed this life Feb. 5, in full triumph of faith. Her testimony was the grandest ever left by any one in the town. R. McAlpin, P. C.

Chunkey, Miss.—Mrs. Christina Thigpen died Feb. 4, aged 30 years. Mrs. Hannah Lacey died Jan. 18, aged 100 years.

Bro. Alex Ellis, a faithful member of the M. E. Church, was killed March 4. He leaves a wife and 1 child to mourn. M. Cooper, P. C.

Woodland, La.—Bro. Johnson Sensly, a member of Mt. Carmel M. E. Church, died in full triumph of faith Feb. 29. A. J. Proctor, P. C.

GENERAL Conference and the presidential campaign will soon be here. You can't keep faithfully posted on either if you don't subscribe for the Southwestern. Send your subscription at once. Price, \$1 for the balance of the year, till Jan. 1, 1893.



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The Austin, Texas, Conference Speaks in Defense of Our Southern White Work.

As loyal Methodist pastors and people, we have been pained and crippled in our work, by the expression of distrust and lack of confidence evinced in some of the addresses before the Missionary Committee, and from time to time by officials of the church in letters to our periodicals.

If there has been any lack of success in our Southland, where our congregations have been properly named, and by the general church societies properly supported, it is largely due to the above named causes, and for which we hold the opposers of our white work in the South responsible.

It is gratifying to know that those who visit our Southern and Southwestern fields, remaining long enough to investigate the work thoroughly, are convinced that we have made commendable progress.

We have been inspired to greater zeal for the Master and our beloved church in having as our champion, Rev. J. M. Buckley, the able editor of our chief organ, the *Christian Advocate*, of New York.

Satisfied of our success, at least in Southern portions of our fields, we do earnestly petition "the powers that be" to investigate the work in all our Southern conferences, and if it be found that there is not sufficient success to warrant our continuance, then let all our church properties, including institutions of learning, be sold, and the preachers and teachers be transferred to other fields; but if the contrary is found to be true, as we are confident, then we urge that those within our church who have so seriously damaged us, be requested to cease their attacks and to give instead their hearty co-operation and financial aid, that we may prove what may be accomplished when all are helpers and none are hinderers.

C. C. McLEAN,
Secretary Austin Conference.

ANY school in need of a good lady teacher, who is also able to teach instrumental music, would do well to address the editor of the paper.

Harriman, Tenn.

The growth of Harriman, Tenn., in buildings and traffic has been steady and permanent and the increasing demand for lots for business and manufacturing purposes, by parties from a distance desiring to locate, has induced the management to announce another Land Sale to take place on April 12th, 13th and 14th, 1892.

The Queen & Crescent Route quotes one fare for the round trip from all its terminal points and has requested all connections to name same rates for this sale. See that your tickets read via Queen & Crescent Route.

EASTER SERVICES—Hunt & Eaton, New York, and Cranston & Stowe, New York, have recently published several very excellent Sunday School Concert Exercises for that occasion. We recommend them to our readers, viz: Easter Voices, by Jennie M. Bingham, \$1 per hundred; Easter Tidings, by Emily H. Miller, \$1 50 per hundred; Easter Missionary Service, S. U. R. Ford, \$2 per hundred.

On the 22nd, of February there cleared from Philadelphia the good ship Indiana, laden with supplies for Russia. Her cargo consists of twenty five thousand barrels of flour, contributed by citizens of Philadelphia and Pennsylvania. On Sunday, February 21, prayers were offered in the churches for her safe and speedy voyage. Addresses made by Bishop Whitaker, of the Episcopal Church; Dr. H. L. Wayland, of the Baptist; Dr. Wood, of the Presbyterian; Archbishop Ryan, of the Catholic; Bishop Foss, of the Methodist Episcopal, and Rabbi Dr. Jastrow. Archbishop Ryan said:

"We meet on the deck of this ship, we who represent so many religions and races. We are bound, however, by the cords of Adam's in our common humanity. We are men, and nothing human is alien to us."

Bishop Foss' closing words were: "This ship will spin out an invisible filament or that golden cord which shall by and by bind all the nations together in fraternity and peace. God speed the good ship Indiana."

Rabbi Jastrow was especially eloquent. He spoke, thrilled by that sympathy which unites the Jewish race whether they dwell under bright or lowering skies.

Publishers' Department.

[Patrons are requested to read this department each week.]

Rev. J. J. Collins, of Gonzales, Tex., has had his Sunday School subscribe for the SOUTHWESTERN, and intends to have it read, or some part of it, every Sunday, by one of the scholars. A capital idea. Let others follow.

THE Behring Sea controversy between this country and England continues to grow more and more complicated. Our position is impregnable, however, and can scarcely be moved. While the situation is serious, we can trust to the good sense of the two governments that all differences will be satisfactorily and amicably settled, without recourse to arms.

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Our Children's Legion.

For Our Boys and Girls.

BY UNCLE CEPHAS.

Ada Hollman, of Avinger, Tex., a girl 17 years old, writes a letter which I regret I could not publish, because I could not read it. Evidently Ada has had limited school advantages. Let all of my boys and girls avail themselves of every possible advantage to get an education.

Lula Bell Richwell, of the same place, only 11 years old, writes a little letter, but her letter was not sufficiently plain to escape the dreaded waste basket. Study hard and improve your writing, and try again, Lula.

Mattie Moore, Carrie Moore and Anna Shannon, all of Pickens, Miss., write nice and short letters that are so much alike that it would scarcely do to publish them. Try and write something that some body else has not already written, next time, and probably they may not follow your present letters to the waste basket.

Dear Uncle Cephas: I am a little girl 12 years old. I go to Sabbath and day school. My teacher is Rev. E. H. Oliver. I love him very much. My studies are: Robinson's arithmetic, Wells's grammar, Swinton's history, Swinton's geography, physiology and hygiene. My father takes the SOUTHWESTERN, and I like to read it. I will close by asking a question, "Where is the word Philadelphia found in the Bible?" Your Niece,
EDNA MATTHEWS.
Palmetto, Ga.

Dear Uncle Cephas: This is my first letter to you. My mamma takes the SOUTHWESTERN, and I delight in reading the Children's Legion. I am not a member of the church, but I hope to be soon. I go to school every day to Prof. I. H. Brooks. He is a good teacher and we all love him. We have a grand little Sunday school coming on, and we hope it will be a success. We named it New Haven Chapel, of which Bro. McNair is pastor.

Your Niece,
EMMA HILL.
Meridian, Miss.

Dear Uncle Cephas: This is my second letter to you. I am a little boy in my 11th year. My father takes the SOUTHWESTERN. His name is Rev. S. S. Wright. I have three sisters and one brother. My mother's name is Mrs. Dirab Wright. Your Nephew,
JUNIOUS WRIGHT.
Gretna, La.

Dear Uncle Cephas: Our church is moving along nicely. Our pastor is Rev. D. Coburn. Our Presiding Elder, Rev. W. McDonald, was with us recently and preached a glorious sermon.

L. E. EVERETT.

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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

SIO BATTERY LOANED.

If you are not enjoying perfect health, strength and vigor, we will lend you for 60 days one of Gray's Galvanic Body Batteries, price \$10, you to pay for it if cured. It is for men only, and is the latest and best Electric Appliance invented. Current can be made strong or weak; turned on or off at will. Acts like Magic in cases of Weakness, Premature Old Age, etc. Can be sent you on one of our risk! Electric Treatment Co., 250 Broadway New York City.

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Woman's Home Mission Work.

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Honorary President and State Local Worker, Mrs. Hester Williams, East Baton Rouge, La.
Mrs. M. Hall, President, 322 Customhouse street, New Orleans.
Mrs. A. Rosemond, First Vice-President, New Orleans.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.
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All officers of the Woman's Home Missionary Society in Louisiana have certificates properly signed. The Board, with each manager, meet the third Monday in each month, at Union Chapel, on Bienville street, at 3 o'clock p. m.

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ARRIVE..... LEAVE
No. 1, pass. 7:20 p.m. No. 2, pass. 7:00 a.m.
No. 41, Chic. & St. Lou. No. 42, Chic. & St. Lou.
Fast Mail, 8:25 a.m. Fast Mail, 8:10 p.m.
No. 43, Chic. & N. O. No. 44, Chic. & N. O.
Limited, 8:00 p.m. Limited, 12:01 p.m.
No. 41, Memphis & Kns. No. 42, Memphis & Kns.
City Fast Ex. 8:20 a.m. City Fast Ex. 8:10 p.m.
No. 2, McComb City accommodation, 8:50 a.m. McComb City accommodation, 4:30 p.m.

Texas and Pacific.
No. 52, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:00 a.m.
No. 54, RR loc. 10:25 a.m. No. 53, RR loc. 9:00 p.m.

Quebec and Montreal.
No. 1, lim., 2:30 p.m. No. 2, fast line, 8:45 a.m.
No. 3, fast line, 7:00 a.m. No. 4, lim., 5:00 p.m.

Fine Art Studio.

I have opened a fine art studio in this city for the purpose of teaching the art of drawing and painting, also enlarging all kinds of pictures to any size desired. Studio, 603 Fulton street, New Orleans, La.
W. C. O. JACQUES, Artist.

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To the Public.

Whereas, information has reached me that one Anderson has been passing himself off on the people of Louisiana, and collecting money from them as agent of the Mississippi Co-operative and Benefit Association; I hereby denounce said Anderson as a fraud. He, the said Anderson, is not now and has never been an agent for the Mississippi Co-operative and Benefit Association. I further warn the good people to pay no money to said Anderson, as the representative of the Mississippi Co-operative and Benefit Association, for he has no connection whatever with the Mississippi Co-operative and Benefit Association. I will give Fifty Dollars (\$50) reward for the arrest and for evidence that will lead to the conviction of said Anderson. Rev. F. J. Davidson is our duly authorized agent for Louisiana.
LOUIS J. WINSTON,
Chief Manager Miss Co-operative and Benefit Association. ap21

Reduced Rates.

THE Queen and Crescent Route will sell tickets at reduced rates, account the Confederate Veterans' Reunion, on April 8th, 1892, at New Orleans, La. For rates and other information call on ticket agent at your station, or write D. G. Edwards, G. P. A. Q. & O. Route; Cincinnati, Ohio.

Sunday-School and Children.

SECOND QUARTER. LESSON I.—The Way of the Righteous. Psa. 1. 1-6. Commit to memory verses 1-6. April 3, 1892.

HOME READINGS.

M. Psa. 1. Tu. Psa. 34. 11 22.
W. Psa. 119. 29 37. Th. Psa. 119. 1-16. F. Isa. 33. 13-17. S. Psa. 73. 1-17. S. Psa. 73. 18 28.

GOLDEN TEXT.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Psa. 1. 1.

LESSON HYMN. L. M.

When quiet in my house I sit,
Thy book be my companion still;
My joy thy sayings to repeat,
Talk o'er the records of thy will,
And search the oracles divine,
Till every heartfelt word be mine.

O may the gracious words divine,
Subject of all my converse be;
So will the Lord his follower join,
And walk and talk himself with me;
So shall my heart his presence prove,
And burn with everlasting love.

QUESTIONS FOR HOME STUDY.

1. The Way of the Righteous, v. 1, 3.

What is the condition of the righteous? (Golden Text.)

What three classes of sinners does he avoid?

What three steps in iniquity are here mentioned?

How does a bad man proceed from covert sin to open crime?

In what is the good man's delight? How does he show that delight?

What is he said to be like? In what sense has the righteous man perennial prosperity?

Is this promise of prosperity as sure now as it was in the time of the psalmist?

Read Josh. 1. 18; 1 Tim. 4. 8.

2. The Way of the Ungodly, v. 4, 6.

What are the ungodly like? Point to some qualities of chaff to which their worthless spiritual characteristics may be compared.

Where is it impossible for the ungodly man to stand? Who cares for the righteous?

What fate will befall the ungodly? What may we say of all God's judgments? (Psa. 19. 9.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That companionship with the wicked brings moral degradation?

2. That kings are not sure of happiness?

3. That what we think reveals our character?

4. That no man can fail who is on the Lord's side?

5. That the sinner's life is a wasted life?

6. That God is always on his throne of judgment?

HINTS FOR HOME STUDY.

Find from the Bible historic illustrations of—

The gradual growth of sinful character.

The true prosperity of the righteous?

The ultimate overthrow of the wicked.

THE LESSON CATECHISM.

[For the entire school.]

1. What is the Golden Text? Blessed is the man, etc.

2. In what is the righteous man's delight? In the law of the Lord.

3. What is the righteous man like? A well-watered and fruitful tree.

4. What is the ungodly man like? The chaff which the wind driveth away.

5. What are we taught concerning the ungodly? Their way shall perish.

6. What are we taught concerning the righteous? The Lord knoweth their way.

EXPLANATIONS.

Blessed is the man—"All blessedness belongs to the man." By the next words a steady progress in evil is indicated. Ungodly...

tion. Walketh... standeth... sitteth—Three degrees of habit. His delight—The good man's goodness is his "delight"—the natural outflow of his righteous character.

The law of the Lord—God's written word. Meditate—He reads, studies, and deeply ponders. Day and night—Perpetually. Tree—Probably a palm tree was in the psalmist's mind. Planted—Transplanted. By the rivers of water—

Amid the most favorable surroundings. Prosper—Good men always prosper according to God's measurement of prosperity, though not always in health or in money.

Faith is the foliage of the Christian's life; good works the fruitage. Like the obaf—Empty; useless; separated; destroyed. The only consideration the chaff enjoys is temporary, and for the sake of the wheat. Shall not stand in the judgment—However they may stand among men. Nor sinners in the congregation of the righteous—This does not mean that bad people should not come to church; the more sinners there are in our Sunday congregations the better.

The Lord knoweth—Every one in our school is either God's enemy or God's friend, and the Lord knoweth.

Doctrinal Suggestion.—The rewards of righteousness.

THE CHURCH CATECHISM.

37. Did God leave mankind in sin and misery? No; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3. 16)

38. What did the Son of God do to save sinners? He became man, lived, suffered, died, and rose again.

Our dear little daughter was terribly sick. Her bowels were bloated as hard as a brick. We feared she would die. Till we happened to try Pierce's Pellets—they cured her, remarkably quick.

Never be without Pierce's Pellets in the house. They are gentle and effective in action and give immediate relief in cases of indigestion, biliousness and constipation. They do their work thoroughly and leave no bad effects. Smallest, cheapest, easiest to take. One a dose. Best Liver Pill made.

RALLY, rally, brethren! Wipe off your old accounts and send us cash lists of subscribers before this week is out. Why procrastinate this matter while you preach to sinners in every sermon against it. We must make a better financial exhibit and cash circulation at this General Conference.

Register, Register, Register! Only a few days left in which to do so.

Conference Notices.

Louisiana Conference Minutes.

Presiding Elders will please inform me where they want their Minutes sent them. They are now in this office.
A. E. P. ALBERT, Secretary.

Sunday School Agent Upshaw's Appointments.

At the designated time I will preach and lecture at the following places:

Rome and Cave Spring..... April 3
Summersville and Floyd circ..... 10
Lloyd Street and East Atlanta..... 17
Adairville and Cartersville..... 14
Tallapoosa and Temple..... May 1
Carrollton and Carrollton circ..... 8
Shady Grove and Rome, 2d charge..... 15

The pastors and superintendents will give due notice, and let us have the meetings largely attended, by both old and young. If desired, I will hold short institutes in connection with these meetings. Let both old and young awake to the great interest of the Sunday School work. Yours in Christ,
S. C. UPSHAW,
Sunday School Agent Savannah Conf.

Houston District, Texas Conference.

Second Round

St. James..... April 1-3
Boydton..... 2-3
Tahernaole..... 8-10
St. Paul..... 10-11
Sloan Street..... 10-13
Liberty..... 9-10
Richmond..... 15-17
Richmond circ..... 16-17
Trinity..... 24-24
Mt. Vernon..... 24-25
Harrisburg..... May 7-8
Oyster Creek..... 14-15
Orange..... 21-22
Roweville..... 28-29
Wallisville..... June 4-5
Columbia..... 11-12
Beaumont..... 18-19

Brethren, arrange for a grand time on Easter Sunday. Put out Willing Worker cards and let collectors report on that day.
I. B. SCOTT, P. E.

Paris District, Texas Conference.

Fourth Round.

Greenville and Sulphur Springs, Apr. 9-10
Paris sta..... 9-10
Wolfe City and Ladonia..... 16-17
Blossom and Detroit..... 16-17
Clarksville sta..... 23-24
Clarksville circ..... Apr. 30, May 1
Frederick circ..... 7-8
DeKalb circ..... 14-15
Texarkana..... 21-22
Cooper circ..... 21-22
Gibson circ..... 28-29
Red River circ..... June 4-5
Bonham..... 11-12
Honey Grove..... 11-12
Brookston circ..... 18-19

P. MORGAN, P. E.

Kansas City District, Central Missouri Conference.

First Round.

Marshall..... Apr. 2-3
Malta Bend..... 4-5
Lexington..... 9-10
Wellington..... 12-13
Independence..... 14-15
K. C. Ashbury..... 16-17
Odessa..... 19-20
Higginsville..... 21-22
Sweet Springs..... 23-24
Hincheyville..... 25
Georgetown..... 26
Beaman..... 28
Clinton..... Apr. 30, May 1
Neosho..... 7-8
Carthage..... 14-15
Butler..... 21-22
Sedalia..... 28-29
Lamont..... June 4-5
Warrensburg..... 11-12
Centerville..... 16-17
Holden..... 18-19
Windsor..... 25-26

Dear Pastors: Let me beseech you to take up your benevolences in the beginning of the year. If you attend to those collections at once, you will be certain to get all of your salary. Do not wait for the quarterly conference to apportion your benevolences to the several committees, but do so as soon as you get your proportion in a circular.
W. G. COLBY, P. E.

Mississippi Conference.

The mistake in statistical table No. 2, for Meridian district, in our last Annual Conference minutes, was a mistake of the printer and not of either of the secretaries. The secretary wishes to thank the brethren and friends for many words of congratulations, and for the promptness and neatness in which the minutes were gotten out.
J. M. SUMPKERT, Secretary.

Central Alabama Conference.

Dear Brethren—On conference minutes are lying in the printer's office waiting to be taken out. I wrote each of you personally how the matter stood, and only two have responded substantially. Some of you paid a dollar and some 50 cents at the conference; this will not get the minutes out. I have expended all that was collected and yet lack \$40. I am not able to pay it myself, and it seems that the brethren with districts and large appointments could sell more than five or ten minutes. I can't wait on your response—if you fail to come to the rescue what has been paid is lost, and the best minutes the conference ever had will fail to reach the public.
A. N. JACKSON.

LaFayette, Ala.

Notice.

The Savannah Conference Board of Church Extension will meet in Loyd Street Church, Atlanta, Ga., on Tuesday, April 26, 1892, at 10 o'clock a. m. This is the first meeting of the year. It is desirable that every member be prompt in attendance.
C. O. FISHER, President.
W. H. CROGMAN, Secretary.

All the ministers of the Savannah Conference are earnestly requested to raise a collection for General Conference delegates expenses at once, and forward to W. P. Thirkield, D. D., Atlanta, Ga.
C. O. FISHER, Chairman.

South New Orleans District.

To the Pastors and Sunday School Superintendents of South N. O. District, except in the case of N. O. University and Gilbert Academy charges: You will be applied by the Rev. W. S. Smith, D. D., of Cornhill, Iowa, with a sufficient number of Easter programs, the "Universal Kingdom"—especially prepared for use Easter Sunday, April 17, 1892. Read carefully the February number of the "Coring District Methodist," edited by Dr. Smith. Easter edition a copy of which has been sent to each preacher (together with sample copies of program) and you will find an inspiration in helping you to organize for this great Christian celebration. Forward net proceeds to Rev. C. C. McCabe, D. D., 150 Fifth Ave., New York. Let us prepare to take our people, young and old, to the Nazareth tomb to see the place where the Lord was laid and from whence he rose. Let us emphasize our joy at this resurrection at each place with a good missionary collection. Let's organize and make this Easter Sabbath universally grand throughout this district.
PIERRE LANDRY.

Donaldsonville, La.

When you ask your grocer for Java, he does not offer you Maracaibo and say it is "just as good."

When you ask your druggist for Scott's Emulsion of cod-liver oil, if he is honest, he will not try to sell you something "just as good."

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Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, do the honest thing—send it back. 279 JAMES PYLE, New York.

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Call and Examine These Bargains.

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1892.

"Survival of the Fittest."

If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 700 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.

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1892.

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A. E. P. ALBERT, D. D., - - Editor.

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Editorial Notes.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.
—Morning Star.

If you don't register, you cannot vote.

HAVE you raised your General Conference assessment? No time to lose.

BRETHREN, if you wish sample copies of the SOUTHWESTERN with which to canvass for subscribers, send us word how many you can use, and they will be forwarded to you at once.

GENERAL Conference and the presidential campaign will soon be here. You can't keep faithfully posted on either if you don't subscribe for the Southwestern. Send your subscription at once. Price, \$1 for the balance of the year, till Jan. 1, 1893.

BRO. Moses White, of Landerdale, Miss., writes to protest against the actions of a school teacher in that neighborhood, who makes it a practice to criticize and make fun of the religious services of his people as practiced in their homes and church. Bro. White and his people should report him to the school board, and demand his removal.

RALLY, rally, brethren! Wipe off your old accounts and send us cash lists of subscribers before this week is out. Why procrastinate this matter while you preach to sinners in every sermon against it. We must make a better financial exhibit and cash circulation at this General Conference.

REV. S. P. McChesney, D. D., of Cincinnati, Ohio, who opposes "all attempts, whether at the North or at the South, to bind the races together in the same schools and under the roof of the same churches," says that it is about as probable that the next General Conference will be held on the planet Jupiter as that it will elect a colored bishop. The man is evidently blinded by his prejudices.

SIXTH annual convention of the Louisiana State Sunday School Association will be held in New Orleans, at the First Presbyterian Church, opposite Lafayette Park, on Tuesday, Wednesday and Thursday, 3d, 4th and 5th of May, 1892. Reduced rates have been obtained on all the roads. The Texas Pacific will sell round trip tickets at one and one-third fare. The others use the certificate plan.

For the SOUTHWESTERN.

The Constitutional Commission.

REV. T. B. NEELY, D. D., LL. D.

As there appears to be some concern as to the non-publicity of the Report of the Constitutional Commission, it may be well for me, as secretary of the commission, to make a statement.

There was a disposition, in which I shared, to give the report to the public; but, after careful consideration, the commission decided that it would not be proper, because the General Conference of 1888 had ordered the commission to "report to the General Conference of 1892." It was, therefore, deemed discourteous to give the report to the public before presenting it to the body by which it had been created and under whose direction it acted.

Further, the publication of the report was judged injudicious, because, if given to the press, questions might be started, of which the commission would have no knowledge, or, knowing would not have opportunity to answer, and, so through misapprehensions here and there, the case might be prejudiced.

The determining reason, however, was the first.

In addition to this we may say; First, that there is nothing in the report that cannot easily be understood on the day of its presentation, and;

Second, that it is the intention to place a printed copy of the report in the hand of each member of the General Conference as soon as the report is formally presented.

Then it will be proper to give time for private study, by making the consideration of the report the order for a subsequent day. This will avoid haste or surprise.

There need be no apprehension that the General Conference will of itself undertake to change the constitution, for, as we interpret our constitutional law, no change can be made in the constitution without its being submitted to the members of the annual conferences and obtaining from them a three-fourth's vote as well as receiving a two-third's vote in a General Conference.

Finally we do not know that any other commission has made its report to the public.

Our Ministers and The American University.

Among the most interesting evidences of the popular sympathy with The American University is the wish expressed simultaneously by a number of our ministers that at least one professorship in the University should be endowed by a thousand ministers of our church, each subscribing one hundred dollars (\$100), the whole sum amounting to one hundred thousand dollars.

Dr. Abel Stevens, our honored and venerable church historian, writing from California, sends the following timely message to Bishop Hurst: "With God's blessing I may hereafter repeat my gift, perhaps as long as I live, for I esteem this great enterprise one of the most momentous undertakings of the church. Our people may not immediately respond, but they will never fail to sustain the project. It has come about in due season; it altogether benefits us—our relatives tending in the Protestantism of the nation, our present and future needs in education, and our duty to the common country. So God speed you, my dear friend, in your great work."

This clerical movement for aiding to establish the American University, is spontaneous, and it is precisely like the record which our

ministers have made from the beginning of our history, many of our leading educational institutions both in England and America having received from them their first impulse and financial help.

The following ministers have made subscriptions of one hundred dollars each for this noble purpose; Rev. R. W. Copeland, Genesee Conference.

Rev. Abel Stevens, D. D., San Francisco, Cal.

Rev. Daniel Wise, D. D., Englewood, N. J.

Rev. H. C. Weakley, D. D., Cincinnati, O.

Bishop Thomas Bowman, St. Louis, Mo.

Rev. Lucien Clark, D. D., Baltimore Conference, late Asst. Editor Christian Advocate.

Rev. J. W. Mendenhall, D. D., Editor Methodist Review.

Rev. A. B. Leonard, D. D., Missionary Secretary.

Any of our ministers, who wish to add their names to this list towards the completion of the one hundred thousand dollars endowment, can write to the editors of any of our church papers, or to Bishop John F. Hurst, Washington, D. C.

A Worthy Tribute to a Great and Good Man.

Dr. Berry, of the Epworth Herald, who was personally indebted to the late Dr. Smart for encouragement and friendship in his ministerial career, pays the following touching tribute to his memory.

"Seventeen years ago, Port Huron, Mich., Rev. James S. Smart, D. D., was our pastor. Upon his advice we applied for admission as a probationer in the Detroit annual conference, and when objection was made by some of the brethren on account of our youth he warmly espoused our cause. During all the years since he has been our close and trusted friend. Last week this honored and useful minister laid down his implements of service and entered into rest. He was stricken with apoplexy, and never rallied from the stroke. The news of his sudden departure produced a profound impression throughout Michigan. Expressions of unfeigned sorrow came from all classes. The funeral, held at Flint, was attended by an immense concourse of people. Hundreds mourned the loss of a personal friend. Dr. Smart was for years the most conspicuous member of the Detroit conference. His acquaintance in our church was wide. For many sessions he was a member of the general conference, and always took a prominent part in its deliberations. He was a radical and in his views of political and moral reform and of church polity. His convictions were deep and his courage unmeasured. To a stranger his manner would appear brusque and aggressive. He was accustomed to contend with tremendous vehemence for what he believed to be right. But his heart was as tender as that of a little child. His home life was beautiful. We never knew a man whose faith in God was so absolute. Several times he told us that he should probably be called away in precisely the manner in which the summons finally came, but he always expressed the most perfect confidence that all would be well. All is well. Beyond a doubt our fallen friend has entered into joys immortal. Many a young fellow to whom Dr. Smart gave a helping hand during the days of struggle and discouragement will read with tear-dimmed eyes the announcement of his sudden going away.

As a rule THE HERALD has not entrenched upon the legitimate field of the Advocates by making extended mention of the deceased

of our churchly leaders, but we could not in this instance resist the impulse to lay a sprig upon the grave of a man whom we loved as we expect to love few men in this world."

For the SOUTHWESTERN.

Who Is To Blame?

REV. JAY BENSON HAMILTON.

We contributed in 1890 toward the support of our veterans one dime for each member and probationer. Three Annual Conferences contributed 25 cents or over per capita; four from 20 to 25 cents; twenty-three, 10 to 20 cents; twenty-three, 5 to 10 cents; twenty-five, 1 to 5 cents; sixteen, less than 1 cent.

Eight hundred and six churches contributed \$5 each; 401 churches, \$4; 511 churches, \$3; 767 churches, \$2; 873 churches, \$1; 1,919 churches, \$0. As the churches that gave \$1, of a certainty took no collection; 2,792 churches ignored this cause so far as a public presentation goes; 5,277 churches contributed together, \$9,574, or less than \$2 each. This beggarly giving was the result of either ignorance upon the part of the membership or indifference upon the part of the ministry. Which? It was not from poverty as the other collections received many times the amount given to the veterans.

A young minister appeared before the conference stewards to plead for an increased appropriation for a widow who lived in the bonds of his charge. In an eloquent address he told of the high esteem in which she was held, the great usefulness of her husband, her beautiful Christian character, and her state of pitiful destitution. The chairman asked: "Brother, how much did your church contribute toward this work?" The young man hesitated and said with a blush, "We did not take up any collection. We were repairing our church and had other extra expenses." Then brightening up he said: "We increased our benevolences so much that we have won a place upon the roll of honor."

Qualifications of a Preacher.

First of all, he should be a manly man. He should have that within him that would lift him to the consciousness of a noble manhood. Allowing that God is that intelligent personality that we conceive him to be, we must admit that in seeking his preachers he chooses men who, as a rule, are men of such reputation and character. The preacher must be a partaker of the life he offers to his people. God has a process in saving souls, and all who would enter his kingdom must do so through the portal of his methods. This is accomplished through the intelligence of a man. God works by method.

A man to be a preacher must be more than a manly man. There are thousands of men who are as manly men as ever stood in the pulpit, and yet they have no right on the platform. God selects his preacher and makes known the fact to the person selected and to others, making the ministry a divine vocation. The prime essential is that the man should have a call. God's method in dealing with men is to deal with them as rational beings and to reach them through the intellect. Hence the men who are called to do his work should be men who can present what they have to say in such form as to appeal to the intelligence of man. They must be able to understand the environment and circumstances of the people they address, and to know the obstructions that lie in the way of truth. It is the duty of the pulpit to reach

the mind through all possible paths of knowledge.

No man can look into the great question of religion intelligently that does not think of God through his works and manifestations, and it is the function of the preacher to penetrate as far as any other man into the mysteries of God. It is the business of the preacher to remove doubts from the minds of others, and to open up their minds to the reception of the truths of the Gospel. The preacher must absorb all possible knowledge, so that, to him where you may, you will find him electric with knowledge.—Bishop R. S. Foster.

For the SOUTHWESTERN.

The Minister, His Work and Popular Education.

BY REV. W. S. ROLLINS.

The ministers are God's servants, set apart for a divine and temporal work, and to help make the world better and bring it to Christ. To do this work and to do it well he ought to be a man of God and of right; and speak out whenever needed, and at the right time and place. No one class of men can reach more people than the minister. With the power and hold that they have on the people they ought to use it in the best way possible to encourage popular education among the people.

The minister has the lever in hand upon the uneducated class of people, and with the love that his class of people have for him, he can do more to encourage popular education among his congregation than any other one man. Popular education is the education of the people. Every man, woman and child ought to be educated. Every minister ought to be well paid for his labor. If he is a teacher he ought to be paid for his time just as other teachers. His church doors ought to be open every night for the advancement of education. The minister to his church is as a pilot to his boat on a dark night, watching every interest of his church, and keeping her in the channel. He ought to know the families of his congregation by name as far as possible, and watch the reading matter of the homes. For bad reading matter will destroy all the good that might be produced by the minister. If these points were well guarded many boys and girls that are now on the road to destruction might be saved.

Church Polity.

Question. Who was Bishop John W. Roberts, and was he of African descent?

Answer. Bishop John Wright Roberts, a Missionary Bishop of the Methodist Episcopal Church for Africa, was born in Petersburg, Va. He was of African descent, emigrated to Liberia when he was young, in 1838 was recognized as a missionary there, elected to elder's orders in 1841, and came to this country and was ordained that year. In 1866 he was elected to the office of Missionary Bishop, consecrated in St. Paul's Methodist Episcopal Church, New York, June 20, 1866, and left for Liberia five days later. He died in Monrovia, Liberia, January 30, 1875.

Q. Can a presiding Bishop of an Annual Conference claim the right to preach to the Conference on Conference Sunday? It is fully admitted that courtesy always gives him the pulpit on that occasion, so that were no opportunity given him to preach on that Sunday he might properly think it a strange procedure; but can he claim the pulpit as an official right? Are not his duties ended with that Conference when he has administered the twenty-nine questions laid down in the Discipline? [This question comes from the continent of Asia.]

A. The presiding Bishop has an absolute right to preach to the Conference therefor to do anything else not prohibited by the Discipline. Far beyond the twenty-nine questions lies the right of the Bishops "to oversee the spiritual interests of the Church." No one else has any authority over that pulpit on that day. It is not necessary for the Discipline to prescribe in such matters as this.

Q. Suppose a church to have a pastor whose labors, in the opinion of the official board, are not only not acceptable but detrimental, must the church endure this man's services and pay his salary until the end of the year?

A. The Bishop, and in the absence of the Bishop the presiding elder, has the power to remove a preacher from one station to another when it is thought necessary. No effective man can, however, be removed from a station and left without an appointment in the interval of a Conference, unless he is suspended by some process, or voluntarily consents to the same in some form. If it is a mere question of like or dislike, it is the duty of the church to endure and pay the salary until the Conference year ends. They are, however, entitled to represent to the presiding elder and to the Bishop their dislike, and ask for a change.—Christian Advocate.

City Church Notes.

[Brief items of news from the city churches will be welcome either handed us by pastors or lay men.]

The revival interest emanating from the last session of our Annual Conference in this city has not subsided, but has spread in nearly all of our city churches, and in many of our country churches. In this city, reports of glorious revivals come to us nearly every day. At Scott China Church the church is crowded every night and the altar is full of penitent seekers. Rev. A. J. Pickett, pastor, reports 25 conversions, a large number of accessions and unabated interest. They will baptize a number of the converts on the first Sunday in May.

At Pleasant Plains, Rev. Simon Evans has started off with every indication of success.

On last Monday night, March 28, a great storm company of about fifty members and friends of Malheur Chapel, surprised their pastor, Rev. D. J. Price, with groceries, house furnishing articles and other valuable presents, with which they were laden. Bro. Price and wife extended their hearty thanks to the party. Bro. Price says that Malheur is all right.

A grand cantata will be given at the Longshoremen's Hall, Jackson near Franklin street, Tuesday, May 6, for the benefit of our Old Folks' Home. This is a highly charitable and worthy object, and all who possibly can should contribute to its success. Rev. J. Hilton, president; Rev. T. J. Johnson, vice-president; Miss O. M. Anderson, pianist.

The members of Love and Union Branch No. 20, O. P. U., will give a grand entertainment at Wilson Hall, on Burdette between Fourth and Plum streets, Saturday night, April 16, 1892, for the benefit of the Chief of the Branch, Rev. B. G. Ankrum. Love and Union Branch No. 20, O. P. U., was organized June 6, 1891, at Oushman Chapel M. E. Church, with sixteen members. Bro. B. G. Ankrum, pastor of the church, was elected G. O. of the Branch. Its membership has increased to 400. A fine brass band has been engaged to furnish sacred music for the occasion. Admission, 10c.

"EVERY WORD TRUE!"

So Says the Writer of that Famous Letter.

He Reiterates His Statements, Produces Additional Proof and Clearly Defines His Position.

(N. Y. Sun.)

It would be difficult to measure the interest and comment, not to say excitement, which the published letter of Dr. R. A. Gunn, which appeared in the papers yesterday, has occasioned. The prominence of the doctor and unusual nature of the letter have both tended to add interest to the subject and make it really the talk of the town.

I called upon Dr. Gunn at his residence, No. 124 West Forty-seventh street, yesterday afternoon. I found the reception room crowded, and it was only after an hour's waiting that I succeeded in obtaining an interview.

Dr. Gunn is a distinguished looking man, and impressed me at once by his manly bearing and air of sincerity. I took the seat he courteously offered me, and said:

"Are you aware, doctor, of the commotion your letter has caused?"

Dr. Gunn smiled, and replied: "Things out of the ordinary usually cause comment. It is not a common thing for physicians to indorse and cordially recommend medicines other than those in the *Matéria Medica*. History is full of instances of scientists who have indorsed discoveries they believe to be valuable, and have been denounced for so doing, and yet these same discoveries are blessing the world to-day. I hope I have the manhood and courage to be true to my convictions, and that is why I so openly and unhesitatingly indorse Warner's Safe Cure as being the greatest of modern discoveries for the cure of diseases which have baffled the highest skill of the medical profession."

I was impressed with the earnestness of the doctor, and saw that he meant every word that he said.

"How long have you known of this remedy, doctor?" I asked.

"Nearly ten years," he replied. My attention was originally called to the Safe Cure by a serious case of Bright's disease, which was considered hopeless, and yet much to my surprise, under its use the patient recovered. I have tried it in other cases since then constantly, and my original faith in its power has been confirmed. I have seen patients recover from inflammation of the bladder, gravel and Bright's disease when all other treatment had failed, and I have found it especially efficient in all female troubles."

"Can you specify any particular cases, doctor?" I asked.

"That is a delicate thing to do," the doctor replied; "but, as I always keep a written record of my cases, I can accommodate you."

Thereupon the doctor opened his desk and produced his record book. Turning over the leaves he said:

"Here is a case of a gentleman who was a great sufferer from inflammation of the bladder of long standing. He had consulted a number of physicians without benefit. When first consulted I myself tried the usual methods of treatment, but without success, and I finally advised him to try Warner's Safe Cure. He felt better from the start, and in a few weeks was entirely cured."

The doctor turned a few pages further, and then said:

"Here is another case. It is that of a gentleman who had frequent attacks of renal calculi, which, as you know, is gravel forming in the kidneys. He had never been able to prevent these formations, but after an unusually severe attack I recommended him to try

the Safe Cure, which he did, and although it is three years since he took the remedy, he has never had an attack since."

The doctor continued to turn the leaves of his book, and suddenly exclaimed:

"Here is a most remarkable case. It is that of a lady who had suffered for some time from Bright's disease. She became *enciente*, and about the fourth month suddenly became blind, had convulsions and finally fell into a state coma, caused by nremio or kidney poison. Several physicians who saw her said she could not live, and in this view I fully concurred. As she could still swallow I said, as a last resort, that they might try Warner's Safe Cure. They did so, and to the surprise of every one she recovered. She has since given birth to a living child, and is perfectly well."

"Those are certainly most wonderful cases, doctor," I said, "and while I do not for a moment question their authenticity I should consider it a great favor if you would give me their names. I think the importance of the subject would fully justify it."

"In the interest of other sufferers I think you are correct," Dr. Gunn finally observed, after a moment's thought. "Both the lady and her husband are so rejoiced, so grateful, over her recovery that I know she is only too glad to have others hear of it. The lady is Mrs. Eames, wife of the well known costumer. She was not only restored, but is in perfect health to day."

I thanked the doctor for his courteous reception, for the valuable information imparted, and I feel assured that his generous and humane nature will prevent him from feeling other than glad at seeing this interview published for the benefit of suffering humanity.

The prostration after the Grip is entirely overcome by Hood's Sarsaparilla. It really does make the weak strong.

Letters from the Districts.

Dadeville, Ala., District Sunday School Institute

Program of the Sunday School Institute to meet in connection with the Dadeville District Home Missionary Society, at Alexander City, May 27-29, 1892.

Who ought to teach Sunday school? F. E. Bryant.

Relation of the Sunday school to the church, Mrs. Clara A. Teague. Author and object of the Sunday school, Neal Fienley.

Best method of teaching Sunday school, Miss Edney Gann.

Relation of the pastor to the Sunday school, Mrs. P. P. Wright.

Who should attend Sunday school? Mrs. Ellen Shepard.

The future Sunday school, Miss I. B. Mitchell.

An educated ministry, Luke Rowe.

Success of the educated ministry, G. W. Crawley.

Misio and its effect in public worship, I. S. Steed.

Revivals in Sunday school, Mrs. Lula Ellis.

Temperance in Sunday school, Nelson Carmichael.

Sanctity of the Sabbath, Mrs. Carry Stones.

Evidence of Christianity, Mrs. Ada Fuller.

Oration, Miss Winnie McElrath.

Relation of local preachers to pastors, E. B. Smith.

Punctuality in the Sunday school, Miss Mollie McKinsy.

The success of the SOUTHWESTERN under the editorship of Dr. A. E. P. Albert, Miss Mary I. Oakes.

W. F. SMITH, P. E.

F. L. TEAGUE, Sec.

Huntsville, Texas, District S. S. Institute

To the Sunday School Institute members of the Huntsville District, Texas Conference:

At the annual session of the District Institute, held at Huntsville last August, four sub-institutes were ordered to be held at the following places, between the annual sessions of each year:



It's Very Simple

Drs. Starkey & Palen's COMPOUND OXYGEN works no miracles, though it works miraculously. There is only one justification for our claim, and that is our experience. The human mind is closely linked to the visible. It requires an effort to realize that something that you cannot taste in your mouth, or put in your stomach is really a medicine. Nevertheless it is true that our COMPOUND OXYGEN is a marvelous healer. It's natural, too, after all. The air we breathe is the base; much more oxygen is added; then its effectiveness is multiplied by magnetism. That's the means. The method is natural also—nature's own. You breathe it.

What will this do? Better read what others say of our 23 years work for sick and diseased humanity. A 200-page book will tell you. Will you have it? Free for the asking only.

Drs. STARKEY & PALEN, 1549 Arch St., Philadelphia.

126 Surter St., San Francisco, Cal. 354 Broadway, New York. 66 Church St., Toronto, Canada.

Huntsville—S. H. Grant, president; to include Huntsville, Dodge, Prairie Plains and Cold Springs circuits.

Conroe—C. Y. Curtis, president; to include Conroe, Montgomery, Willis and Spring circuits.

Colmesneil—J. D. Gibson, president; to include Colmesneil, Livingston, Corrigan, Town Bluff and Newton circuits.

Lovelady—M. Q. A. Fuller, president; to include Lovelady and Crockett circuits.

It was also ordered that the presidents would kindly see that each officer and teacher in our Sunday schools, and that all members, including local preachers and exhorters in their respective fields, pay fifty cents as annual fees to buy a library, books, papers and the like, accessory to a healthy district institute.

The money collected for this purpose must be forwarded to Rev. W. L. Duncan, our district treasurer, at Huntsville, Texas.

Get out programs for these meetings, and arrange to give two days at each place to carry them out successfully.

For further particulars concerning these meetings, address Mr. J. W. Justice, our district secretary, at Huntsville, Texas.

F. PARKER, Dist. Pres.

J. W. JUSTICE, Dist. Sec.

Vitality, exhausted by overwork or disease, is quickly restored by use of Ayer's Sarsaparilla.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

Our Work in Southwest Louisiana.

The new pastor at Lake Charles, Rev. McDonald, recently transferred to the Louisiana Conference, is making a grand impression. His congregations are increasing. Plans are being formed for the erection of a splendid and commodious church at Lake Charles. Prof. S. A. Knapp and Presiding Elder Oline are in earnest sympathy with the forward movements.

A glorious revival of religion has been inaugurated at Crowley. The pastor, Rev. L. F. Abernethy, has been assisted by Prof. Mongay, and at the last reports nearly twenty had joined the church, and others in considerable numbers will probably join. Now that the new church is dedicated and paid for, the people and pastor are planning for a new parsonage. They will be sure to get it.

Ebenezer Church, under the care of Bro. Abernethy, is prospering. The people and pastor are making preparations to paint their new house of worship. It will be white, with green blinds, and will be a gem on the bosom of the broad prairie.

At Jennings the heart of the pastor, Rev. C. K. Woodson, is greatly cheered by increasing congregations. He and his devoted wife are doing all in their power to carry forward the work of God. There are tokens of revival.

Rev. C. A. King, recently appointed to the Iowa Circuit, has a great and growing field running along the line of the Watkins railroad, and extending from Iowa station to Alexandria. If present prospects are realized, he will be

able to erect one or two new churches every year for the next three or four years.

The new church at Welsh, which is an ornament to this growing town, is nearly ready for dedication. It is wonderful how this enterprise has prospered. It is only a year since it was first commenced. Rev. Rogers has just been transferred to the Louisiana Conference and stationed at Welsh. He is looking for a great revival.

Prof. Mongay is doing much excellent service in the Baldwin Seminary. He is ably assisted by Miss Lilly Smedley. In addition to his school work, he is preaching to the French speaking people in the vicinity of Jennings and Crowley. These people give him a warm welcome and love to hear him preach.

Bro. Anderson, at Honma, is opening up his first year's work with bright prospects ahead. He is laying his plans for earnest revival work. His people are glad to have him with them, and think he is the right man in the right place.

Bro. Stephen Green, at Schriever, is having great prosperity. The people are rallying about him. He is in the midst of a good revival, though it has been hindered by heavy rains and muddy roads. But it is his purpose to keep the work going so soon as circumstances will permit.

Thibodeaux is in good condition. The pastor, Bro. Monroe, is very popular with the people, and is hard at work to build up his church. Dr. Bryant, who recently graduated at the Medical College of New Orleans University, is teaching school for the present, but attending to his patients. He has been elected physician to five benevolent societies, and will soon have all the practice he can desire.

Charenton, with Bro. Tinent for pastor, is looking up. There are some difficulties and discouragements, but with the help of God he will overcome them all. He is going to build a good and comfortable parsonage. He has part of the money already subscribed, and will be sure to get all that is needed. Then, with the church furnished and a new bell, all of which he is thinking about, and Charenton will be one of the appointments much sought after by the preachers.

Winsted and the pastor, E. B. Richards, are full of hope and faith. They have just raised money enough to transform the old church house into a first-class parsonage. When they finish this enterprise they are going to build a new church that will be the pride of all the Teche country. The new church will stand on a beautiful lot close to the seminary.

Dr. Godman has nearly recovered from his severe sickness of the last winter. He is enthusiastic in regard to the prospects of Gilbert Seminary. He is proposing to spend most of the summer in the North, soliciting funds for the institution. He proposes, with the blessing of God, to continue his efforts until the seminary is abundantly endowed and equipped for its all important mission.

Franklin is one of the prettiest towns of Louisiana. Our church is on the principal street. We have a large lot with ample room

for church and parsonage. Bro. McCarty, the pastor, is entering upon his work with grand christian heroism. His congregations are rapidly increasing. All the people, both young and old, are pleased with him. The young men of the city are becoming interested in his ministry. He expects to see many of them converted. He and some of his wise advisers are getting the idea that it is time to replace the old edifice by one that shall be worthy of the town and the grand old Methodist Episcopal Church.

\$100 Reward \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75 cents.

Letters from the Laity.

P. D. Gullage, Hazlehurst, Miss., informs us that the pastorate of Rev. D. Ray over that work is giving eminent satisfaction and commanding much success. And this, too, notwithstanding the fact that Brookhaven has been cut off from this circuit. There are now three churches on this circuit. Three accessions are reported, and a general awakening. Many pounds of good things were brought the pastor a few nights ago. The sisters also presented him with a fine friendship quilt, made very largely of silk and satin.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors who please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in this SOUTHWESTERN.

C. Turner was taken from Murfreesboro, Tenn., in 1860 or 1861, to Mississippi, by his overseer, John Spence, and was put to work on a plantation owned by Thomas Turner, who lived four miles and a half from Murfreesboro, Tenn. He is, if living, about 55 years old, 5 ft. 9 in. high, about 150 or 160 pounds weight, dark copper color. The last we heard of him was in 1866, when he said he was going to join the regular army. His mother is still living at Murfreesboro. Address Nathan Turner, Bon Air Mines, Tenn.

Mr. Editor: I desire to find my father, brothers and sisters, whom I left in the State of Maryland. My father's name was Allen Grindford; brothers, Frank and Henry; sister, Ann Chapeton. We belonged to William Howell. I was brought to Mississippi and sold to Dr. Tippit. My name was Sarah Grindford then. Any one knowing of them will please address Sarah Bolden, care Rev. N. Cannon, Fayette, Miss.

I was a sufferer from catarrh for fifteen years, with distressing pain over my eyes. I used Ely's Cream Balm with gratifying results. Am apparently cured.—Z. C. Warren, Rutland, Vt.

I suffered from a severe cold in my head for months and could get no relief. Was advised to use Ely's Cream Balm. It has worked like magic in its cure. I am free from my cold after using the Balm one week, and I believe it is the best remedy known.—Samuel J. Harris, Wholesale Grocer, 119 Front street, New York.

EASTERN SERVICES—Hunt & Eaton, New York, and Cranston & Stowe, New York, have recently published several very excellent Sunday School Concert Exercises for that occasion. We recommend them to our readers, viz: Easter Voices, by Jennie M. Bingham, \$1 per hundred; Easter Tidings, by Emily H. Miller, \$1 50 per hundred; Easter Missionary Service, S. U. R. Ford, \$2 per hundred.

FITS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to all. Send to Dr. Kline, 931 Arch St., Phila., Pa.

Suits have been filed in the City of New Orleans by attorneys representing the heirs of six of the Italians killed last March, claiming damages from the city to the amount of \$30,000 in each case.

Tickle The Earth

With a Hoe, SOW FERRY'S SEEDS and nature will do the rest. Seeds largely determine the harvest—always. A book full of information about Gardens—now and what to raise, etc., sent free to all who ask for it. Ask today.

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City M. E. Church Directory.

RESIDENT BISHOP—W. F. MAJOR, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A. M. 212 Poydras street, New Orleans.

ST. CHARLES AVE. CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Tatavias street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 6 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m. Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m. and 7 p. m. Sabbath-school at 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL, on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery, pastor. Sabbath at 11 a. m. and 7 p. m. Sunday-school at 11 a. m. and 7 p. m. Monday evening at 7 p. m.; communion, monthly, on the first Sunday; Sunday-school at 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching, Wednesday evening.

HAVEN CHAPEL—Jefferson street, Carrollton, cor. Plum street. Rev. W. S. Harris, pastor. Services at 11 a. m. and 7 p. m. Sunday-school at 9 a. m.; class meeting Monday evening; preaching, Tuesday evening.

LATHROP STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching, Wednesday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching, Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. Wesley Turner, pastor. Public worship, Sunday at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m.; preaching, Tuesday at 7 p. m.

NASHUA CHAPEL—Union street, cor. of Claiborne; Sunday-school, 11 a. m.; preaching, Sunday, 2 and 7 p. m.; class meeting Monday at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Poydras street between Camp and Poydras; Rev. W. H. Brown, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 11 a. m. and 3 p. m.; class meeting Monday at 7 p. m.; preaching, Tuesday at 7 p. m.

ST. MATTHEW M. E. CHURCH—Vermont street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Poydras; Rev. W. H. Brown, pastor. Preaching at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m.; preaching, Tuesday at 7 p. m.

SIXTH STREET CHURCH—Between Laurel and Annandale; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching, Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post and Annandale; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m.; preaching, Tuesday at 7 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hinds, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m.; preaching, Tuesday at 7 p. m.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. J. H. Johnson, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m.; preaching, Tuesday at 7 p. m.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue; Rev. Henry Taylor, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m.; preaching, Tuesday at 7 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; Prayer meeting Wednesday evening at 7:30 p. m.

SEKONU CHURCH—Liberty street, eighth street. Rev. Charles Senholt, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday-school at 1 p. m.; prayer meetings Wednesday and Friday at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Plan of Episcopal Visitation, Spring Conferences, 1892.

[CHRONOLOGICAL.]

Conferences in the United States.

Conference Place Time Bishop.

Baltimore, Baltimore, Md. 22. Porter

Kansas, Kansas City, Kan. 22. Warren

Virginia, Falls Church, Va. 22. Walden

Missouri, Chillicothe, Mo. 22. Newman

South Kansas, Ottawa, Kan. 22. Warren

Washington, Lynchburg, Va. 9. Hurst

Philadelphia, Philadelphia, Pa. 9. Walden

Central Kansas, Ottawa, Kan. 22. Warren

Wilmington, Wilmington, Del. 16. Andrews

Southwest Kansas, Winfield, Kan. 16. Warren

New Jersey, New Brunswick, N.J. 16. Vincent

St. Louis, St. Louis, Mo. 16. Newman

Central Pennsylvania, York, Pa. 9. Andrews

Northwest Kansas, Concordia, Kan. 22. Warren

Lexington, Lexington, Ky. 22. Vincent

Delaware, Salisbury, Md. 22. Vincent

Wyoming, Wilkes Barre, Pa. 22. Goodsell

Newark, Morristown, N.J. 30. Goodsell

New York, New York, N.Y. 30. Goodsell

North Indiana, Anderson, Ind. 30. Goodsell

New York East, Brooklyn, N.Y. 30. Goodsell

N. Engl. Sch. N. York, N.Y. 30. Goodsell

New England, Boston, Mass. 6. Post

Maine, Augusta, Me. 13. Goodsell

East German, Brooklyn, N.Y. 6. Goodsell

North New York, Utica, N.Y. 13. Goodsell

Troy, Plattsburg, N.Y. 13. Goodsell

Vermont, Montpelier, Vt. 13. Goodsell

New Hampshire, Haverhill, Mass. 13. Goodsell

East Maine. 20. Goodsell

FOREIGN CONFERENCES.

North India, Calcutta, India. Jan. 6. Thoburn

Mexico, Puebla, Mexico. 14. Fowler

Central California, India. 24. Thoburn

Africa, Cape Town, South Africa. 24. Taylor

West China, Chungking, China. 27.

"WORTH A GUINNA A BOX."

BEECHAM'S PILLS

TASTELESS—EFFECTUAL

FOR A DISORDERED LIVER

Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases.

25 Cents a Box.

But generally recognized in England and in fact throughout the world to be "worth a guinea a box" for the reason that they will cure a wide range of common ailments, and that they have saved to many sufferers not merely one but many guineas, to doctors' bills.

Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

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"I am and have been Physician in charge of the 'Home of Poor Consumptives' and after a thorough trial of your DUKEHART'S EMULSION OF PURE FISH OIL AND WALT I can heartily recommend it to the public as the finest preparation of Malt now in command."

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Kennedy's Medical Discovery

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Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

We have 114 annual conferences and 117 missions.

There are 15,877 traveling preachers in the Methodist Episcopal church.

The Little Rock conference gained 839 members last year, making its total now 4,369.

On two successive Sundays 200 probationers were received into Calvary church, New York.

The vote of the Arkansas conference was 26 to 1 in favor of admission; that of Savannah 25 to 42. Alabama, 20 for, 9 against. Little Rock, 26 to 14.

Baltimore is a Methodist paradise. It has 45 Methodist Episcopal churches, nine of which report a membership of over 500 each, viz: Madison Square, 595; East Baltimore, 630; South Baltimore, 576; Mt. Vernon Place, 528; Madison avenue, 540; City Station, 1,074; Lafayette street, 694; Grace, 697; Union Square, 800. The total membership is 13,691.

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Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

General Church News.

One Thousand Dollars in Prizes.

The American Sunday-School Union offers One Thousand Dollars in two premiums: \$600 for the best book, and \$400 for the next best book written for the Society, on "The Christian Nurture and Education of Youth for the Twentieth Century." Each writer will be expected to suggest an appropriate title to his work, and will be allowed the widest practicable freedom in the form and style of treatment.

The works must be popular in character, of a "high order of merit," and each consist of not less than 50,000 nor more than 100,000 words.

The MSS. must be submitted to the Committee of Publication on or before October 1, 1893. Each MS. should have a special mark, and the name and address of the author should be sent at the same time in a sealed envelope (not to be opened until after the award) bearing the same mark, and both addressed, post or express prepaid, to The American Sunday-School Union, 1122 Chestnut street, Philadelphia, Pa.

The two MSS. gaining the prizes are to become the exclusive property of the Union, and the prizes will be paid when the copyrights of the same are secured by the Society.

The Society reserves the right to decline any and all MSS. offered, if unsuitable for its purpose.

Unaccepted MSS. will be returned to the writers at their expense.

These prizes are offered in accordance with the terms and conditions of the John C. Green Fund.

Address The American Sunday-School Union, 1122 Chestnut street, Philadelphia, Pa.

[Let some of our best colored writers join in the contest. If not, why not?]

A little church in Haleyville, Cumberland County, N. J., composed of colored people, is going

to loan to the Chicago Exposition a bell that once belonged to Christopher Columbus. It was presented to Columbus by Ferdinand and Isabella, who received it as a trophy from a chapel in the Alhambra, and he in turn gave it to a congregation of monks in New Granada. These monks lost it by a band of pirates, whose vessel was in turn wrecked, the bell alone being rescued and carried to South America where after many years, it was given to a New Jersey sea captain, from whom it has since come into the possession of the colored church at Haleyville.

We're not waiting for the bats and moles, but for men and women who have eyes and use them, who have brains and reason! There's a new world for them—suffering and sickly as they are—a new world created from the brain of a skillful physician—a discovery—the "Golden Medical Discovery."

Years ago Dr. Pierce found out that the secret of scrofula, bronchitis, throat and lung trouble lay—in the beginning at least—in impure blood and the weak tone of the system; that the way to cure these effects was to remove the cause, that human nature being the same, the same results might be looked for in nearly all cases. So confident was he that the exceptions were uncommon that he took the risk of giving the medicine to those it didn't benefit for nothing, and the results have proved that he was right. And "Golden Medical Discovery" is the remedy for the millions! The only guaranteed Liver, Blood and Lung remedy. Your money back if it doesn't help you.

General News Items.

Phil Baker, murderer of Mrs. Niel Nelson, in Carrollton, this city, last November; and Etienne Deschamps, who chloroformed, outraged and killed a little girl months before, in this city, will be hung April 22.

John W. Johnson, the colored man who killed Emanuel DeRosa, a white man, in self-defense, in this city last Sept. 26, has been acquitted.

New Orleans proposes to adopt the Waring sewerage system, as now operated in Memphis, Tenn., and other cities.

Hon. E. A. Webster, of Orangeburg, S. C., is being prominently mentioned for Governor of that State among Republicans.

Electric cars are now an assured thing on the Carrollton New Orleans Railroad. Work will begin within two weeks, so says Mr. C. V. Haile, the general manager.

Seven hundred and fifty houses were built in Atlanta, Ga., up to December 1, last year, costing \$1,800,000, and scores of other new buildings are now in progress.

Fifty five new industries were established or incorporated in the south during the week ended March 4.

Counselor T. McCants Stewart has filed papers in the United States Circuit Court for the Southern District of New York in a case brought by Mrs. Mamie Caldwell, wife of Mr. M. W. Caldwell, against the East Tennessee, Virginia and Georgia Railroad.

Mrs. Caldwell bought a first class ticket at Johnson City, Tenn., to Chicago and was compelled to ride in one of the outrageous Jim Crow cars now common all over the South. She and her children were subjected to much indignity and discomfort as a matter of course, and the railroad should not only be made to suffer but their rights to violate their contracts deliberately entered into should be passed upon by the United States Courts. It has been decided by Federal tribunals that the several States have a right to pass discrimination laws provided they bear equally upon all parties concerned; but the matter has many phases that have not been touched by the Federal Courts, some of which, we dare say, will come out in the Caldwell case.—N. Y. Age.

Rev. John Jasper, of Richmond, Va., whose lecture "The Snn Do

Tough glass lamp-chimneys. Macbeth's "pearl top" and "pearl glass" are made of tough glass. They rarely break except from accident.

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Nice things come together;
Summer time is Rose time,
Fair and golden weather;
Autumn time is frost time,
Forest trees a-flaming;
Winter time is bleak time,
Ice and snow a-reigning.

Would you have it all ways be,
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Always in your dear home nest
Have the bright sunshine?

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And find without a doubt,
Daisy time and Rose time
Within if not without.

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Move" has made him notorious, has his fourth wife although 80 years of age.

The Afro-Americans of Denver, according to their numbers, possess more wealth than those of any other city in the Union. They pay taxes on \$2,500,000 of real estate.

Great is the West. Let more of our people move out there.

The faculty of the Cadet corps of Washington university, of St. Louis, Mo., refused to allow the cadets to participate in a parade, because they endeavor to keep out of the parade two of their fellow-student cadets, who were Afro-Americans.

The president has asked congress to compel the Chickasaws to admit Afro-American freedman to citizenship. There are about as many of them as there are Chickasaws, and citizenship would give them pretty near an equal share in the lands.

We are informed by Mr. Downing that the members of the several colored churches in the states of New York, Ohio, Indiana, Illinois, Massachusetts, Pennsylvania, and New Jersey, have been polled by their several pastors on the question is their choice for next president. The returns show that out of a total of 400,000 who expressed their choice 227,000 favor Blaine, 112,300 Harrison, 23,736 Cleveland, 500 Fred Douglass, 33 Hill, 16,261 Alger, and 20,170 the republican candidate whoever he may be.—N. Y. Sun.

The first railway to Jerusalem will, it is reported, be opened in the spring of this year. It is a short line, running only from Joppa, the nearest port on the Mediterranean, and intended to accommodate the growing passenger and other traffic between that place and the Holy City. The work of construction is being carried out by a French company, who began laying down the line in April, 1890. It is stated that over eight hundred vessels of various kinds annually land 40,000 persons at Joppa whose destination is Jerusalem. On the completion of the railroad, tourists will be able to buy a return ticket from the port to Jerusalem for twenty francs.

Not from Russia alone, but also from the great capitals of continental Europe, come cries of distress from workmen who hunger for bread. The destitution in Berlin and Vienna has become so unbearable that uprisings have taken place, and the clamor of the famished has been temporarily appeased by distribution of food and provision for employment on public works.

There are 6,395 postoffices in the United States held by women. Twenty-nine of these are in Kentucky.

"The power of music, all our hearts allow," but there are a few ignorant persons who have not learned yet that all colds are cured by Dr. Bull's Cough Syrup. Buy it and try it, 25 cents a bottle.

ANY school in need of a good lady teacher, who is also able to teach instrumental music, would do well to address the editor of the paper.

Harper and Brothers announce the immediate publication of the following books: American Architecture, by Montgomery Schuyler; Folly and Fresh Air, by Eden Phillpotts; Love-letters of a Worldly Woman, by Mrs. W. K. Clifford; Tributes to Shakespeare, by Mary E. Sils; Monsieur Henri, a Footnote to French History, by Louise Imogen Guiney; Everybody's Writing-desk Book, revised and edited by James Baldwin; Stories from English History for Young Americans; and W. D. Howell's new novel The Quality of Mercy.

An Australian pearl-diver will recount his experiences in the April Century. He says that one of the strange effects of diving is the invariable bad temper felt while working at the bottom of the sea; and as this usually passes away as soon as the surface is reached, it may be supposed to be due to the pressure of air inside the dress, affecting the lungs, and thought them the brain.

Rapid Transit is the subject of the Sixth of Carroll D. Wright's Lessons from the Census, to appear in the April Popular Science Monthly. It contains much valuable information concerning operating expenses, relative economy, of motive powers, growth of mileage, etc.

Professor Holden of the Lick Observatory will contribute to the April Century an account of the total solar eclipse of 1893 as seen through the great Lick telescope. The article is richly illustrated from photographs and drawings.

Littell's Living Age. The numbers of the Living Age for March 5th and 12th contain Jane Austen, London Quarterly; Women in the Reign of Terror, Menservants in India, and The Mystery of Gravitation, National; A Short Diary of the Days Gone by, Argoey, etc. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

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2. It will give you full accounts of the proceedings of the General Conference, and the progress of the movement in favor of the election of a colored bishop.
3. It will keep you posted in reference to the admission of women to the next General Conference.
4. It will inform you of the progress of the case testing the Jim Crow car law.
5. It gives a faithful account of the treatment of our people in the South.
6. The editor is one of our own brethren, and is a great thinker.

BRETHREN, call the people's attention to the fact that we offer the SOUTHWESTERN for the balance of the year for only \$1.

HAVE you ordered your Easter missionary program? No time to lose. Easter comes on the third Sunday in April. Order at once.

\$25 FAVORITE SINGER.
NEW HIGH ARM.
Styles shown in one with full set attachments, self-setting needle and self-threading shuttle. You can get your machine out of manufacturers. Save Cash—Singer's Commission of \$25. Sent on trial. Warranted 5 years. CO-OPERATIVE SEWING MACHINE CO., Philadelphia, Pa.
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The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Special paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, APRIL 7, 1892.

SPECIAL RALLY.

New Orleans Preachers' Meeting to the Front!

5,000 NEW CASH SUBSCRIBERS!

The New Orleans Preachers' Meeting has set apart next Sunday and Sunday after next as SOUTHWESTERN days, in which they propose to raise 500 new cash subscribers for the balance of this year. Let all our pastors throughout our territory observe the days named, and we will get the 5,000 new cash subscribers which we desire before May 1. We will send the paper the balance of this year for \$1; three months, 50 cts. The General Conference, the presidential campaign, and many other other items of interest which will fill our columns, will make the SOUTHWESTERN of special interest to everybody the balance of this year.

If you don't register, you cannot vote.

EVERY Christian patriot will rejoice to learn that the Ohio Legislature has declared its unqualified opposition to the Sunday opening of the World's Fair.

BROTHER, have you organized an Epworth League on your charge? If not, why not? It is the best young people's society ever organized. Write Dr. R. R. Doherty, 150 Fifth Avenue, New York, for full instructions.

REMEMBER that this is General Conference year, and that every member of the church should know what is done at Omaha. Such things can not be correctly learned through the secular press. The church paper is the only reliable source of information.

SAY, brother, how can you claim to be such a friend to the SOUTHWESTERN when you never mention it from your pulpit, nor in your pastoral visitations; never read us any cash subscribers, and call to pay us what you owe us? What kind of friendship is that? Suppose your members paid you in the same kind of coin, how many meals or suits of clothes do you suppose you would be able to provide for yourself and family? Come now, "quit your nonsense."

BISHOP Taylor is now in England, attending to some affairs connected with the Missions, and is expected in New York very soon. He will visit New England and the northwest, and be present at the opening session of the General Conference at Omaha on May 20. On May 2d he will pass the last mile stone of his earthly journey, and his semi-centennial as a Methodist preacher. With the life of perfectly natural physical life, he is "still in for a long race," and, by the blessing of God will live to see thousands of Africa's perishing children brought to the fountain of eternal life.—African News.

The Joy of Salvation.

Joy, happiness. This is that for which human hearts crave and plan. Some seek it in the accumulation of wealth, and some in the acquisition of knowledge, while others seek it in the pursuit of pleasure, or through seas of blood to reach a throne of power. What they want is joy, happiness. These, however, all have in them the elements of death and decay. The joy of salvation, however, "never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away; and whether there be anything else of an earthly character, it shall and must perish; but the joy of salvation which God gives to his saints is unchangeable and eternal. Why then will you "spend your money for that which is not bread? and your labor for that which satisfieth not?" Such is the constant preaching of the scriptures to every son of man. There are no songs that are to be compared to the songs of Zion, for the reason that there are no joys, the outburst of christian song, that are to be compared with the joys of salvation. There is so much included in salvation that it is impossible for our finite minds to comprehend its fulness. It is the peace of God which passeth knowledge. It saves soul and body from all sin and pollution, and from all the penalties of sin, unto everlasting life. This is secured to us by the grace of God which brings salvation. We exhort you, above all things else, to seek in Christ Jesus, our Lord, this great salvation, which gives joy unspeakable and fills you full of glory. Come to Him, just as you are. Confess and forsake your sins, trust in Him alone for salvation, and He will save you to the uttermost, till you can sin no more. He will give you complete victory over the world, the flesh and the devil, and crown you with victory in death, and with a glorious immortality.

"Dr. Albert's Startling Statements."

The Rev. W. I. Powell, D.D., of Austin, Ala., in an article in a recent number of the *Methodist Advocate*, refers to some of Dr. Albert's statements in the March number of the *Methodist Review*, as "startling statements." Those statements which Dr. Powell calls "startling" appeared in an article which Dr. Albert wrote for the *Methodist Review*, entitled "The Church in the South." In that article, after referring to the fact that when we organized our work in the South, at the close of the war, we knew no color line, Dr. Albert said: "In process of time, however, ridiculed by southerners for being in the 'Nigger church,' many of our white members and ministers took up the agitation in favor of separate conferences. The agitation raged until the devil of race proscription, under one plea or another, finally prevailed, and the General Conference of 1876 committed the monumental blunder of yielding to his demands, and separation was secured. As a result, our white and colored members became, most unfortunately, estranged from each other, until to-day, in many places, the fraternal relations of our white to our colored work is less cordial than that between the Southern church and our colored work. In their efforts to give assurance to prejudiced Southerners that they had nothing in common with Negroes, (not all, but) many of them ont-Heroded Herod in his own true character, and became more proscriptive in their treatment of the colored people, and the white teachers and missionaries that labored among them, than the Southern church. The result culminated in a lack of interest, and, in some quarters, in positive antagonism to each other." These statements Dr. Powell stamps as "startling, not to say reckless." Denying them for his conference, the Alabama, he says:

It is very clear without any argument that the able Doctor is looking through Southern Methodist spectacles. Is it not remarkably strange that Drs. Spencer, Kynett, Stowe, Payne, Ford, Leonard, Cranston, and many others, whose judgments, perceptions and words are unimpeachable, could travel all over the South, from the Ohio to the Gulf, in diligent search and investigation of our work in all its departments, and make no such discovery? And yet some little fellow "way" up North, who possibly has never been south of the Ohio river more than two or three times in his life, is constantly bobbing up with such slanderous statements. Bishops Joyce and Mallalien are going through every nook and corner of this Southland. They have our entire work here, so to speak, in their hands and on their hearts, yet they find no such slanders to report.

The honored authorities cited are not down here hunting flaws in any portion of our work to expose to the gaze of the world. They rather seek to remedy them as best they can, and make as little fuss about it as possible. But Dr. Albert belongs to the race that is constantly made to feel that it is proscribed, and although it suffers many snubs and insults in silence, which it does not often parade to the world, it suffers them none the less; whether white church dignitaries, who come and examine the churches and conferences when on their dress parade of good behavior, ever get to discover them or not. Whether they have experienced and fully appreciated the force of the statements which Dr. Albert makes, we are not prepared to say, but that these high officials know that there is no special fraternity between our white and colored members and ministers in the South, is a fact we are sure none of them will deny. Dr. Albert is no "little fellow" from "way" up North constantly bobbing up with slanderous statements." He is of the manor born and has been down here high on to forty years. He knows whereof he speaks. He makes no practice of painting the shortcomings of any portion of our membership anywhere, but, when requested to give his picture of "the Church in the South," loyalty to the truth demanded that he paint her as she is.

We can name a half dozen or more young men of culture and character that have been driven out of some of our white churches in the South, because they refused to go in the gallery; we can name as many of our white professors that were ignored for years and never invited to preach in our white churches, because they were engaged in colored work. We know of a white preacher who has been boycotted by his brethren because he attended Gammon Theological Seminary. We can name several of our white conferences wherein colored ministers of our church were ignored and were not introduced until the presiding Bishop called them by name and said: "Why, yonder is Brother So and So, pastor or presiding elder of such and such a church, bring him up and let me introduce him." And this, too, when every denomination had a preacher who happened to have been white had been introduced. Indeed, Dr. Powell's own conference had a pastor in one of his leading churches that made public announcement through the newspapers that colored people were neither expected nor welcomed at his church. We can cite cases, too, where our colored ministers and missionaries received better treatment at the hands of the Southern church. Were we not in such cases less fraternal? Were it necessary we could back up every one of these statements with strong affidavits. These things are so notoriously true that we never imagined that they would be questioned anywhere. We do not care to provoke further alienations, therefore we hope this discussion will end here. But if any one doubts the "startling statements," he can be accommodated as to time, place, circumstances, etc., verified by credible witnesses, in their support.

Our people throughout the church, and throughout this country, will regret to learn that "a well known brother of African descent, who does not wish his name to appear," has contributed an article to the *Christian Advocate* in which he uses all his native ability and scholarship to plead against the election of a colored bishop by the next General Conference. He seeks to hide behind a *nom de plume*; but his style is so well known and characteristic that he is therein quite as well known as he is known. He seeks to show that "the church is not prepared for the innovation," "that there is no feeling of unrest among the colored laity of our church about a colored Bishop;" it is only prompted by colored bodies; and he calls the present "an untimely agitation of the colored Bishop question." According to this "well known brother," our people would be satisfied if "more of the subordinate places of the church were opened for colored members." He says he "would rather be elected secretary of a white conference than be promoted to the episcopal office by a colored conference." While our "well known" brother reasons well upon several points, the general attitude that he has taken, in his article against the election of a colored Bishop, is such that we are free to say that it does not meet the reasonable expectations of our people, and they utterly repudiate it. We have been in touch with both our colored laity and ministry, throughout the South, where the great masses of them are, during the past fifteen years, and we know whereof we speak. When such men, colored men, plead against the election of a colored Bishop, our people can readily see why General Conference after General Conference can meet without our reaching such an election. It seems as if the Negro means to eternally cling to his old motto: "If I can't, you shan't." We rejoice to know, however, that the colored conferences had the good sense to elect nearly all such "well known brethren of African descent" to stay at home, instead of sending them to the General Conference.

THE Nashville (Tenn.) *Christian Advocate*, Church South, "condemns and denounces" the Memphis lynching as "murder of the most cowardly sort." It calls attention to the fact that there were in that jail "at least two acknowledged murderers—murderers of the most cruel and cold blooded character. These were not molested. Why? Because it was known that if they were, unpleasant consequences might follow. But it was not thought likely that there would be much outcry if these defenseless Negroes were deprived of their lives. . . . Whatever their crime, they were entitled to a fair trial, to the best defense that could possibly be made for them, and to whatever penalty a competent jury under oath might see fit to assess against them."

The St. Louis *Christian Advocate* (Church South) referring to mobocracy, especially in this section, says: "One may well inquire whether we are living in a civilized land, where law and order are supposed to prevail, or if we have gone back to the rude days of our Saxon ancestors, when might was right and civil codes and courts of justice were unknown. . . . Two wrongs never made a right, and if fifty, or a hundred, or five hundred men can take the law into their hands and deal out imagined justice, then one man may do the same thing, and we have the Corsican vendetta established in our country and the supremacy of the law is at an end."

The Texas *Christian Advocate* treats the case as a matter of living in "glass houses."

Our neighbor, the N. O. *Christian Advocate*, refers to the matter in a tone that one might refer to the killing of birds during the prohibitory season. This wholesale lynching of Negroes is the legitimate fruit of the cry for white supremacy, by fair or foul means. Where will it end?

Political Review.

The silver bill has been sidetracked. This was accomplished by the vote of the Republicans and anti-free silver coinage Democrats in the House.

Senator Cullom announces that he will not be a candidate for President before the National Republican Convention.

The indications now are that Harrison will be nominated by the Republicans by acclamation, and that Cleveland will be pitted against him. Hill is trying to consolidate his friends in favor of Gorman of Maryland.

The campaign in this State continues unabated. In Republican ranks, a blaze of enthusiasm is reported at every Leonard meeting.

As we go to press, the decision of the Democratic Returning Board is being hourly expected. Until it reports no one can say whether the Foster or the McEnery ticket is to be the regular Democratic ticket to be voted for in the general election, April 19. The probabilities are that both tickets will remain in the field.

The registration office closes next Saturday. You must register before that day, or you will not be able to vote against the lottery and for the ticket of your choice. Register at once.

Those preachers who favor the abolition of the time limit because they see no reason why a preacher should move after a five years' pastorate, simply for the sake of moving, should remember that while the good of the church is to be consulted, that the welfare of our ministry and the families of our preachers should not be entirely overlooked. It is all well and good to talk about keeping a Methodist preacher five, ten or more years, who then happens to be in a good and fat appointment, but what about the poor fellow who, notwithstanding his worth, culture and success, happens at the same time to be at Post Oak or Starvation Station? Must he be made "to weary his life away" there because, forsooth, there are no openings in the stronger and richer grades of appointments? How long is it to be supposed we would be able to control and keep with us many of our promising young men, who would thus be found on poor circuits and stations without hope of an early change for the better? Many a man refuses tempting offers from other churches even while serving starvation appointments among us, because they are sustained by the hope that Bros. A., B., or C's time will soon be out at such and such better appointment. He entertains the hope that sooner or later, under our present system, he may succeed to one of those; but remove this hope, by instituting an unlimited pastorate, which involves the fact that no change is to be made so long as pastors and individual churches are satisfied with each other, and you destroy that upon which the strength of our ministry rests.

The colored people of Memphis, Tenn., have held a large mass meeting, in which they respectfully but emphatically demanded that the lynchers of the three colored prisoners recently taken out of the Memphis jail, be hunted down and punished to the full extent of the law. They urged upon the people loyal submission to constituted authorities, but advised them to leave Memphis unless the lynchers are apprehended and punished. The Memphis *Appeal-Avalanche* deprecates this latter advice, and calls the attention of colored citizens to the fact that this is the first lynching in that city, that it has been generally denounced, and that it is not liable to be repeated; that the lives of colored citizens will be secured in the future, and that the authorities will do all they can to apprehend and punish the lynchers. Unless this is done, our people should leave the place. Unless this is done, they ought to leave en masse, and go anywhere

in or out of this country where their lives, liberty and property have some show of security. Thousands of them find good wages and good homes out West, or on the borders in Mexico.

THE scores or hundreds of our members in Fort Worth, Texas, who have gone there from Shreveport, La., points in Mississippi, Tennessee and other places, that turn up their noses and don't attend and support their own church there, because it is weak; but attend rather the African Church, are a cowardly set, that should be ashamed of themselves. The Bible declares that such people are worse than infidels. Such people should be cut off from the roll of their home churches, and so notified, unless they enter in the harness and work for our church in the places where they are temporarily sojourning. Read Brother Norman's letter from Fort Worth, Texas, and see how that class of people treat their church there because it is weak and needs help.

Two of the most destructive fires that have visited this city in many years occurred last Sunday forenoon. Nearly ten squares of property were swept away. Four cotton presses, 60,000 bales of cotton and ninety-four residences were destroyed. Hundreds of people were rendered homeless. Loss estimated at three million dollars. Three firemen were injured. The cotton presses were between Peters and Front, and Thalia and Race streets. The residences, from First to Third, and from Annunciation to Magazine streets.

BISHOP Mallalien preached on last Sunday, at 11 a. m., in the University, and at 7:30 p. m., in St. Charles Avenue Church. That made seven sermons, much other work, and 1300 miles travel in Louisiana, Mississippi and Tennessee, in eight days. He left Monday for General Conference, visiting on the way Montgomery, Atlanta, Macon, Augusta, Waynesborough, and various other places in the South, where he has engagements to preach or to care for various church interests.

JUDGE J. S. Galloway, of Memphis, Tenn., suggests the call of a mass meeting to denounce the recent lynching there. This he suggests in view of the fact that much valuable labor is leaving that city and county, and that the present exodus of Negroes can be traced to the apprehension they have of future trouble and violence. Thus far nothing has been done, and not a single lyncher has been arrested; although evidently known to the authorities.

RAIN and muddy roads will hinder revival work, especially in the country. But a wide awake pastor will keep watch for clear skies and good roads, and be ready at a moment's notice to push his revival work. Let it be understood that revivals are more important than any other one thing.

EVERY church of ours should be insured. It is the duty of the Presiding Elder and pastor to see that this important matter is attended to. If brethren are at loss to know in what offices to insure, the editor would be glad to give any help or information in his power.

AT this season of the year our preachers ought to see that the churches and parsonages are put in good order. Keep up all the fences, put on the paint and whitewash, and make everything neat and clean.

BETWEEN fifty and seventy-five persons were killed and much property destroyed in Kansas and Missouri, last Friday, by a terrific storm.

THE business portion of Houma, La., was nearly all destroyed by fire last Monday morning.

Register, Register, Register! Only a few days left in which to do so.

Personal.

—Rev. Daniel Ware, ministerial delegate from Africa Conference to the General Conference of 1884, in Philadelphia, is dead. He died on his work at Cape Mount Vey Mission, soon after his return from the late session of his conference, the Africa. He was buried Jan. 31.

—The California Christian Advocate pays a high compliment to Bishops Makaliou, Joyce and Goodsell for their valuable services in the South. They deserve every word of commendation pronounced in their favor.

—Rev. G. W. Lacey, of the Little Rock Conference, has filed a suit in the Pelaski Circuit Court against the St. Louis, Iron Mountain and Southern railway company for \$2,000 damages. He alleges that he was put in dread of his life last October while a passenger on the Pine Bluff branch, by a passenger named Weigel, who was riding on a car set apart for colored passengers. It seemed that Lacey called the conductor's attention to Weigel's violation of the law, and Weigel, turning, cursed Lacey and said: "If you put your eyes, I'll shoot your head off." Weigel was at the time in the employ of the railroad company.

—Bishop Vincent has been chosen to preach the Baccalaureate sermon of the University of Cincinnati, June 6.

—Rev. Levi Johnson, of Mandeville, La., superannate minister of the Louisiana Conference, is in poor health. It is to be hoped that he may soon recover.

—Bishop I. W. Joyce, D. D., LL. D., is expected to leave soon for an episcopal visit abroad, when he will visit the Holy Land and "regions beyond." His omniscience at work throughout the South has been such that his absence will be deeply felt. We hope his health and life may be preserved, and that he may return to us refreshed and invigorated for active and continued service in the South.

—Dr. O. N. Grandison, president of Bennett College, Greenville, N. C., is in the North preaching for help for that institution. He bespeak for him great success.

—Rev. Ernest Lyon, A. M., is drawing immense crowds and doing valuable service for the Freedmen's Aid and Southern Education Society in his present western tour, which he is making under Dr. Hartzell's direction. The Kendall (Ill.) Record, commending addresses, says: "We assure other churches in this vicinity who are yet to hear him that a great treat is in store for them." Then last heard from he was at Arkville, Ill.

—Mother Gantt, matron of our Old Folks' Home, St. Dennis bet. Seventh and Eighth Streets, has been very sick, but is now well and about again. She invites friends to visit the Home and requests to remember the poor with something, however inexpensive, when they come. The old folks are greatly cheered and comforted by such visits.

—For the third time in success since Dr. Neely has been honored with the chairmanship of his delegation to the General Conference. He is an able representative of his great conference. Both are to be congratulated.

—Rev. T. Edwards informs us that Rev. H. W. Wilson, of Breckenridge, is reported to be very sick with typhoid fever.

—Bishop Vincent was sick and could not hold the Delaware Conference. Bishop Andrews presided in his place. We hope he is now better.

—VERY humane and patriotic citizens of this nation demands that the men guilty of the lynching of McDonald, Moss and Stewart, in Memphis, Tenn., jail, be hanged down and brought to justice. Nothing short of this will satisfy public conscience.

DAILY BREAD.

John Wesley is credited with saying at the beginning of his wonderful career, "The world is my parish." It indicated the great benevolence of his heart towards a perishing world. We need more of that spirit, for it is the foundation of all missionary success. We have no right to confine our prayers, our sympathy and our benevolence to any one spot of God's domain. "The field is the world," as our Master declared, and the true Christian will surely lift up his eyes to the "regions beyond," and recognize their claims upon his prayers and his money. The broad missionary spirit is surely the one inculcated in the gospel of Christ both by his words and his example. Brethren, work for your own churches; make them strong and vigorous; but recognize the claims of the perishing world, for in proportion as you do this will your own churches flourish and your own souls prosper.—Central Baptist.

You may depend upon it, if you do not use the talent that God gave you it will dwindle. The mill that breaks from the hillside will either widen into a river or dry up. The brightest day started in the dim twilight. The strongest christian man was once a weak christian. Take the one talent and make them five; take five and make them ten; take ten and make them twenty. The grace of God was intended to be very accumulative.

Our degrees of happiness in heaven will be graduated according to our degree of usefulness on earth. Would it be fair and right that the professed christian man who has lived very near the line between the world and the church—the man who has often compromised his christian character—the man who has never spoken out for God—the man who has never been known as a christian only on communion days—the man whose great struggle has been to see how much of the world he could get and yet win heaven—is it right to suppose that that man will have as grand and glorious a seat in heaven as the man who gave all his energies of body, mind, and soul to the service of God? The dying thief entered heaven, but not with the same starting acclaim as that which greeted Paul, who had gone under scorplings, and across dungeons, and through maltreatments, into the kingdom of glory. One star differs from another star in glory, and these who toil mightily for Christ on earth shall have a far greater reward than those who have rendered only half a service.

I am glad that the chief work of the Church in this day is being done by the men of one talent. Once in a great while, when a great fortress is to be taken, God will bring out a great field-piece and rake all with the fiery hail of destruction. Common muskets do not do all the fighting. But common muskets do most of the hard fighting. It took only one Joshua, and the thousands of common troops under him, to drive down the walls of the cities, and under wrathful strokes, to make nations fly like sparks from the anvil. It only took one Luther for Germany, one Zwingli for Switzerland, one John Knox for Scotland, one Calvin for France, and one John Wesley for England. Dorcas as certainly had a mission to serve as Paul had a mission to preach. Two mites dropped by the window into the poor box will be as much applauded as the endowment of a college, which gets a man's name into the newspapers. The man who kindled the fire under the burnt offering in the ancient temple had a duty as imperative as that of the high priest, in magnificent robes, walking into the holy of holies under the cloud of Jehovah's presence. Yes, the men with one talent are to save the world, or it will never be saved at all.

Inferiority of gifts is no excuse for indolence. This man, with smallest amount of money, came growing into the presence of the owner of the estate, as much as to say: "If you had given me \$9,400 I would have brought \$18,800 as this other man. You gave me only \$1,880, and I hardly thought it was worth while to use it at all. So I hid it in a napkin, and it produced no result. It is because you did not give me enough." The inferiority of faculties is no excuse for indolence. Let me say to the man who has the least qualifications, by the grace of God he may be made almost omnipotent. The merchant, whose cargoes come out from every island of the sea, and who by one stroke of the pen can change the whole face of American commerce, has not so much power as you may have before God in earnest, faithful, and continuous prayer. You say you have no faculty. Do you not understand that you might this afternoon go into your place of prayer, kneel before God, and bring down upon your soul, and the soul of others, a blessing so vast that it would take eternal ages to compute it. "Oh!" you say, "I have not fleetness of speech. I can not talk well. I can not utter what I want to say." My brother, can you not quote a passage of Scripture? Then, take that one passage of Scripture, carry it with you everywhere; quote it under all circumstances. With that one passage of Scripture you may harvest a thousand souls for God.—T. De Witt Talmage.

Marriages.

Stonewall Station, Miss.—March 16, Mr. Z. Henderson to Miss M. A. Smith. March 17, Mr. H. Jordan to Miss Missie Lee. Rev. H. T. Hampton officiated.

Pineville, La.—Mr. H. L. Aubler to Miss Johanna Salisbury. Rev. J. L. Augustus officiated.

Vaiden, Miss.—At the home of the bride, March 3, Mr. M. H. Wilkins, a student of Rust University, Holly Springs, Miss., to Miss Arrolla Harper. Rev. D. P. Shaw officiated.

Baton Rouge, La.—March 16, Mr. Louis A. Allen to Miss Laura Walton. Rev. W. R. Butler officiated.

Kosciusko, Miss.—At the residence of Mr. Williams, Dec. 16, Mr. Willis Brown and Miss Amanda Harrison.

Mr. John Miller and Miss Rachel Kerien, Dec. 24.

At the residence of the bride, Jan. 25, Mr. Jesse Perkins, of Homer county, to Miss Marietta Ross, of Attala county, Miss.

Rev. R. Hays officiated.

Hot Springs, Ark.—Mr. Wm. Elias, of Chicago, Ill., to Miss Mary L. Hall, of Philadelphia, Pa., on the 16th of March. The groom is a member of the Baptist church, and the bride of the M. E. Church.

Rev. B. H. Johnson officiated.

Livonia, La.—March 16, Mr. Henry Robinson to Miss Fanny Peal, both of the Parish of Pointe Coupee. Rev. B. J. Reddix officiated.

Cold Springs, Texas.—Feb. 14, Mr. R. Armstrong to Miss Ida Grant, our preacher's daughter. God bless the happy couple.

Rev. J. W. Anderson officiated.

March 17, Mr. J. C. Shumate to Miss Margaret Williams, both of Lauderdale county.

Jan. 16, Mr. J. L. Windham to Miss Bettie F. Fluker, of Elenor, Ala. Rev. N. Toole officiated.

Natchitoches, La.—Mr. Joseph Severe to Miss Sarah Ann James, Mar. 16. Rev. D. Shelby officiated.

Obituary.

Jacksonport, Ark.—Sister Rachel Shepard departed this life March 14. She had been a member of the church for 50 years. She was first in the Baptist Church. She then joined the M. E. Church, 25 years ago, and has been a faithful member ever since. She was struck speechless in the church just as we closed our preaching service, and was carried home and died the next morning at 9 o'clock. She leaves three children. She was 67 years of age. Her funeral was attended by her pastor. Rev. B. M. Renfro.

Sparta, Tenn.—Sister Alice Gooch died in full triumph of faith Feb. 24, aged 22 years.

Sister Eveline Richey died Feb. 14. She died a Christian.

Sister Pheby Jarrett caught fire and was burned to death March 11, aged 75. Sister Parilee Watson died March 11. She leaves a husband and four little girls to mourn her loss.

Little Lillie Montgomery, only child of Brother and Sister W. B. Montgomery, died Feb. 14, aged 7 months. Rev. J. A. C. Wade.

Green Hill, Miss.—Bro. Thomas S. White, one of the oldest members of St. Paul M. E. Church, died Feb. 22, aged 62 years.

Maggie White died Feb. 16, aged 21.

Amanda Clay died March 9, aged 20. Little Carrie Jenkins died March 19, aged 5 months.

Rev. S. J. Wood.

Mayfield, Tex.—Bro. Henry Renfro died March 3, in full triumph of faith. He leaves a wife and 4 children to mourn.

A. Merida, P. C.

Forest, Miss.—One of the oldest members of Lynch Chapel, Sister Katie Simons, departed this life March 20, in full triumph of faith, aged about 80 years. She leaves one daughter, several grand-children and a host of friends to mourn her loss.

Rev. P. E. Cramp.

Heidelberg, Miss.—Thursday, Mar. 10, Sister Sarah Wills caught fire, at her home at Sandersville, Miss., and was burnt to death. Her last words were: "I am going to heaven." N. Toole, P. C.

Bayou Letsworth, La.—Bro. John Braden died March 17. He was a member of Scott Chapel M. E. Church, and died in full triumph of faith. He called his wife and told her Jesus had blessed his soul and he was waiting on the Lord. C. M. Angram, P. C.

Lauderdale, Miss.—Sister Lily Wright, a faithful member of the M. E. Church, died March 15, aged 48 years. She was ready to die.

M. White, P. C.

In Memoriam.

Mrs. Emma Trotter, wife of our pastor, Rev. A. M. Trotter, died March 25, in Jackson, Miss. Following resolutions were offered by Mr. W. H. Ruffin to the Central M. E. Sunday School, and were unanimously adopted:

WHEREAS, Our social union has been broken by the grim monster death, in the death of Sister Trotter, with whom we have associated and labored in the Sunday school, church and society, and, whereas, her loss is greatly deplored by all those who knew and appreciated her worth, as a faithful friend and a Christian woman; therefore,

Be it Resolved, That we regard her life as well spent in the Master's cause, and her loss is sadly felt. Nothing that we could say would add to her character, for her untiring labor for the advancement of the Sunday school and the Christian religion, and her faithful services among us, are too well known for us to attempt to eulogize her.

Resolved, That these resolutions be spread upon our minutes, and a copy be sent to the "Southwestern" for publication, and to the bereaved family.

W. H. RUFFIN, Supt. JAMES MATTHEWS, Asst. Supt. MISS ROSA WONDERS, Sec'y.

The Sunday School Missionary Society also adopted resolutions of the same import, signed by: Chas. H. Harris, president; Miss E. E. Patton, vice-president; Miss Laura Christmas, secretary.

Mrs. Trotter leaves five children to mourn her loss. She was buried at Holly Springs, Miss., Sunday, March 27.

Fayette, Miss.—Bro. Isaiah Moore departed this life March 20, in full triumph of faith. He leaves a mother, brothers and sisters to mourn.

Bro. Solomon Garner departed this life March 11, in full triumph of faith, leaving a wife and three children to mourn.

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mourn. He was a member of the M. E. Church 20 years.

N. Cannon, P. C.

Monroe, La.—Sister Grace Taylor died Jan. 20. She was a member of the M. E. Church for over 40 years, and died in full triumph of faith, leaving a son and two daughters to mourn her loss. Revs. Brown and Johnson attended the funeral.

[Rec'd April 1.—Ed.]

Schools and Colleges.

The Original Chautauqua Assembly.

CHAUTAUQUA, N. Y.—In spite of a rather severe winter there is more building going on than ever before in the history of Chautauqua. Nearly forty new cottages, averaging \$1,000 in cost, are either actually under contract for. All will be ready for occupancy by July 1. Such growth presages a permanency which is most gratifying to all friends of Chautauqua.

Plans are now being perfected for a system of sewers which will completely drain the town. There seems now no doubt that the pipes will be in use next summer.

The principal features of the program so far announced are as follows:

The July course will be made up largely of University Extension lectures, progressive courses upon one general theme by prominent University men. Prize will be offered to those passing the best examinations on these courses. Among the lecturers may be mentioned: Prof. H. H. Boyesen, Pres. Merrill E. Gates, Prof. Moses Coit Tyler, Prof. J. H. Gilmore, Prof. Frederick Starr, Mr. Melvil Dewey, Mrs. Florence Howe Hall, Mr. W. E. Curtis, Mr. Leon H. Vincent, etc. Light Entertainments, Concerts, and Illustrated Lectures will all the evenings.

University Extension Conference. A week (July 18-23) will be devoted largely to a conference to which all societies are invited to send delegates.

The August schedule will be arranged on principle of providing a wide range of topics discussed by men and women prominent in all departments of life. The following speakers are definitely engaged: Edward Eggleston, Frank

W. Gansanins, Joseph T. Dnyea, W. S. Rainsford, Anna H. Shaw, James M. Buckley, Mary T. Lathrap, Jacob G. Schnrman, Richard T. Ely, Wallace Bruce, Emily H. Miller, etc.

Four magnificently illustrated Scientific Lectures by Prof. R. Ogden Doremus, of New York, will be the finest exhibitions of the kind ever seen at Chautauqua. Special apparatus and large quantities of chemicals will be used at a very great expense.

It is said the entire schedule for the summer of 1892, is the most complete and attractive, as well as the most costly, ever arranged by the Chautauqua management.

Last Saturday, Drs. H. J. Clements, L. A. Martinet and A. E. P. Albert presented their diplomas, as graduates of the N. O. University Medical College, to the State Board of Health in this city. Their diplomas were duly recognized, and they were accordingly admitted to the practice of medicine and surgery in this State. Drs. G. C. Bryant and W. M. Joshua, the other two members of the class, happening to be out of the city at the time, will present theirs during the next few days. The fact that the N. O. University Medical College offers so many advantages for the practical study of the profession, and that her diploma admits her graduates to the practice of the profession upon their presentation to the State Board of Health, should cause a round hundred or more of our young people prepared for the study to enter the college next October.

Morgan College, Baltimore, Md., has an enrollment of 178, and its branch school at Princess Ann, Md., 70. It is enjoying prosperity under the successful management of Dr. Wagner, president.

Bishop Hurst is pushing the American university interests vigorously.

Oberlin's alumni are raising \$50,000 for a professorship of natural science.

President Hill of Rochester University hopes to open the doors to women soon.

Bishop Foss preached to the students of Woman's College, Baltimore, recently.

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A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

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FREE

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ARRIVE. LEAVE.

No. 1, pass. 7:20 p.m. No. 2, pass. 7:00 a.m.

No. 41, Chic. & St. Lou. 8:25 a.m. No. 42, Chic. & St. Lou. 8:10 a.m.

No. 43, Chic. & N. O. 8:25 a.m. No. 44, Chic. & N. O. 8:10 a.m.

Limited. 8:00 p.m. Limited. 12:01 p.m.

No. 41, Memph. & Kns. 8:25 a.m. No. 42, Memph. & Kns. 8:10 a.m.

City Fast Ex. 8:25 a.m. City Fast Ex. 8:10 a.m.

No. 3, McComb City ac. 8:50 a.m. No. 4, McComb City ac. 8:40 p.m.

Texas and Pacific.

No. 32, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:00 a.m.

No. 54, RR loc. 10:25 a.m. No. 53, RR loc. 3:00 p.m.

Queen and Crescent Route.

No. 1, Lim. 2:35 p.m. No. 6, fast line. 8:45 a.m.

No. 5, fast line. 7:00 a.m. No. 2, Lim. 5:00 p.m.

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I have opened a fine art studio in this city for the purpose of teaching the art of drawing and painting, also enlarging all kinds of pictures to any size desired. Studio, 603 Fulton street, New Orleans, La.

W. C. O. JACQUES, Artist.

To the Public.

Whereas, information has reached me that one Anderson has been passing himself off on the people of Louisiana, and collecting money from them as agent of the Mississippi Co-operative and Benefit Association, I hereby denounce said Anderson as a fraud. He, the said Anderson, is not now and has never been an agent for the Mississippi Co-operative and Benefit Association.

I further warn the good people to pay no money to said Anderson, as the representative of the Mississippi Co-operative and Benefit Association, for he has no connection whatever with the Mississippi Co-operative and Benefit Association. I will give Fifty Dollars (\$50) reward for the arrest and for evidence that will lead to the conviction of said Anderson. Rev. F. J. Davidson is our duly authorized agent for Louisiana. LOUIS J. WINSTON, Chief Manager Miss. Co-operative and Benefit Association. ap21

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THE Queen and Crescent Route will sell tickets at reduced rates, account the Confederate Veterans' Reunion, on April 8th, 1892, at New Orleans, La. For rates and other information call on ticket agent at your station, or write D. G. Edwards, G. P. A. Q. & C. Route; Cincinnati, Ohio.

FREE CLINICS FOR THE POOR

Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. C. Rondanez will continue in charge, assisted by several physicians and surgeons.

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EBN

Sunday-School and Children.

SECOND QUARTER. LESSON II.—The King in Zion. Psa. 2. 1-12. Commit to memory verses 10-12. April 10, 1892.

HOME READINGS.

M. Psa. 2. Tu. Zech. 2. 6. 13.

W. Mal. 3. 16. Th. 1 Tim. 6. 11

16. F. Heb. 1. 1. 12. S. Rev. 19.

6. 16. S. Rev. 22. 1. 7.

GOLDEN TEXT.

Blessed are all they that put their trust in Him. (Psa. 2. 12.)

LESSON HYMN, S. M.

Jesus, the Conqueror, reigns,

In glorious strength arrayed;

His kingdom over all maintains,

And bids the earth be glad.

Extol his kingly power,

Kiss the exalted Son,

Who died, and lives to die no more,

High on his Father's throne.

Our Advocate with God,

He undertakes our cause,

And spreads through all the earth

abroad

The victory of his Cross.

Introduction.—In Acts 4. 25,

David is mentioned as the author

of this psalm. It describes the

desperate efforts made by tribu-

tary nations to throw off the He-

brew yoke; but it also points, with

even greater force, to the spiritual

David, our Lord Christ, against

whom, both figuratively and liter-

ally, the kings of the earth set

themselves, and the rulers took

counsel.

QUESTIONS FOR HOME STUDY

1. The Kings of the Earth, v. 1. 5.

What is asked about the heathen?

Who are counseling together for

evil?

Against whom are their plots?

What do they say one to another?

Who will deride their folly?

What more will the Lord do to

them?

Why do these deserve derision?

(Prov. 1. 24, 25.)

2. The Heavenly King, v. 6. 12.

Where is the heavenly King en-

throned?

What decree was issued concern-

ing him?

When and where did God acknowl-

edge his Son? (Luke 3. 22.)

What inheritance was promised

him?

What is the prophecy about his

power?

What advice is given to kings and

judges?

Whom are they enjoined to serve?

Whose favor should they seek to

win?

What reason is urged for conciliat-

ing the Son?

TEACHINGS OF THE LESSON.

Where in this lesson are we

shown concerning Christ:

1. The extent of his kingdom?

2. The greatness of his power?

3. The blessedness of his favor?

HOME WORK FOR YOUNG RE-

BEANS.

Give the names of three or four

"rulers" who "took counsel to-

gether" against Jesus.

Find who said "We will not have

this man to reign over us."

THE LESSON CATECHISM.

[For the entire school.]

1. Who set themselves against

the Anointed of the Lord? The

rulers of the earth.

2. What did they say? "Let us

break his bands asunder."

3. What does God say of his

anointed? "Thou art my Son."

4. What will he do with the

wicked? Dash them in pieces.

5. How should we serve the

Lord? With fear.

6. What does the psalmist say

of them that trust in him? "Bless-

ed are they that put their trust in

him."

EXPLANATIONS.

Heathen—Rather, "nations;"

conquered Gentiles. Rage—Tu-

multuously assemble. People—

peoples; races. Imagine—Devis-

ing. Kings . . . rulers—Kings of Moab,

Philistia, and others against David;

Herod, Pilate, Caiaphas against

Christ. The leaders of human so-

ciety are often unfriendly to pure

religion. Anointed—The word

here used is the same as Messiah

and Christ. David was "the Lord's

anointed," and a conscious type of

"the Christ of God." Brake their

bands . . . cast away their cords

—Smash their harness and throw

off their yoke. Yet—Notwith-

standing all opposition. My King

—A king chosen by me. Holy

hill of Zion—A poetical term for

Jerusalem, the capital of the He-

brews. I will declare—This "I" is

the Messiah. Thou art my son—

The only inheritor of my sovereign

dominion. This day have I be-

gotten thee—Just now I have op-

ened up before you a new career—

a sovereignty over the world and

all that is or will be in it. The

heathen—So far as this applied to

David it meant remote nations;

but it is a promise that Christians

may expect to be literally fulfilled.

Uttermost parts of the earth—In-

cluding England and America,

lands which are distant from Pal-

estine, and were in David's time

entirely unknown; but which are

now the home of the Gospel and

the most flourishing parts of

Christ's kingdom. Break them—

Destroy all forms of false religion.

A rod of iron—An iron scepter, in-

dicating rectitude and judgment.

Potter's vessel—Earthenware. Be

wise now—True wisdom and true

godliness are identical. Kiss—To

kiss was equivalent to do homage.

Doctrinal Suggestion.—The an-

thority of Christ.

THE CHURCH CATECHISM.

39. How did he become man?

Christ, though God, took upon

him the form of a servant, and was

made in the likeness of man, hav-

ing a human body and soul.

40. What example does Christ's

life afford us? An example of per-

fect goodness and holiness.

41. What did Christ suffer for

us? "He humbled himself and be-

came obedient unto death, even

the death of the cross." (Phil. 2. 8.)

Weak Stomachs strengthened by

BRECKEN'S PILLS.

Conference Notices.

Columbus Dist., West Texas Conference.

Second Round.

Columbus. Apr. 9. 10

Columbus. Apr. 16. 17

Albion. Apr. 23. 24

LaGrange. Apr. 30. May 1

LaGrange. May 7. 8

Ellington. May 14. 15

Schlenker. May 21. 22

Snell. May 28. 29

Hallettsville. June 4. 5

Flatonia. June 11. 12

Enling. June 18. 19

Lockhart. June 25. 26

C. L. MADISON, P. E.

Monroe District, Louisiana Conference.

Second Round.

Vidalia. Apr. 15

Trinity. Apr. 17

Florence. Apr. 23. 24

Winnabough. Apr. 26

Rayville. Apr. 27

Waco and Columbia. Apr. 30, May 1

Monroe and West. May 7

Monroe. May 8

Milhaven. May 11

Mt. Sinai. May 13. 15

Benah. May 14

Nebo. May 19. 22

Washington Chapel. May 28. 29

Lake Providence. June 17. 19

The pastors will please bring the sub-

ject of benevolent collections before the

people and

Southwestern Christian Advocate

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A. E. P. ALBERT, D. D., - - Editor.

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Special Notices.....15 "

Editorial Notes.

Jesus, the Conqueror, reigns,
In glorious strength arrayed;
His kingdom over all maintains,
And bids the earth be glad.

A bill has been offered in the Ohio legislature providing that in all asylums for the insane there shall be employed at least one female physician. This is a just and righteous provision, which should be adopted by every State in this country.

THE protest written by the Rev. C. H. Phillips, lately of Washington, D. C., but now of Louisville, Ky., against the passage of the separate car law by the Kentucky legislature, was a strong and unanswerable one. It seems hardly possible that that legislature could overlook such a paper and pass such an objectionable law.

DR. HOSS of the Nashville Christian Advocate says that their position on mob law lost them some subscribers. But he adds: "We wouldn't change our course by a hair's breadth if 10,000 names were dropped tomorrow." All honor to Dr. Hoss for such a strong and patriotic decision. Let every paper and pulpit in this South follow that policy and they would become the palladium of our liberties, civil and religions.

On Sunday, April 10, at 11 a. m., a committee consisting of Messrs. Ben Williams, Joseph Chapmar, Misses Ella Williams and Octavia Taylor, presented the choir with a beautiful communion set, consisting of six pieces. Baster will be grandly celebrated by the newly made King's Daughters, and a rich program will be rendered by the Sabbath school. The sermon will be preached at 7:30 p. m. by the pastor, and the communion administered to the King's Daughters.

Why don't you carry at least a small insurance on your house, furniture and life? The recent fire in this city left hundreds of people in utter destitution. So many of them lost everything they had. For about \$100 a year per \$100 they might have had their homes and furniture insured. Their losses then would have been insignificant. But as it is, many of them are now absolutely destitute. The same is true as to insurance on your life. For about \$12 or thereabout a year you might insure your life for \$1000; so that in the event of your death your wife and children would not be turned out of doors as paupers; but somehow or other so many of our people overlook such things. Don't neglect these matters any longer.

Appointments Delaware Conference.

CHESTERTOWN DISTRICT.—L. Y. Cox, Presiding Elder.
Centerville, Md., W. M. Webb.
Chestertown, Md., B. A. Queely.
Church Hill Md., N. B. Snowden.
Coleman, Md., P. M. Shelton.
Denton, Md., N. W. Moore.
Easton, Md., A. R. Shockley.
Fairlee, Md., I. H. Johnson.
Galena, Md., J. W. Bond.
Greensborough, Md., I. J. Elbert.
Kent Island, Md., M. H. Horsey.
Melitota, Md., P. J. Adams.
Millington, Md., J. H. Accoco.
Oxford, Md., R. J. Wat rs.
Pomona, Md., L. E. Toulson.
Queenstown, Md., T. B. H. Coleman.

Ridgely, Md., H. T. Johnson.
Royal Oaks, Md., F. J. Lee.
St. Michael's, Md., Jos. D. Elbert.
Sassafras, Md., A. Chase.
Skipton, Md., L. H. Martin.
Still Pond, Md., O. H. Hutchins.
Talbot, Md., J. H. Griffin and J. E. Cook.

Trappe, Md., C. A. Horsey.
Williston, Md., J. H. Cooper.
Wittman's, Md., J. Emery Webb.

DOVER DISTRICT.—T. H. Johnson, Presiding Elder.

Airey's, Md., W. H. Woodlin.
Blackwater, Del., W. J. Hindson.
Bridgeville, Del., W. H. Johnson.
Cambridge, Md., D. A. Ridout.
Cambridge Circuit, to be supplied.
Camden, Del., J. W. W. Cox.
Church Creek, Md., W. E. Hilton.
Crapo, Md., G. M. Landin.
Dover, Del., L. W. Deakins.
Dover Circuit, J. F. Molook.
East New Market, Md., J. K. Adams.

Federalburg, Md., P. T. Scott.
Harmony, Del., J. E. A. D. Grisby.
Harrington, Del., W. J. Wilson.
Hurlock, Del., Peter Burrows.
Laurel, Del., J. C. Bantom.
Lewes, Del., J. W. Pinkney.
Madison, Md., D. J. Waters.
Milford, Del., J. A. Scott.
Nassau, Del., S. A. Earles.

Preston, Md., G. T. Towsend.
Salcm, Md., A. R. Jackson.
Seaford, Del., G. F. Dunning.
Sharps town, Md., to be supplied.
Slaughter Neck, Lincoln and Milton, Del., W. J. Moore.

Smyrna, Del., W. H. Thomas.
Vienna, Md., G. B. Coleman.

PHILADELPHIA DISTRICT.—W. H. Coffey, Presiding Elder.

Barclay, Md., E. Nichols.
Chester, Pa., J. R. Waters.
Christiana, Del., B. F. Lowber.

Cokesbury, Md., S. W. Waters.
Crumpton, Md., F. C. Wright.
Delaware City, Del., L. D. Johnson.

Maydel, Md., A. L. Henry.
Middletown, Del., W. C. Dickerson.

New Castle, Del., J. H. Blake.
Newport, Del., A. W. Lowber.
Odessa, Del., J. H. Harmon.

Philadelphia, Bainbridge Street, J. H. Ridick; Frankford, J. W. Lauckford.

Germantown, E. H. Webb.
Haven, W. J. Parker.
Zoar, J. L. Cole.

Port Deposit, Md., G. W. Downs.
Townsend, Del., O. O. Waters.
Wilmington, Del., Ezion, E. E. Parker.

Haven, G. H. Washington.
Mt. Joy, H. Mason.

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Atlantic City, N. J., B. W. Berry.
Bridgeton, N. J., B. W. Allen.
Burlington, N. J., Noah Morris.

Camden, N. J., J. H. Scott.
Cape May, N. J., Solomon Hammond.

Cape May Circuit, N. J., A. S. Amos.
Greenwich, N. J., W. P. Tnnnell.

Greenloch, N. J., B. B. Fisher.
Merchantville, N. J., T. M. Hnbard.

Monnt Zion, N. J., T. S. Als.
Monnt Holly, J. A. Richardson.
Salem, N. J., J. R. Brinkley.
Salem Circuit, N. J., A. J. Handy.

SALISBURY DISTRICT.—I. H. White, Presiding Elder.

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Berlin Circuit, Md., J. S. Willis.
Chincoteague, Md., C. E. Henry.
Crisfield, Md., H. Jolly.

Deal's Island, Md., A. J. Wallace.
Fairmount, Md., J. H. Johnson.
Fair Oak, Va., R. H. Coleman.
Fruitland, Md., D. R. Dunn.

Hopewell, Md., E. T. Outen.
James town, Md., J. C. Carroll.
Kingston, Md., R. H. Bogge.

Leemont, Va., J. W. Cook.
Manokin, Md., C. J. Hall.
Marion, Md., J. S. Holly.

Nanticoke Point, Md., J. R. Brown.
Parsonburg, Md., J. R. Hayward.
Pocomoke City, Md., J. H. Nutter.

Pocomoke Circuit, Md., C. A. Tindley.
Princess Anne, Md., J. H. B. Hnbard.

Quantico, Md., O. W. Pullett.
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Salisbury Circuit, Md., N. B. Waters.

Snow Hill, Md., J. H. Winters.
Stockton, Md., H. T. Rich.
Union, Md., M. V. Waters.

Watts ville, Va., M. L. McKenny.
Widgeon, Md., E. H. Bean.
J. E. Lee was left without an appointment, at his request, to attend school. The New Jersey District was made at this Conference.

Dr. Monroe, who is made Presiding Elder of the district, will be transferred from the New York Conference by Bishop Andrews.

Appointments Lexington Conference.

BOWLING GREEN DISTRICT.—L. M. Hagood, Presiding Elder.

Anbarn Circuit, Ky., R. Acton.
Bowling Green, Ky., R. L. Dickerson.

Cave City and Sonara, Ky., J. W. Horton.
Carad City Circuit, Ky., G. W. Barnett.

Cloverport, Ky., J. G. Jones.
Dulaney and Grand River, Ky., Jesse Mundy.

Edyville and Princeton, Ky., M. B. Lewis.
Franklin and Jaesville, Ky., supplied.

Greenville, Ky., D. T. Burch.
Hall's Creek, Beaver Dam and Horton, Ky., N. J. Ross.

Hurdinsburg, Ky., Alex. Posey.
Hartford, Ky., S. S. Stone.

Hawsville, Lewisport and Carrollton, Frank Hinton.
Hopkinsville Circuit, Ky., Supply.

Irrington and Harned, Ky., J. E. Warren.
Litchfield, Ky., E. A. White.

Morgantown Ky., F. E. Breckinridge—supply.
Owensboro, Ky., O. H. Pyles.

Paducah and Mayfield, Ky., W. H. Watts.
Smithland, Ky., T. F. Williams.

Vine Grove and West Point, Ky., L. O. Harris.
B. J. Hawker and W. H. Riley, left without appointments to attend some of the schools.

INDIAN DISTRICT.—W. S. Rollins, Presiding Elder.
Anderson, C. H. Taylor.

Bloomington, J. F. Moreland.
Osmontville, Thomas Holloway.

Damesville, E. D. Miller.
Corydon, W. A. Spears.

Evansville, B. J. Smith.
Greencastle, T. R. Prentiss.

Indianapolis (Simpson Chapel), T. L. Ferguson.
Jeffersonville, N. H. Talbot.

Lawrenceville and Grayville Circuit, D. W. Heston.
Madison, J. H. Jackson.

New Castle and Modoc, S. H. Ferguson.
Newburg and Boonville, Williams.
Indianapolis, O. T. Lewis.

Shelbyville, J. H. Hargrave.
Terre Haute, G. B. Lynch.
Watson, Ind., J. S. Bailey.

LEXINGTON DISTRICT.—Jas. Courtney, Presiding Elder.
Bazzard's Roost and Bald Eagle, Ky., Dorsey Pngb.

Clay City, Ky., W. Hopewell.
College Hill, Ky., Anthony Rice.
Cynthiana, Ky., J. H. Ross.

Falmouth and Boyd's, Ky., W. H. Brown.
Flemingsburg, Ky., W. L. Mmir.

Germantown Ky., R. B. Hickman.
Howard's Creek, Ky., James Jones.

Kinney's Station and Rnddle's Mills, Ky., H. M. Langford.
Leesburg and Lairs, Ky., B. J. Strider.

Lexington, Ky., Asbury Temple, G. W. Thomas.
Gains Tabernacle, G. W. Zeigler.

Peach Orchard, supply.
Marble Creek, Ky., G. W. McPheters.

Mayslick and Olivet, Ky., Zack Winchester.
Millford, Ky., James Allan.

Morefield and Sherburne, Ky., Paris Fisher.
Mt Carmel, Ky., G. F. Carr.

New Providence, Ky., A. A. Price.
North Fork and pleasantville, Ky., William Crooks.

North Middleton and Little Creek, Ky., H. C. Buckner.
Paris, Ky., W. W. Locke.

Popular Plains and Tilson, Ky., J. W. Moreland.
Sharpsburg and West Sterling, D. E. Skelton.

Versailles, Ky., Felix Ross.
Washington, Ky., H. A. Sonthgate.

Warrenton and Cadentown, Ky., Josephine Small.
Winchester, Ky., S. G. Turner.

LOUISVILLE DISTRICT.—G. A. Sissle, Presiding Elder.
Anchorage and Dorsey Chapel, Ky., J. S. Henry.

Bedford, Warthville and Sulphur, Ky., E. D. Lawrence.

Chaplin and Wakefield, Ky., L. W. Mills.
Corinth, Ky., Stradwell.

Frankfort, Ky., W. H. Pope.
Georgetown, Ky., Jas. Bowen.

Gent and Warsaw, Ky., Newby.
Lagrange, Jericho and Woodfork, Ky., Kintley.

Louisville, Ky., Cakes Chapel, E. L. Gilliam, Jackson-street, J. H. Stanley, Lloyd-street, M. McCoo-
wer.

Mount Washington and Watertord, Ky., W. S. Webb.

New Haven, Lebanon Junction, Boston, Ky., Thomas Lume.

New Zion, Ky., J. W. Russell.
Owenton, Ky., W. C. Staleman.

Oxford, Ky., Wesley Singleton.
Pewee Valley, Ky., F. P. Fielding.

Shelbyville, Ky., Abraham Boaker.
Simpsonville, Ky., Jeffersonstown, Ky., and Shelbyville, Ky., B. J. Ward.

Wilsonville and Finchville, Ky., W. H. Bloomer.

OHIO DISTRICT.—E. W. Hammond, Presiding Elder.
Augusta, Ky., Braxton Daniel.

Batavia, Laurel and Lindsay, O., supply.
Bellair and Bridgeport, O., H. W. Tate.

Cadiz, O., supply.
Cheviot College Hill and Mount Healthy, O., G. L. Furman.

Cummsville, G. W. Bailey.
Cincinnati, O., Union Church, M. S. Johnson.
Walnut Hills, C. J. Nichols.

Cleveland, O., W. W. Heston.
Cleveland, O., and Rising Sun, Ind., William Johnson.
Columbus, O., J. H. Payne.

Covington, Ky., W. H. Evans.
Dayton, O., Scott Ward.
Delaware and Rushsylvania, O., supply.

Madisonville and Milford, Ky., W. B. Harris.
Martins Ferry and Mt. Pleasant, O., H. W. Simmons.

Maysville, Ky., Alex. McDade.
Oberlin, O., supply.

Portsmouth, O., Henry Steen.
Springfield, O., A. W. White.

Steubenville, O., W. C. Echois.
Troy, O., M. A. Elletth.

T. L. Wilson and B. J. Coleman left without appointment to attend school.

For the SOUTHWESTERN. The Books of The Bible at Gammon.

REV. E. L. PARKS, D. D.

The Gammon Theological Seminary, at Atlanta, Ga., is now, for the second year, following the plan of having all the students study the Books of the Bible. The whole seminary forms one class in this study. This is in addition to the ordinary study of the English Bible, which has been a part of the work of every class from the opening of the seminary. In the other work, Biblical History and Biblical Introduction are studied and portions of the Bible are studied analytically and minutely; in this study of the Books, the Bible is studied comprehensively.

It is a regular study with five hour recitations or lectures per week, for one term of the year. All the Books of the Bible are studied in the three years' course. The different professors have charge of this class in rotation, the books being assigned to them with special reference to the relation to their departments.

In the study of a book, such questions as the following are asked:

1. What are the sources of information?

2. What are the best helps for the study of the book?

3. When was the book written, and under what circumstances?

4. Who was the author?

5. What are the peculiarities of style?

6. What are the difficulties?

Then a complete analysis of the book is made and it is studied carefully chapter by chapter. An outline of all the discussions on each book is put into the hands of every member of the class.

The books studied this term are: Ecclesiastes, The Song of Solomon, Jeremiah, Ezekiel, Daniel, the Minor Prophets, Esther, Ezra, Nehemiah and the four Gospels.

This study is already recognized as one of the most profitable of the entire course. Some of the ministers from the city and vicinity attend, and it is believed that a larger number will take advantage of this work when they realize its helpfulness to their ministry. Nothing else will so greatly enrich one's preaching. It is remarkable how ignorant multitudes of ministers, North and South, are of their Bible. They know very little of what it contains. They study only detached portions of it. They have very little idea of the beauty, power and effectiveness of its truths when it is studied comprehensively, and large portions of it are to them wholly unexplored continents. The students who are faithful in this study of the Books of the Bible at Gammon, will have a knowledge of the contents of the Bible, and this, so far as knowledge is concerned, is unquestionably the greatest equipment for the ministry.

South Atlanta, Ga.

For the SOUTHWESTERN.
A Reign of Terror.

MRS. ALICE R. ALBERT.

After reading of the many terrible and bloody outrages upon our people throughout the South, I am

thoroughly persuaded that there is nothing for them to do but to move away from those places where their lives are thus kept in constant danger. Just think of the injustice done to our people in this Southland since the war, and it continues to get worse. Every paper we read brings the sad news of the lynching of some Negro. Only a few weeks ago three innocent Christian gentlemen, highly respected among their people, were taken from the prison in Memphis, Tenn., and lynched by the low, cowardly, face covered, white trmps of that city. A few days before, in Rayville, La., a girl, scarcely in her teens, was taken by a mob of white men and hanged to a tree. The Negro must be particularly strong that it always takes a mob to handle him. Even the females seem to have supernatural strength before they reach the age of womanhood. It takes a mob to handle them. Shame on such inhumanities! It's a wonder that our Heavenly Father does not send another yellow fever epidemic, as in '78, or some other calamities to the people guilty of such diabolism and sweep them off the face of the earth.

Central Missouri Conference.

Among others, the Conference adopted the following resolution:

Resolved, That the preachers of the Central Missouri Conference endorse the appointment of Rev. M. C. B. Mason, D. D., as Field Agent of the Freedmen's Aid and Southern Educational Society, by Dr. Hartzell, and that we ask the General Conference to elect him as one of the Secretaries of this Society.

Resolved, further, That we welcome him in our midst, and invite him to visit this Conference again whenever convenient.

J. T. KNAPPER.
HENRY MCALLISTER.
B. M. TAYLOR.

Resolved, That we, the members of the Central Missouri Conference, do hereby heartily commend the editor, Dr. Albert, of the SOUTHWESTERN, as an efficient and an able editor, and we do hereby respectfully ask the General Conference to re-elect him editor of that paper.

REV. J. W. HILL.
REV. G. A. MASTON.

General Conference Delegates.

DELAWARE.—Ministerial, William H. Coffee, Isaac H. White; Reserves, Thomas H. Johnson, Lewis Y. Cox, Lay, John E. Gunby, William H. Morgan; reserves, Frederick Nichols, Jr., Edward Reed.

LEXINGTON.—Ministerial, L. M. Hagood, E. W. S. Hammond; reserves, W. S. Rollins, W. W. Locke, Lay, J. M. Peters, G. L. Knox; reserves, G. W. Nelson, J. T. Leggett.

SOUTH KANSAS.—Ministerial, Hugh M'Birney, O. R. Rice, H. W. Chaffee; reserves, S. S. Murphy, J. E. Brant, Lay, E. W. Cunningham, D. S. Elliott.

ST. LOUIS.—Ministerial, Oliver M. Stewart, Wm. Jones, George W. Hughey; reserves, Charles P. Masden, Jesse Bowman Young, William V. Hamel, Lay, James A. Field, Milcom G. McGregor.

SOUTHWESTERN KANSAS.—Ministerial, J. O. Hall, T. S. Hogstou, J. T. Hanna; reserves, W. J. Martindale, Harrison Waitt, Lay, Holderman White, of Kingman; T. C. Holman, of Peabody.

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Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	300,000
Freedmen's Aid and Southern Education Society	290,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	238,659
Woman's Home Missionary Society	86,000

General Church News.

The law which provides for the closing of drinking places on election days should be amended, so as to include the Fourth of July and Christmas Day.—Morning News.

[And if on holidays, why not on all other days? As an unmitigated nuisance, the dram shop should be always and everywhere, under the ban of law, as well as that of all self respecting people. When will the moral and patriotic citizenship of the country throw off the degrading and destructive yoke of the rum tyrant?]

William E. Gladstone, "the grand old man," the most distinguished among living statesmen of Great Britain, completed the 82nd year of his life Tuesday, Dec. 29th. He is reported in vigorous health, and still equal to leadership in the councils of his country.

The crowning glory of this eminent man is his loyalty to the Bible as a Divine revelation of truth, and his devotion to Christ and Christianity.

Prince Besalow, son of the African King of Beudoo, in Upper Guinea, is a member of the Freshman class of Williams College, Mass. His age is uncertain—probably about 25. In height he is medium stature, straight and well built, yet he enters little in athletics. The gymnasium instructor said, after his examination, that he had the most perfect build and the most symmetrical form of any man in college. A higher civilization was first heard of by him at mission school at Cape Mount, Southern Africa, where, also he was converted. Deciding to fit himself for work among his people he gave up his right to the throne and came to America. He is a bright student.—N. O. Picayune.

It said that Mr. Spurgeon was never ordained. He began and ended his ministry a lay preacher.

The Southern Methodists were not much pleased with the English delegates at the ecumenical. The Wesleyan Christian Advocate says that "with few exceptions, they impressed our people as being rude, pugnacious and irreverent. Whatever a negro would say was greeted by them with the wildest applause, when words of wisdom from others would make no impression on their minds. When an Englishman was in the chair, a negro would always be recognized on the floor before any one else. Some of our false notions of men and measures have been rectified, some dreams dispelled."

In Australia no newspapers are published or railroad trains run on the Sabbath. Telegraph offices are closed, and all business is suspended.

Senator Pettigree, chairman of the Senate Committee on the World's Fair, has pronounced himself as decidedly opposed to opening the same on Sunday.

Nineteen of the students in Garrett Biblical institute are candidates for the foreign missionary field.

The Christian Guardian says: "Hugh Price Hughes was converted under the preaching of a young Methodist Episcopal minister who was sight-seeing in England."

Why wear out with coughing, at night, when Ayer's Cherry Pectoral will relieve and cure.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I desire to find my sister, who was carried to Texas before the war, and afterwards sent to Mobile. Her name was Sophronia Johnson. We belonged to Sankey T. Johnson. Our mother's name was Caroline Johnson. Please address Elizabeth Bailey, Pinckneyville, Ala.

Mr. Editor: I wish to enquire for my uncle, John, William and Daniel Blakely, whom I left in Memphis, Tenn. In 1885, they were still living in Memphis. My mother's name was Sarah Herrin, and my father's name was Jack Herrin. They called me Lanna Bratten. Mother and father are both dead. They left five children, Bill, Rose, Ruth and Lanna. I am the oldest child. Any information concerning their whereabouts will be thankfully received. Address Lanna Greenberry, Seguin, Guadalupe county, Texas.

Mr. Editor: I desire to find my brothers and sisters, all of whom I left in Louisville, Ky. Martha Ann Tefus belonged to Michael Flems. John Burns belonged to John Burns. George Burns belonged to Mathias Burns. Shelton Vanvic, Amy Thomson, Angeline Thomson. George Tefus, son of Martha Ann Tefus. Any information, please address Mrs. William Bazeusky, 403 Openwood st., Vicksburg, Miss.

You've tried Dr. Pierce's Favorite Prescription, have you, and you're disappointed. The results are not immediate.

And did you expect the disease of years to disappear in a week? Put a pinch of time in every dose. You would not call the milk poor because the cream does not rise in an hour. If there's no water in it the cream is sure to rise. If there's a possible cure, Dr. Pierce's Favorite Prescription is sure to effect it, if given a fair trial. You get the one dollar it costs back again if it don't benefit or cure you. We wish we could give you the makers' confidence. They show it by giving the money back again, in all cases not benefited, and it'd surprise you to know how few dollars are needed to keep up the refund.

Mild, gentle, soothing and healing is Dr. Sage's Catarrh Remedy. Cures the worst cases permanently. No expediting. It's "Old Reliable." Twenty-five years of success.

General News Items.

The folding room of the House of Representatives, Washington, D. C., suffered a loss of \$16,000 by fire March 22.

Daniel Lothrop, the widely known book publisher of Boston, died on March 18, aged sixty-one years.

Justice L. Q. O. Lamar, of the U. S. Supreme Court, who has been very sick, is reported better.

Regulators called at the house of Henry Morgan, a colored man, at Ellisville, Miss., and seriously shot him. Morgan claims to have shot one of them down as they broke open his door and shot at him; He returned the fire and his assailants fled with their wounded comrade. That's the way to do it. Sell out dearly every time and such midnight assassins will learn to keep away from your home, which is your castle.

Who rules in this town?
Depends on the question up.
The lamp-chimney question—what sort do you break?
Whatever sort your dealer deals in.

How, do you think, he selects his chimneys?

He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.

Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.

Why wear out with coughing, at night, when Ayer's Cherry Pectoral will relieve and cure.



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BALTIMORE, NEW ORLEANS, SAN FRANCISCO,
PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.

The Atlanta, Ga., Times has been sold to Mr. S. Conningham, a graduate of Clark University, and a sterling young business man of Atlanta.

About 6,574,257 acres of land in Indian Territory were thrown open to settlement April 10th. We hope thousands of our people will take advantage of this opportunity to get a home at little cost. Go West.

Dr. Samuel O. Watson, one of the most prominent colored citizens of Detroit, Mich., and a member of the underground railroad for many years, is dead.

Friends of the three colored prisoners that were lynched out of the Memphis, Tenn., jail recently are about to bring damage suits against that city. Friends of law and order everywhere should contribute their help for the prosecution.

The Memphis lynching has had the effect of exciting such uneasiness and discouragement among colored citizens in Memphis, that they have dissolved the Afro-American Hall Company which was so auspiciously inaugurated there some months ago.

It also resulted in the breaking up of the people's grocery company, which was sold out at sheriff's sale, at a great sacrifice.

Walt Whitman the poet is dead.

The grand jury in Memphis, Tenn., has not found true bills as yet against the lynchers of McDowell, Moss and Stewart but it finds no trouble in finding true bills against what they call the negro visitors that precipitated the trouble. To shame upon such accessories to high handed assassinations.

Judging from the tone of the northern colored press it is probable that the race in the north will be rather "cold, indifferent or resentful" in its support of President Harrison if re-nominated. They don't take well to the treatment he meted out to the race in the matter of the Federal judgeship and later State Commerce Commission appointments.

Gov. McKinley, of Ohio is winning golden laurels from his colored fellow citizens in Ohio. He has pleased them very much by his appointment of Mr. George W. Hayes as a trustee for the state institution for the blind, and of Rev. J. F. Moreland of Cincinnati a trustee of the Ohio State University. No wonder they call him, "our gallant governor." He secured the enduring gratitude and love of our people last year when he refused to be entertained at that hotel in Cincinnati that would not entertain senator Green, as a gentleman, because of his color.

I WAS a sufferer from catarrh for fifteen years, with distressing pain over my eyes. I used Ely's Cream Balm with gratifying results. Am apparently cured.—Z. C. Warron, Rutland, Va. I suffered from a severe cold in my head for months and could get no relief. Was advised to use Ely's Cream Balm. It has worked like magic in its cure. I am free from my cold after using the Balm one week, and I believe it is the best remedy known.—Samuel J. Harris, Wholesale Grocer, 119 Front Street, New York.

SUBSCRIBE for the SOUTHWESTERN.

Books and Current Literature.

Dr. E. W. Gilman, the well-known Corresponding Secretary of the American Bible Society, sends us his beautiful new booklet bound in white leatherette, entitled "From Easter to Ascension-day." In a clear, illuminating manner he tells the story of the great forty days after the Resurrection, a period so momentous to the disciples and so inexpressibly precious to every follower of our dear Lord. Thomas Whittaker, the publisher, will supply copies at ten cents each or a dozen for a dollar. His address is 2 and 3 Bible House, New York.

The April number of The Forum will contain a dissection of the Hill and anti-Hill issues in New York (appropos of the two Democratic State Conventions to select delegates to the National Convention), by Mr. Frederic R. Oondert of the New York bar, who is the leader of the Democratic opposition to Hill. Bearing upon the same subject will be an article by Mr. Matthew Hale, of Albany, the well-known constitutional authority on the process whereby the present Senate of New York was changed from Republican to Democratic. Mr. Hale goes into details and does not hesitate to place the responsibility of this act where he thinks it belongs—on Gov. Hill. Mr. Philip G. Hamerton discusses the important subject of the Learning of Languages.

A notable political article in the April Forum will be an explanation of the condition in which the presidential campaign finds the Democratic party—"The Democratic Outlook and opportunity"—by Congressman William L. Wilson, of West Virginia.

The initial article in the New England Magazine for April is on "The Supplanted Boy Choirs in America," by S. B. Whitney, the organist and choir master of the famous Church of the Advent of Boston. Allen Eastman Cross in a poem called "He was good to the poor," pays a fine tribute to Cardinal Manning. Winfield S. Nevins concludes his series, "Stories of Salem Witchcraft." The number is an especially strong one in poetry. The Omnibus Department of light, humorous verse is very bright and entertaining.—86 Federal St. Boston, Mass.

The Popular Science Monthly maintains its usual standard of excellence in April issue. Dr. Andrew D. White, in his article on Astronomy, gives an authentic account of the treatment which Galileo and his writings received from the Catholic and Protestant churches. A subject of concern to nearly everybody—Bacteria in our Dairy Products—is treated by Prof. H. W. Conn. The subject of bad air and bad health receives thorough treatment from Harold Wager and Auberon Herbert. New York: D. Appleton and Company. Fifty cents a number, \$5 a year.

The pany for April is an excellent number. There are stories, article and verse suggestive of the Easter season it heralds.

Our little men and women for April, from its pretty frontispiece, "The First Bluebird," to its picture story on the closing page, "Polly and Prince," is a number to delight and instruct.

Price \$1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

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The Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, APRIL 14, 1892.

SPECIAL RALLY.

New Orleans Preachers' Meeting to the Front!

5,000 NEW CASH SUBSCRIBERS!

The New Orleans Preachers' Meeting is making a special rally, in which they propose to raise 500 new cash subscribers for the balance of this year. Let all our pastors throughout our territory unite in the rally, and we will get the 5,000 new cash subscribers which we desire before May 1. We will send the paper the balance of this year for \$1; three months, 50 cts. The General Conference, the presidential campaign, and many other items of interest which will fill our columns, will make the SOUTHWESTERN of special interest to everybody the balance of this year.

MR. Foster, Democratic candidate for Governor, says: "We must settle the Negro question just as Mississippi settled it; that is disfranchise him."

WE agree with Bishop Walden in his plan to so modify our method of holding the district conferences as "to make it the conference of the Bishop and the active force of the districts."

LAST week this city was horrified by the unprovoked murder of officer John Hurley, by Frank Lyons, a desperate pardoned ex convict. Officer Hurley was about to arrest him for disturbing the peace when he was shot and killed by Lyons.

REMEMBER that this is General Conference year, and that every member of the church should know what is done at Omaha. Such things can not be correctly learned through the secular press. The church paper is the only reliable source of information.

DR. Harrison, editor of the Quarterly Review, of the M. E. Church South, claims that the Southern Church "is capable of solving the problem of the Negro civilization of the future." The Southern Church ought to exert some of that extraordinary "capability" in stopping the lynching of the race that continues unrestrained and unpunished throughout this section.

HALF-FARE rates have been secured for all members and visitors to the General Conference at Omaha, on rail roads north of the Ohio and east of the Potomac rivers. No rates have been made thus far for those south of the Ohio and west of the Potomac rivers. Negotiations are on foot to secure rates for those living in the South, but they have not yet been. It is hoped that definite notice to that effect can be published next week. In the section where rates have been made, half-fare tickets will be sold from all principal parts, April 23 to 30 inclusive, good to be used only on day of sale.

Easter Bells.

The beautiful spring time brings us again to the anniversary week of the most eventful period in human history. According to the generally accepted chronologies, this is the season wherein our blessed Lord and Savior Jesus Christ, suffered, bled and died for human redemption, and wherein he arose for our justification. It matters little whether Easter was a heathen anniversary transformed into a Christian celebration. It marks the recurring anniversary of the most stupendous fact in all history; the glorious resurrection of Him "who hath abolished death, and hath brought life and immortality to light through the Gospel." It matters little, too, whether this is the exact date or not wherein those tremendous events took place. That they took place, that Christ lived and wrought and suffered, and "was crucified, dead and buried, and on the third day arose from the dead, and now sit at the right hand of God, the Father, Almighty," where he ever liveth to make intercession for us, are facts of both history and revelation. Since this is the accepted week of his passion, and since next Sunday is the recognized "first day of the week" wherein he arose and appeared to Mary, the other women, and his apostles, let us properly observe it as such. Let the contemplation of those eventful days take us back to His last supper, His shameful betrayal, His painful denial, and His cruel humiliation, chastisement and death, under Pontius Pilate. Let them paint anew upon our mental canvas the terrible scenes on Calvary; the spear armed Roman soldiers, the howling, mocking mob, the weeping women, and the three crosses, with Jesus suspended from the central one, and the two thieves upon either side. Let them reveal again the darkening skies, the thundering heavens, and the Savior's piercing cries.

"Hark! how he groans, while nature shakes
And earth's strong pillars bend:
The temple's veil in sunder breaks,
The solid marbles rend."

'Tis done! the precious ransom's paid!
Receive my soul he cries:
See where he bows his sacred head;
He bows his head, and dies."

The contemplation of such a sight, and the knowledge that our sins and redemption were the causes of it all, should dissolve our hearts in thankfulness, and melt our eyes to tears. Joseph's new tomb opens in the distance, to close its mouth upon the precious dead; but not forever. For on the third day, "in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it; while the great Conqueror spoiled all the hosts of hell, and arose from the dead as he said. Next Sunday is the day wherein the Christian church celebrates the glorious fact. In our church, the day is set apart, and very appropriately too, as that in which every man, woman and child, is to be asked to contribute of his means to assist in sending to the ends of the earth this joyful news, "the glad tidings of reconciliation."

Let missionary day, then, be appropriately observed accordingly everywhere, and let us manifest our appreciation of the precious gift of God to us, by imparting the same to all who sit in darkness and in the region and shadow of death. Next Sunday stands as the day that pledges our conquest over death. For as he overcame, we shall overcome also. "Praise Him with the timbrel and dance; praise Him with the stringed instruments and organs. Praise Him upon the loud cymbals, praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord." Let all the bells ring. Let us all sing and rejoice. "Break off your tears, ye saints, and tell

How high your great Deliverer reigns:
Sing how he spoils the hosts of hell,
And led the monster death in chains:
Say, "Live forever wondrous King!
Born to redeem and strong to save."
Then ask the monster, "where's thy sting?
And where's thy victory, boasting grave?"

HAS it ever occurred to those who oppose the increase of the episcopal force that a large proportion of those now in the office are over sixty years of age. Several of them are already over seventy, and our bishops are not apt to live very much beyond that age. Moreover, it appears that all the present board, with two exceptions, will be over sixty, and the two very close to sixty in 1896. If the only possible use of bishops is to preside at annual conferences, and then, like the "Light of Asia," retire from all association with their fellow men, while they meditate upon high themes of theology, and write books, sure enough we need not add to the number. But if we want leaders of the people, if we want men of God to front our battles, if we want men in sympathy with the spirit of the age, if we want genuine aggressive leadership, if we want men "to superintend the temporal and spiritual work of the church," then by all means give us at least four new, wide-awake, earnest, godly men who will meet these imperative wants of the church. The dreaming recluse, the mystic philosopher, the mere genteel book worm, is not what the church needs or wants. It wants men with brains, culture, practical godliness, full of energy and push, and with loving, sympathetic hearts and helpful hands for all the flock, and for all the under shepherds. Let the General Conference give us four such men to reinforce the present board, and the church will enter upon an era of greater prosperity than it has ever known. Give us the men, wherever they are and wherever they are found.

THE New York Independent excuses President Harrison for his failure to appoint a colored lawyer to one of the nine vacant U. S. Circuit judgeships, by referring to the fact that our church has not yet found a colored man fit to be made a bishop, and upon the further plea that the race has not yet furnished a lawyer worthy of such a distinction. Among people who are at all acquainted with lawyers D. A. Straker, John M. Lanston, T. McCant Stewart and a score or more of our eminent colored jurists, such a charge amounts to just so much dry rot. Perhaps the Independent might enlighten us upon the failure of the President to give the race, that is constantly discriminated against by railroads throughout the South, representation upon the Inter-State Commerce Commission, and upon the World's Fair Commission? Surely it cannot be said that over 8,000,000 colored people, nearly all of whom are of the same party with the President, offered no man fit to creditably serve our government in such capacities.

REFERRING to the recent session of the Lexington Conference held in that city, one of the leading papers of Indianapolis said: The next annual session will be held at Shelbyville, Ky. It must be said that no more intelligent body of colored men ever met in this city for any purpose. The session were conducted with due decorum and under strict rules, which resulted in the despatch of a large amount of business. Last Sunday many of the members of the conference preached in the pulpits of this city, in white and colored churches, and these discourses were widely commented upon as showing the intellectual progress of the race.

Yesterday morning, preceding adjournment, Bishop Walden addressed the conference at length. He pointed out the important duties lying before the ministers and impressed them to make their fields of labor better by reason of their presence.

Political Review.

Republicans throughout the country rejoice over the sweeping victories achieved by that party in the municipal elections held last week throughout Ohio, Illinois, Nebraska, Kansas, Michigan and Wisconsin. The Republicans also carried the State election in Rhode Island, electing the legislature and securing the re-election of Senator Aldrich and the selection of Republican state officers.

The registration office in this city closed last Friday and those who failed to register will not be permitted to vote in the state and city elections, April 19, nor in the presidential and congressional elections next fall.

The Democratic returning board, by a vote of four to three, after throwing out about 2,000 ballots stuffed by the McEnery managers in the ballot boxes in certain city wards, declared the Foster ticket nominated by over 500 majority. The three McEnery representatives withdrew and declared against the decision, and they have been sustained by all the McEnery followers. Two tremendous mass meetings in this city, and many throughout the state, have protested against the decision and they propose to run McEnery whether or no. As we predicted weeks ago, the Democratic party is now irrevocably split in two. The bitterness is intense. The thieves have fallen out, and every indication now points to the triumphant election of the regular Republican ticket headed by the Hon. A. H. Leonard. The people see clearly through the thinness of the Warmoth-Breaux combine, and scarcely a corporal's guard in any ward will be deluded into its support at the expense of the regular Republican ticket. The people will not be deceived when the customhouse employees, under Warmoth, seek to make it appear that the Leonard folks are in alliance with the lottery. It is sickening to read of Warmoth and Breaux being such prominent anti-lottery saints. The facts are that Warmoth gave birth to the lottery when governor in 1868 and renewed its lease of life in 1879; and in 1876, Breaux, his candidate for governor, was one of the first four Republicans elected by negro votes to be seduced by the lottery to go over to the Nicholls senate and to thereby break up the Packard government.

Municipal tickets will be nominated this week by the McEnery Democrats, the customhouse employees and the Republicans. With the working men's ticket to be nominated, and the Foster Democratic ticket already in the field, these make up five tickets from which voters may select their municipal servants for the next four years.

WE believe in "fair and square dealing" by everybody, and can have no respect for sharp practices on the part of religious newspapers any more than on that of anybody else. The Methodist Advocate, of Chattanooga, resorts to just such dishonest practices when it announces through its advertisement in the Minutes of the Central Alabama Conference that "it is the official representative of the patronizing conferences of the Methodist Episcopal church in Tennessee, Alabama, Virginia, Georgia, North and South Carolina, Florida, Louisiana, Mississippi, Arkansas and Texas." This is absolutely false, and unjust to the SOUTHWESTERN, which is the only official Methodist paper published south of the Ohio and west of the Potomac rivers. The Methodist Advocate is a private enterprise, with which the Methodist Episcopal church has nothing to do whatever; and it is neither truthful nor honest to publish the contrary. We hope our people will not be misled by any such false representations.

HENRY ADAMS, Esq., a citizen of this city but now temporarily residing in Washington, D. C., enclosing some cash subscriptions to the SOUTHWESTERN, says: "I hope that every colored citizen of Louisiana will cast his ballot on the 19th of April for the Republican ticket

headed by Hons. A. H. Leonard and H. Dudley Coleman, and I trust God that they may be duly declared elected. Their election I know would redound to the best interests of all the good people of the state, and especially to the laboring class, farmers and merchants. The sympathy of all good Republicans in this section of the country is with Gov. Leonard. Gen. Mahone and the Virginia people are specially anxious to see him pull through. There is doubt of his pulling through provided we have a peaceable and honest election.

THE floods from the Tombigbee river near Columbus, Miss., are appalling. Fifty people have been drowned and 600 homeless colored people have been driven out in consequence from the surrounding country into Columbus.

BROTHER, is your heart all right for a revival of genuine religion? The pastor must take the lead in this matter. The people will follow if they are led in the right way. The spirit of God will help in every honest effort to carry forward the work.

MT. Zion church, this city, has purchased a nice communion set of that reliable firm on Canal street, A. B. Griswold & Co., and used it for the first time last Sunday. We hope that any other church that buys a set will patronize this firm. As a rule it is better to buy of parties who advertise in our columns.

BISHOP Taylor has said and written much about self-supporting missions. In his work in Africa he has his missionaries cultivate farms, and so produce their own living. In this way they are independent, and also set a good example to the natives. Any one who cultivates a patch of ground upon which he raises what he and his family need to eat is comparatively independent. To be independent is to be self-respecting, and elevating in all things. The man who has to get credit for his daily bread is not in his best and happiest condition.

THE best argument we have seen, anywhere, in favor of our missionary episcopacy is that which appeared in a recent issue of the Pittsburg Christian Advocate. Dr. Smith, who is always clear, friendly and consistent in all his references to our people, pleads for the continuance of the missionary episcopacy, not because he deems that the only type to which Negroes in our church should be elected, while "English-speaking white men" should be elected only to our general superintendency, but that they might become to the countries to which they are sent what Asbury was to American Methodism; the episcopal heads of a Methodism that shall hereafter have its own autonomy in those countries. Such arguments are worthy of consideration. But the dry rot, that our Methodism should have a certain kind of episcopacy for white men and another for black men is insulting to any ordinary intelligence.

THE United Confederate Veterans held their reunion here last week. Ex-rebels thronged our streets to the extent of about 20,000, from all parts of the South. The city was veritably in the hands of the Confederates.

Rebel flags were numerous and conspicuous in the decoration of many buildings, especially saloons, boarding houses and newspaper offices. We are glad to note that the Picayune and the Delta refrained from thus insulting the nation. While it may be excusable for the veterans to display or carry the banners they fought under and defended on the battle field, it is, in our opinion, an insult to the government to flaunt new Confederate flags as was done on this occasion.

Prof. I. Garland Penn, author of the Afro-American Press, and corresponding editor of the Alexandria Va., Weekly Leader from Lynchburg Va., makes the following friendly reference to the attendance of Dr. Albert at the Washington conference:

"Rev. A. E. P. Albert D. D.,

Editor of the SOUTHWESTERN Christian Advocate was present. Dr. Albert is one of the men whom his fellowmen delight to speak of. I love the man because he is a man. I hope to shake glad hands with him in a few days in the far West."

Further on he says: "On the whole as a conference the Washington is hardly excelled by any of Afro-American membership in the church. The great membership of young energetic and enthusiastic men of great learning that have come into the ranks within the past ten years makes her a great intellectual power as a body. There is Rev. J. W. E. Bowen Ph. D., of Boston University who is one of the most polished and scholarly men of his race to say nothing of the conference. The Rev. W. E. A. Palmer is another and so is Rev. W. H. Brooks, I. L. Thomas, Jackson S. Cooper, G. W. W. Jenkins and scores of others."

In his letter advising the call of a mass meeting to denounce the Memphis lynching, which was published in the Appeal-Avalanche, Judge J. S. Galaway says: we should assure our colored citizens that we earnestly desire them to remain with us! A fund should be raised adequate enough to bring the lynchers to condign punishment, and thus forever prevent the recurrence of so awful a crime.

Between the better order of the whites and blacks there is a strong bond of sympathy and friendship. We respect the blacks for their devotion to, and affection for, our almost helpless families during the late civil war. They were true to the trust reposed in them by their white masters."

And yet these same people would have us believe that the race that was distinguished for such "devotion to their helpless families during the war," and that was so "true to the trust reposed in them by their white masters" have turned to be a race of outlaws and rapists, that must be strangled to the nearest limb without judge or jury. The thing is absurd, and no sensible man believes it.

SPEAKING of the Washington Lay Conference, Bishop Foss says: "Its work was done in as creditable a manner as that of the white New England conferences." That's what our Bishops generally tell us of the manner we preach and in which we conduct the business in our Annual Conferences. They pay us the same compliment on our accomplishment in our schools and colleges, both as students and teachers. When we speak in favor of the election of colored officials in the church, however, the white office seekers say: "It's bound to come, but not now. Soon as you get the proper men, they'll be elected."

This is just so much nonsense conjured up by white clerical politicians who are afraid that Negroes might get places to which they might stand the chance of being elected. The church and our people cannot be deceived by such blarney any longer, however. It's a question of votes necessary to a choice, only that and nothing more. Bishop Newman expressed the situation exactly when he told the Central Missouri Conference that he "knew at least a half-dozen colored men in our church that were in every way fitted and worthy of being elected to our episcopacy. All they needed was the necessary number of votes to elect. They failed to be elected for the same reason that many worthy white men failed—lack of sufficient votes."

The Louisiana State University at Baton Rouge, has decided to admit young ladies to the privileges of the University upon the same footing as young men. The women are coming, and we are glad of it.

THE Memphis, Tenn., Evening Scimitar deserves the lasting gratitude of every patriot, and especially of the colored people, for its fearless denunciation of the Memphis lynching, and its demands for the finding and punishment of the lynchers.

Personal.

—Henry Avant, Esq., attorney, has moved from Tnnica, Miss., to Helena, Ark.

—Preachers on the North New Orleans District will please call at this office and get the minutes allotted to them.

—Correspondents are requested to address Rev. H. C. Armston, always in care of P. Coquet, Algiers, La.

—Rev. W. Gatewood, superannuated preacher of the Upper Mississippi Conference, has been sick for the past eighteen months. We rejoice to learn that he is slowly improving since his right side has been opened and operated upon by the doctor.

—Mrs. Rev. Ernest Lyon has gone to New York on a visit to friends and relatives. That she will be greatly missed during her absence of several weeks, goes without the saying.

—Rev. A. A. Lacey, Slaughter, La., reports that his wife is sick with a grippie. It is hoped that she will soon recover.

—Presiding Elders Williams, Landry and Marshall, of the North and South New Orleans and the Baton Rouge Districts, respectively report their districts in excellent condition. They are specially delighted with the spiritual outlook. They report revivals, resulting in many conversions and accessions, at nearly every point.

—Rev. Levi Johnson, of Mandeville, La., whose illness we announced last week, we regret to say, has not improved since, but rather has grown worse. He is full of faith, however, and, if called to leave us now, will leave us the testimony of a holy life and triumphant death.

—Rev. Chas. Crockett, of Ball Town, La., was in the city last week and reported his work in good condition.

—Rev. Stephen Priestley, of the Monroe District, is spending a few days here, after closing his first round. The spiritual condition of his district animates him with new life, and sunshine beams out of his countenance. He reports many conversions and material improvements at nearly every point on his district.

—The editorial fraternity generally will be pleased to welcome again among them the Rev. Dr. Wm. H. DePuy, who has been called a second time to the assistant editorship of the *Christian Advocate*, recently made vacant by the resignation of Dr. Clark. Dr. DePuy was with Dr. Orry as assistant editor of the *Christian Advocate* for eleven years, Dr. Fowler during his term of four years, and with the present editor for about four years. He resigned his position because of the demands of *The People's Encyclopedia*, of which he was the editor. Dr. Brockley offers to him as follows: "Dr. DePuy has always been welcomed in his home since he ceased his connection with the *Advocate* by all with whom he had former business relations, from the youngest boy to the most venerable head beneath the roof, that of Dr. Joseph onking."

—After spending the past three weeks in Illinois, representing our Southern Educational work, Rev. Ernest Lyon, A. M., has gone to his home, wherein he will spend a month in the same kind of work. He will address large assemblies on the Oshkosh, Fond du Lac and Appleton Districts. During the month of May he will be in Omaha, Nebraska, visiting the General Conference. We rejoice in his success in that work. The seedmen's Aid Collection was doubled and tripled at many places the result of his addresses.

—Rev. M. C. B. Mason, of Atlanta, Ga., a representative man of his race, presided at the Adaet, M. E. church, Sunday morning, and at the Western Avenue M. E. church at night. Rev. Mason is a good speaker; he did credit to his race.—*Chicago Bee*.

The "Methodist Review."

The May-June number of the *Methodist Review* is a striking issue. The editorials on "Connec-tionalism" and "The True Biblical Criticism" are clear in their enunciation of great principles. In "A Retrospect of Four Years" the Editor reviews the satisfactory work accomplished during the past quadrennium. "Benjamin St. James Fry" is a note on the death of that distinguished editor. The other editorial departments are, as usual, varied and important. In "Opinion" and "Progress of Civilization" the latest lines of secular and religious thought are indicated. "The Arena," "Itinerants' Club," and "Foreign Resumes," are superior in vigor and variety. The Spirit of the Reviews and Magazines gives the summary of the latest periodical literature. In the "Critiques and Notices" of books the most recent publications of leading houses are reviewed.

The contributed department of the *Review* is unusually full. Bishop Newman writes on "Hell;" Dr. H. A. Butz reviews "Bishop Hurst's Indications;" Dr. G. P. Mains writes on "Our Special Legislation on Amusements: Honest Doubt as to its Wisdom;" Professor D. Dorchester, Jr., analyzes "The Character of Hamlet;" and Rev. J. M. Driver discusses "Royal Seizure; or, the Ethics of Plagiarism;" Dr. J. A. McCoskey contributes a biographical notice of Alfred Griffith; Rev. O. A. Crane writes on "Congregationalism versus Our Episcopacy;" and J. E. Learned, on "The Church and the World." Each of these contributed articles is able in thought and treatment. The *Review* thus closes the quadrennium of 1888-1892 under the most favorable auspices. Its pages are more and its variety is greater than ever before, while its subscription-list is the largest in its history.

The Curse of Rum.

Intemperance is a great impediment to the elevation of the colored people.

It is my conviction that intemperance is one of the greatest drawbacks the race has to fight against in its upward struggle to a better manhood and womanhood.

A recent trip through the entire South profoundly impressed me with the fact that the drink habit and the open saloon are growing influences of evil, and unless hindered or restricted in some way, they are destined to affect the race in the things vital to their social development.

For the traffic is growing more defiant in its methods and more aggressive in its operations every day, and if something is not done either to restrict its operations or to increase the intelligence of the people against its insidious ravages, the work of destruction will be horrible indeed.

It is clear to the most casual observer that the drink habit and the saloon are retarding the material or financial advancement of the Negro. The colored people of the South have done well in material accumulations since their emancipation.

But more homes and farms would be bought and paid for, there would be in these homes more of the evidences of a comfortable dwelling, and the social relations in general would be better regulated were it not for the power of the drink habit and the influence of the open saloon.

Again: The educational interest of the people suffer to no little degree on account of the saloon. The money spent in these places of waste would go far in feeding and clothing and in sending to school hundreds and thousands of children who are now kept in ignorance by them.

More is true. No one who knows anything of the South will deny that intemperance is a great curse to the Negro as a citizen. The saloon power does more to corrupt this high prerogative than one would at a glance suppose.—Dr. J. C. Price.

Schools and Colleges.

Meeting of the Trustees of The American University.

An important meeting of the Trustees of The American University was held on Thursday, March 31st, at the Arlington Hotel, Washington, D. C. Hon. Matthew G. Emery, of Washington, presided. The following were elected additional Trustees: Bishop Charles H. Fowler, D. D., LL. D., San Francisco, Cal.; Hon. Hiram Price and Gen. S. S. Henkle, Washington, D. C.; Mrs. Matthew Simpson, Mr. Charles Scott, and Mr. George W. Hill, Philadelphia; Rev. James M. King, D. D., New York; Mr. Job H. Jackson, Wilmington, Del.; Mr. D. B. Benson, Springfield, Mass.; Mr. John E. Searles, Jr., Brooklyn; and Mr. George P. Hukill, Oil City, Pa.

Mr. John E. Andrade, of New York, was elected President of the board, and Rev. O. W. Buoy, D. D., of Philadelphia, was added to the Executive Committee. President W. W. Smith, LL. D., of Randolph-Macon College, was elected Vice Chancellor.

Many evidences of a wide-spread sympathy for the University among the distinguished women of our land were reported, and in response to this interest the Board took action for the organization of the women of America to raise a "Woman's Fund." Mrs. John A. Logan, who is one of the Trustees, was requested to inaugurate this movement, and heartily consented to do so.

Several large subscriptions for the endowment and building fund, and many encouraging promises of future gifts were reported.

A committee was appointed to memorialize the General Conference with reference to the work and position of the University in the educational system of the Church.

The meeting was one of earnest enthusiasm and of perfect harmony. The prospects of the University were never brighter, and the record of the first ten months of its corporate history is most hopeful and inspiring.

Dr. B. J. J. Cooke, of Washington D. C., has just graduated from the Howard University Medical College. He and Dr. Smith will accept thanks for beautifully engraved invitations to their graduating exercises. We extend them our best wishes.

Princeton has nearly 1,000 students this year.

City Church Notes.

(Brief items of news from the city churches will be welcome either handed us by pastors or laymen.)

FREE CLINICS FOR THE POOR
Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. C. Rondanez will con-

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms removes the systemic effects of the disease, banishes the headache, and refreshes the tired mind.

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla
Sold by all druggists. 50¢ per box. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

DECISIVE Baking Powder Tests

The United States Official

Investigation of Baking Powders, made, by authority of Congress, in the Department of Agriculture, Washington, D. C., furnishes the highest authoritative information as to which powder is the best. The Official Report

Shows the ROYAL to be a cream of tartar baking powder, superior to all others in leavening power (U. S. Dept. Agriculture, Bulletin 13, p. 599.)

"Seeing is Believing."

Do you want to buy a Lamp?

Some folks get cheated in buying a lamp. Nobody ever gets cheated that buys the lamp with this stamp. "The Rochester." It is not one lamp, it is one burner on 2,000 different kinds of lamps. And a wonderful burner it is indeed! Insist upon seeing the stamp of the genuine. "The Rochester," and ask for the written guarantee. If the lamp-dealer has not the genuine Rochester and the style you want, send to us for "The Rochester" price list, and we will send you (by express) a lamp safely by express.

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tinne in charge, assisted by several physicians and surgeons.

Our first quarterly conference was held at First Street M. E. Church April 1, by Rev. Pierre Landry. Reports showed increased spiritual and financial interest. Six were received in full membership, 28 on probation, and 23 converted. Baptized eight children. We had one death. Paid the pastor \$204.80; Presiding Elder, \$20. We are raising money for the new church, and have \$850 already subscribed and \$200 in cash. The Presiding Elder was well pleased.

T. G. MONTGOMERY, P. O.

Marriages.

Natchitoches, La.—March 31, Mr. Jerome E. Taylor to Miss Mary Moes. Rev. D. Shelby officiated.

New Orleans, La.—April 2, Mr. Chas. Thompson, of Houma, La., to Miss Annie L. Curtis, of Galveston, Texas. Rev. T. J. Johnson officiated.

Feb. 27, at Wesley Chapel M. E. Church, Mr. Alfred Holmes to Miss Josephine Fuherus.

Rev. F. T. Chinn officiated.

Negreet, Sabine Parish, La.—Mr. Geo. Edwards to Mrs. Lydia Low, March 16. Rev. C. D. C. Bryan officiated.

Obituary.

Palmetto, Ga.—Bro. Ben White, aged 75 years, departed this life March 13. He was a member of the church many years. He leaves a wife, children, and many friends to mourn.

Sister Hannah F. Matthews, wife of Rev. J. H. Matthews, departed this life March 18. She was born in 1843, converted in 1866, and lived a consistent Christian. She died in the triumph of living faith, leaving a husband, several children and a host of friends to mourn. J. C. Hunt, P. C.

Shuqualak, Miss.—Sister Francis Jones, March 26, in full triumph of faith.

Sister Lucy Little, March 28, in full triumph of faith. Just before she died she told her son that he must meet her "in that beautiful land on high." She left four sons and a host of friends to mourn.

W. S. Leake.

Steen's Creek, Miss.—Feb. 14, Sister Phebe Wells, a member of the M. E. Church for 35 years, aged 75 years. She was the mother of 14 children, four of whom survive her. She died shouting, and requested all not to grieve after her, as she was going to heaven.

March 20, Sister Maria Neet, aged 70, and a member of the M. E. Church for

40 years. She was the mother of 7 children. The funeral was attended by Rev. Gilbert Herroa and the writer. She died as she lived, a faithful Christian.

P. W. Baldwin, P. C.

Moss Point, Miss.—March 22, while attending the duties of her home in the kitchen, Sister Sarah Danzler, a member of St. Paul M. E. Church, fell dead and passed away to her reward.

A. D. Payne.

Maysfield, Texas.—Sister Harriet Luster departed this life March 25. She was a member of the M. E. Church for 20 years, and died in full triumph of faith. She leaves a husband, 9 children and a host of friends.

A. Merida, P. C.

Pleasant Grove Circuit, Tex.—Sister Mary Lizer Young, a devoted Christian and a member of Concordia M. E. Church, departed this life March 29. She was ill only a few days. She told her brother about four days before her death, that she would never get well again. She called for her pastor to pray for her, and after prayer she said "All is well." She leaves five brothers, a mother, father and a host of friends to mourn her loss.

W. A. Ray, P. C.

Russellville, Miss.—Bro. Preston Williams, a faithful member of Lynch Chapel, departed this life Feb. 23. He was a Sunday school teacher and a faithful member.

W. M. Evans.

Baton Rouge, La.—March 27, Bro. Samuel Sharp died in full triumph of faith. He leaves a host of friends.

W. R. Butler, P. C.

Ball Town, La.—Ellen Sophronia Wilson, aged 18 years, daughter of C. and Cordelia Wilson, went home to heaven in triumph March 19.

Chas. Crockett, P. C.

Hernando, Miss.—Mrs. Nannie E. Walker passed to her reward March 29. She was loved by all who knew her. She lingered for nearly two years. She was married in the fall of 1888. She leaves one child, a little girl named Emma, and a host of friends to mourn her loss. Rev. L. C. McClendon attended the funeral services. The parents of the deceased are members of the Baptist Church, but Bro. Walker is a member of our church.

Geo. W. Baker.

Pickens, Miss.—Sister Ellen Miles, of Union Chapel M. E. Church, departed this life March 29. She was one of the oldest members of that church. She leaves a husband and two grand-children. She was 60 years of age, and was a member of the church 27 years. Our loss is heaven's gain.

A. McBeth, P. C.

Paris, Tex.—Sunday night, March 27, as Sister Amanda Coffee was about to enter the church, she suddenly fell to the ground. She was picked up and taken in the church, where it was seen that she was dead. She was subject to heart disease, and this was the cause of her sudden death. Her funeral was largely attended. The pastor was assisted by Rev. C. Hopkins, of the A. M. E. Church, and Rev. J. K. Loggins, of Brenham, Texas. Age, 62 years. Had been a faithful member of the M. E. Church two years.

Wm. Barsley.

JUDGE Albion W. Tongee, of Maysville, N. Y., continues to plead for justice to our people, through the columns of the *Chicago Inter Ocean*. He has won their lasting gratitude for his Christian and patriotic interest in them.

"The meek shall inherit the earth." Bear that in mind when you start out to get rich in the devil's way.

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BY UNCLE CEPHAS.

Dear Uncle Cephas: I want to inquire for my uncles, Jerry, Josh and Bird Fleming. I live with one uncle. Mother is dead. She went by the name of Leanna Fleming. My father's name was Isaac Fleming. The last we heard of them they were in Henry county, Tenn. I heard my mother say that my father died before she came to Texas. I never saw my father or my uncles. I have one uncle here by the name of Hance Rogers. Please put my letter in print, as I am an orphan boy. My uncle has two orphan children living with him. He takes your paper. My name is Scott Fleming. Address W. M. Rogers, Box 180, Clarksville, Texas.

Dear Uncle Cephas: I have professed religion. Our pastor, Rev. S. E. Ewing, held a revival which lasted five weeks and resulted in 86 converts. Rev. S. E. Ewing was assisted by our former preacher, Rev. H. R. Smith, and Rev. O. L. Bonner and M. Redick. There are many little boys and girls of my age and under that are members of the M. E. Church at Hockley. Your Niece,
CHRISTINA GAGE.
Hockley, Texas.

Dear Uncle Cephas: My grandma gave me a nice doll entertainment a few days ago. We had a fine time. Rev. M. E. Brower was with us and gave us good instruction and advice.

Your Niece,
MAUDE ANDERSON.
New Orleans, La.

Dear Uncle Cephas: I have been going to day school, but it has closed. We had a good teacher by the name of Oscar Garrett. Papa takes the good old SOUTHWESTERN, and I love to read it. We all race to get it every week. I am a member of the Methodist Church. Papa is the pastor of this circuit. I shall close by asking my cousins a question: Where is the oldest riddle found in the Bible? Your Niece,
JOSEPHINE COTTON.
Lockhart Station, Miss.

Little Mattie Cotton, Josephine's sister, writes a nice little letter which is too much of a repetition of her sister's letter to be published.—CEPHAS.

Dear Uncle Cephas: I am a boy 11 years old. I go to school every day. We have a very large school numbering 200 or more. Our teacher is kind and loving to all. Our Sabbath school is getting along nicely. Our pastor, Rev. F. Gilmore, meets with us every Sunday and is doing much good. Your Nephew,
WILLIAM H. DYER.
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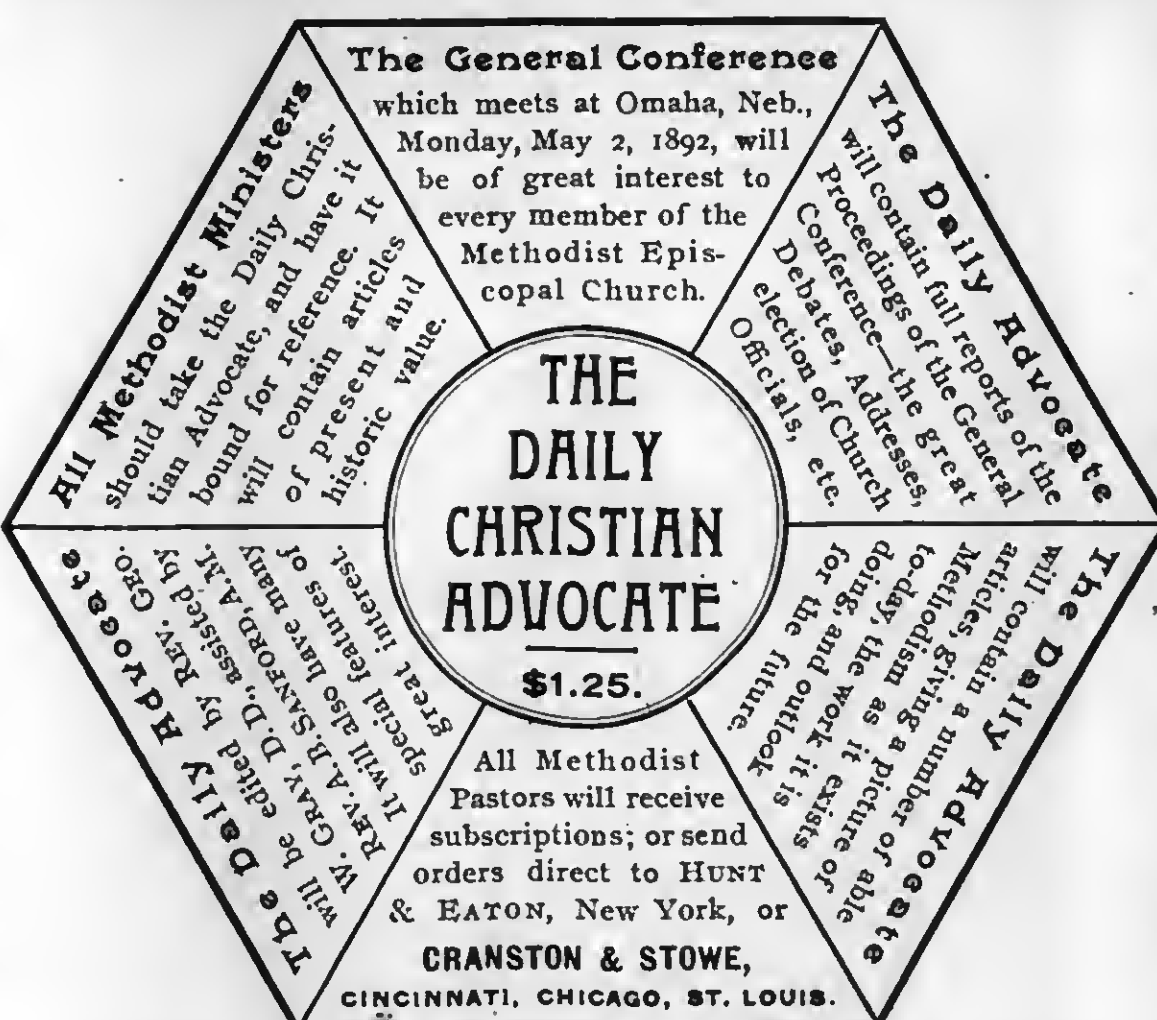
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To the Public.
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LOUIS J. WINSTON,
Chief Manager Miss Co-operative and Benefit Association. ap21

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SECOND QUARTER. LESSON III.
Now is Christ Risen from the Dead. Matt. 28. 1-20. About A. D. 30. Commit to memory verses 5-7. April 17, 1892.

HOME READINGS.
M. Matt. 28. 1-10 Tu. Matt. 28. 11-20. W. Matt. 26. 47-56. Th. Mark. 15. 1-15 F. Mark 15. 22-38. S. Mark 18. 39-47. S. 1 Cor. 15. 12-22

GOLDEN TEXT.
Now is Christ risen from the dead. (1 Cor. 15. 20.)

LESSON HYMN, S. M.

The Lord is risen indeed:
The grave hath lost its prey;
With him shall rise the ransomed seed,
To reign in endless day.

The Lord is risen indeed;
He lives, to die no more;
He lives, his people's cause to plead,
Whose curse and shame he bore.

The Lord is risen indeed;
Attending angels, hear!
Up to the courts of heaven, with speed,
The joyful tidings bear.

Time—About A. D. 30.

Places—Jerusalem and Galilee.

Introductory.—At the close of the first Good Friday, and before the Sabbath eve began, Joseph of Arimathea, Nicodemus and the faithful women had buried the body of their Lord in Joseph's new tomb. But the hour was late and the work was hurried, and they planned to finish the embalming after the Sabbath. Early in the morning of the first day of the week they started for this purpose, and our lesson tells the rest of the story.

QUESTIONS FOR HOME STUDY

1. The Risen Christ, v. 1-10.

Who discovered that Jesus' tomb was empty?

What brought these women to that place?

What display of supernatural power had been made before their visit?

How did the appearance of the angel affect the keepers?

How did the message of the angel affect the women? (Ver. 8)

What did the women do when the angel ceased talking?

Read John 20, 2, and then tell why one of the women did not hear the angelic message.

Who met the women as they ran?

What did he say to them?

2. The False Report, v. 11-15.

Why did our Lord's enemies dread a report of his resurrection?

What precautions had been taken to prevent such a report?

What did the guard explain to the priests?

What unintended official recognition was given to the fact of the resurrection?

3. The Great Commission, v. 16-20.

How soon, probably, after the resurrection was the meeting in Galilee?

How many days did Jesus remain on earth after his crucifixion?

Read Paul's list of Christ's appearances after his resurrection, and tell with which one of them you think this one of Matthew's corresponds.

How does verse 17 show incidentally that there were more present than the eleven?

What was the purpose of the continued stay of the Saviour upon earth?

What word in which the whole Gospel centers is given in verse 18?

What word which fixes the duty of the believers in Christ is given in verse 19?

What word which is sufficient to support any Christian in any hour is given in verse 20?

TEACHINGS OF THE LESSON.

He who walks in the path of Providence will meet the Lord in the way.

The angels which bring terror to the wicked bring joy to the good.

THE LESSON CATECHISM.

[For the entire school.]

1. When was it learned that Jesus had risen from the dead?

"In the end of the Sabbath."

2. By whom was he first seen?

By two loving women.

3. What report did the scribes

and priests send abroad? That his body had been stolen.

4. What did his disciples believe? Golden Text: "Now is Christ risen from the dead."

5. What did Jesus tell the disciples who met him in Galilee? That he was omnipotent and eternal.

6. What command did he give them? To teach and baptize all nations.

Doctrinal Suggestion—The resurrection of Christ.

THE CHURCH CATECHISM.

42. Why did Christ thus suffer and die? To offer to divine justice full atonement for the sins of the world.

43. How are we benefited by Christ's resurrection? He rose for our justification, and ascended to the right hand of God, where he ever liveth to make intercession for us. (Rom. 4. 25; Eph. 1. 20; Col. 3. 1; Heb. 7. 25)

44. Did Christ make this atonement for all mankind? By the grace of God he tasted death for every man. (Heb. 2. 9)

Did it ever occur to you to take Hood's Sarsaparilla, the best spring medicine? Try a bottle this season. It will do you good.

Conference Notices.

Washington Conference.

Second Round.

Bladensburg.....June 25

Benning.....July 2

Bethesda.....July 2

Bethesda.....July 2

Bethesda.....July 2

Bethesda.....July 2

Bethesda.....July 2

Bethesda.....July 2

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Sunday. Address me at Bowling Green, Ky. Have estimate of pastor's salary after committee consults the pastor—sufficient to give a comfortable support.
L. M. HAGOOD.

Central Alabama Conference.

I have made myself personally responsible for the balance (\$40) due on the Central Alabama Conference Minutes, to be paid not later than May 3. The Minutes will be distributed to the brethren who paid on them, and I ask all to come my rescue by sending for copies to sell to help me raise the balance due. Now, brethren, will you do this? Drop me a card informing me how many copies to send you. For the sake of all that is right and just I ask you to help me out in this matter.
A. N. JACKSON,
LaFayette, Ala.

Vicksburg District, Mississippi Conference.

Second Round.

Natchez.....April 23-24

Fayette.....April 30 May 1

Gloster.....May 7-8

Carey....." 14-15

Vicksburg....." 21-22

Vicksburg cir....." 28-29

Hamburg.....June 4-5

Union Church....." 11-12

Meadville....." 18-19

Bovina....." 25-26

Let every Sunday school and congregation in the district observe Easter Sunday, April 17 and make it the grandest missionary collection in the history of your life.
S. A. COWAN, P. E.

Indigestion! Miserable! Take

BEECHAM'S PILLS.

Women in the General Conference.

VOTE ON CHANGE OF RESTRICTIVE RULE.

For. Against.

Central Missouri.....40 13

Central Pennsylvania.....58 108

Delaware.....28 43

New Jersey.....70 108

Philadelphia.....101 105

South Kansas.....70 12

St. Louis.....82 26

Southwest Kansas.....69 10

Virginia.....60 57

Washington.....53 60

Wilmington.....69 59

If our 8,000,000 Negro population fail to make a creditable exhibit of their advancement in the World's Fair, the reflection will rest as a stigma upon our national administration, which ignored that large proportion of our population and gave them no recognition and no representation whatever in connection with this great international exposition. And this too, a Republican administration, representing the "grand old party of liberty and equality." Shame on it!

W. H. BROOKS, P. E.

1710 14th St., N. W., Washington, D. C.

Indiana District, Lexington Conference.

First Round.

Lawrenceville cir.....Apr. 18-21

Terre Haute....." 23-24

Green Castle....." 25

Simpson Chapel.....May 1-3

Bloomington....." 7-8

N. Indianapolis....." 8-9

Pittsfield....." 10-12

Rushville....." 14-15

Connersville....." 15-16

Anderson....." 21-23

New Castle....." 28-29

Shelbyville.....June 4-5

Cementville....." 10

Watson....." 11-12

Jeffersonville....." 12-14

N. Vernon....." 17-18

Madison....." 18-19

W. S. ROLLINS, P. E.

Indianapolis, Ind.

Bowling Green District, Lexington Conference.

First Round.

West Point.....April 15

Owensboro....." 16-18

Leitchfield....." 16-17

Beaver Dam....." 18

Morgantown....." 19-20

Southwestern Christian Advocate

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WHOLE NUMBER 1,173

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A. E. P. ALBERT, D. D., - - Editor.

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Editorial Notes.

I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with him by faith,
Than walk alone by sight.
—Selected.

The Yorkville Journal also speaks in high terms of his eloquent presentation of the wrongs and oppressions heaped upon the Negro by his employer and the white oligarchy of the far South.

Mr. Farmer Atkinson, who was a delegate to the late Ecumenical Conference, and whose extraordinary conduct excited considerable remark, is reported in an English paper as violently insane.

Dr. D. W. Field, a graduate of Meharry, who has been practicing his profession with much success at Memphis, Tenn., has moved to Guthrie, Oklahoma. He is one of the thousands that are leaving Memphis on account of the recent lynching there.

WRITE to Mary A. Woodbridge, secretary World's W. C. T. U., Ravenna, Ohio, for blank petitions for the protection of our homes against the invasion of the saloon, to the governments of the world. Send for them and have them signed by every patriotic Christian; and return them to her full of names. Let everybody join in the eternal warfare against rum and ruin.

If you would encourage our Book Concern to continue the publication of the work of colored authors, you must buy them when they publish them. We commend Mrs. Albert's House of Bondage, Dr. Hagood's Colored man in the M. B. Church, and Dr. Taylor's Plantation Melodies. The first costs 75 cents; the second \$1 and the last 55 cents. Send the cash, and you will be supplied from this office. Great reduction in large numbers. Order at once.

REV. R. Roberts, A. M., of the S. E. Ind. Conference at Connersville, Ind., has just published a very striking pamphlet, entitled "More Bishops and Less Presiding Elders." It advocates the enlargement of our present board of eighteen Bishops to thirty. It advocates the redistricting of the whole church into as many districts, and the appointment of those Bishops for four years, one for each district. To provide for vacancies in the event of death or other causes, it advocates the election of a few more Bishops than the necessary number, who may be consecrated by neighboring Bishops as elders, according to seniority.

This affords additional food for thought to the members of the General Conference, to meet next month.

The Nervous System and Health.

Graduating Thesis and Valedictory of Dr. Harvey J. Clements delivered at Commencement Exercises of the Medical Department of N. O. University, Feb. 26, 1892

Man in his present form of existence is a compound being.

He possesses a three fold nature, a human trinity not inaptly analogous to the Divine Trinity.

He possesses; First, a physical nature—a body "fearfully and wonderfully made." Secondly, he possesses a vital principal, a spirit of natural life, adapted to govern all the voluntary movements of organized existence. Thirdly, he possesses a moral nature—a rational soul, capable of recognizing the moral quality of action, and susceptible of moral culture.

It is a God-given duty to so take care of the body, that it may always be a pure and clean home for the soul while it shall dwell in it. Also, we must be exceedingly careful to care for the soul so that it may be prepared for an endless existence in the mansions of Light, where all things are pure and perfect: But the second or Physical nature, more particularly merits our present attention. It governs and controls the body and is the habiting place of the soul, so whatever effects it, affects the entire man.

The seat of this vital principal or nerve force is in the nervous system, where it in some way unknown to us, presides over all the function of life.

This nervous system is the most delicate and important part of our bodily mechanism. But notwithstanding its prime importance in our economy, many of us know little about it.

Dalton defines its functions to be "to associate the different parts of the body in such a manner that a stimulus applied to one organ may excite the activity of another." But a clear and more complete definition is given by our own Dr. Curtis. He says, "It is that part of the human body that presides over all functions, conducts and controls all sensations and motions, orders and directs the vegetative work of the system, discovers and reports all physical inquiries, and stimulates to repair."

It is the presiding force by which coordination and rhythm of the whole machinery is secured.

The nervous system, although often spoken of thus by one term has two great divisions. The first is known as the cerebro spinal system or nervous system of animal life. It is made up of the brain, spinal cord and the cerebral and spinal nerves.

The second is known as the great sympathetic or ganglionic system. It is called by some the nervous system of organic life or the nervous system of vegetative life. It is called the system of vegetative life because it has most to do with the great central organs of life. It is this system which gives the heart its motion, and thus enable life to carry on its processes.

Taking up the cerebro-spinal system, we have first the brain, which is composed of several parts; the largest and most important of which is the cerebrum. This is the seat of consciousness, of educated intelligence, and of the faculty of language.

Immediately beneath the cerebrum, we find the cerebellum, which is an important organ of coordination. It receives motor and sensory impulses, and combines, influences and adjusts them to produce correct movements. When this organ is injured, disorderly movements occur.

The strength of physical character depends upon the strength and

power to send out proper nervous force from these two parts.

Connecting the brain with the cord, is the medulla oblongata, which is also a very important centre, for in this are found those centres that preside over and control respiration, circulation and digestion.

The human spinal cord is the nerve link connecting the spinal nerves with the parts within the skull. It is the instrument for executing cerebral commands. Besides being a conductor of nervous impulses, it is also the great seat for reflex action.

It has been said that "strength of character, a good constitution, and vigorous powers depend on the length and perfect development of the cord. The longer the cord as compared with the length of the body, the stronger the power of constitution, for it implies greater vegetative and resisting power."

Radiating out from these centres, and connecting them with all parts of the body, we have a great system of delicate white cords called nerves, which form the lines of communication between all parts of the body. These nerves are composed of smaller fibers, which according to their function are of two kinds, one which transmits impulses to the brain and is called an afferent fibre. The other fiber convey impulses only from the central organ to muscle or gland and are known as efferent nerves.

This nerve system is composed of two elements, 1st nerve fibre, not sensible in themselves but forming channels for the communication of nerve force; 2nd, nerve cells, in which force is generated.

These two elements act in harmony, never in antagonism.

The cells are the originators and excoerors, the fibres are the agents or servants ever ready to carry out the commands. Both are necessary to complete action.

In the lower animals, the nerve fibres are proportionately in abundance. As a rule, the higher the organism, the greater the number of nerve cells and the higher the intelligence and morals.

Nerve action is the foundation element in health and disease. We need to avail ourselves of such force as we find conducive to good nerve health and to avoid those which interfere with it.

The system of nerve life is much like the delicate mainspring of a watch, which we may not fully understand, but we must learn not to abuse the instrument which contains such complicated work.

It is hard to get out of order, numberless are the present instances of its disorder. Once out of order, it will not be mended by any common tinkering; nay it is such a high divinely wrought excellency, that human hands too often fail in attempts to such attainments in skill.

The nervous system has to do with physical, mental and moral hygiene. Many a life is wasted or made erratic, because the error is made here. Not only the body weakens, but the mind loses its resiliency, and harmony of thought and action are impaired.

The great principle involved in proper care of the nervous system is so to care for the body in all its parts as that it shall be properly nourished and each function properly performed. Knowledge and experience must teach us the limits of nerve endurance.

The highest health and vigor of the nervous system require: A sound nervous organism by inheritance; A sufficient supply of normal blood; The judicious and regular exercise of the body and brain, and the ability to secure normal sleep and rest.

The nervous system must have

a good supply of blood, so that nutrition may be effected, in order that the rapidly oxidized structure may be replaced. In order to have this good blood, it is necessary to have a good digestion, plenty of fresh air and cleanliness of the body.

The effects of bad air are readily manifested and appear as drowsiness, dullness, headache and nausea.

All organs of the body need rest, without it they soon become impaired. The brain can only rest during sleep, thus in order that it may store up oxygen and foods, so as to compensate for the disintegration and waste of active waking hours, it is of prime importance that we allow ourselves enough sleep to rest the organ, this for the most of us should not be less than eight hours of sound sleep.

Of all the radical causes of nervous disturbance now at work, the worst is the use of stimulants and narcotics. The great risk incurred in the use of alcohol, opium, chloral and tobacco, is that they make their quickest and profoundest impressions on the nervous system of animal and organic life. They touch the very main-spring of life, and in a way that too often shows that we are tampering with that part of ourselves which we should touch the least frequently and the least rudely. Ere we know, we may disturb fibres and sensations which can hardly be restored. We know not whether we are only flacting functions or whether we are changing structure.

Alcohol impairs the nutrition of the nerve centres. Impaired cell nutrition induces imperfect, abnormal or perverted action—mental organio, muscular.

As a result of the deterioration of nutrition in the superior centres, the power to resist the craving for intoxicants grows feeble and feeble, and at the same time the intellectual and physical powers are diminished.

Tobacco is a poison that modifies the energies and not the structure of the nervous system.

There are several elements which enter into the composition of tobacco, the most important of which is nicotine, which in its pure state is a deadly poison.

The smoker cannot escape the poison of tobacco. It gets into his blood, travels the whole round of his system, interferes with the heart's action and the general circulation, and effects every organ and fibre of his frame.

Its specific effect is exerted upon the nervous system, tending to stimulate it to an unnatural degree of activity; the final result of which is weakness or even paralysis.

Tobacco is particularly baneful to young people, whose minds are not fully developed. It is an every day observation that most students who use tobacco in any form, have defective memories, clouded intellects and trembling hands, and other evidences of a tainted nervous system.

No person who desires a clear mind, a steady hand, and a healthy body, should ever indulge in this most common narcotic.

As we have already said, alcohol, opium, and tobacco particularly attack and injure the delicate nervous system; but let us remember that it is upon this delicate nervous system, that all organs depend for the ability to perform their functions; for example take the arm, it may be strong and powerful; the man may boast of having powerful muscles and be able to lift heavy weights or perform movements of great skill, but if the delicate nerves and nerve centres supplying that arm, be-

come injured or impaired, the arm becomes palsied, paralyzed and unable to do the slightest work, yet the bone, muscle, and sinew may be as perfect as ever.

There is not an organ in the body but which depends upon the nervous system for the performance of its function. It is the main-spring in human life, the dwelling place of the nerve power.

It is also the bond of union between the living body and the soul, it is the medium through which the physical and rational natures communicate with each other.

Whatever mars the nervous system, lessens the strength of the vital forces; and through them deadens the natural susceptibilities of the soul.

Divinity himself uses no other medium through which to reach the human heart.

The nervous senses are so many avenues through the tabernacle to the dwelling within; the nerves of sense, are so many telegraphic wires leading to the soul.

We now come to an important part of our subject, that of the relation of education to the nervous system. This may conveniently be considered under two heads, that of the cerebrum under the head of the intellect, and that of the lower centres under reflex action. By this we mean, when a stimulus or irritation applied voluntarily or involuntarily, directly or indirectly, to the ends of the afferent or sensory nerves, gives rise to a molecular change, which is propagated along to the motor or efferent nerves, which pass from the spinal cord to the muscles affected.

The brain also gives rise to some reflex action, but the spinal cord is spoken of as the central organ of reflex action.

The reflex actions proper to the spinal cord are natural, and are involved in the structure of the cord and properties of its constituents. By the help of the brain we may acquire an infinity of artificial reflex action, that is to say, an action may require all our attention and all our volition for its first, or second or third performance, but by frequent repetition it becomes, in a manner, part of the organization and is performed without volition or even consciousness.

We can give no better illustration of this, than the familiar spectacle of a little child learning to walk, at first it can only stand when its entire attention is given to the act; suddenly divert its attention to something else and it is sure to fall. Walking with it is purely a matter of volition and consciousness, but by repeated trials, it masters the habit so that it is a part of itself. It is the same way in swimming, bicycle riding or learning a trade.

It is possible to have an idiotic or feeble spinal cord, this is well known but little recognized; for example, two persons may endeavor to learn a trade, one needs to be shown but once how to do a thing and he can do it, while the other may have to be shown how time and time again, and then the next day be unable to perform the work and never can become proficient at it.

The possibility of all education is based upon the existence of this power which the nervous system possesses of organizing conscious actions into more or less unconscious or reflex actions.

Very much of intellectual acquirement is the conversion of volition into automatic or spontaneous power.

While, brain and cord and ganglia everywhere have their relations to each other; while each plays its own part, the whole complicated

machinery moves on with rhythm of continuous harmony so wonderful that we can, but admire and adore.

One of the greatest difficulties with the nervous system is that it so often fails to have the aid of discipline and will power.

As there is a tonic to the whole body in air, water and sunshine, so there is a tonic to the nervous system in willing obedience to that which is right in discipline, training and self-control.

We fortify the nervous system in studying how to control action motion, sensation, and all that appertains to that wonderful border land between the voluntary and involuntary of which brain and nerves are the communicating telephones.

Nervous diseases perhaps more than any other class of diseases, are the outcome of wrong methods of conducting the daily discipline of voluntary life.

A person may become over emotional by over indulgence of the sensibilities, or ungovernable because of too frequently yielding to appetites or habits or passions; or nursing because the toil of thought, has claimed too many hours and caused undue fatigue.

Thus in conclusion, let me call your attention to the fact that there is preeminently a physiological as well as a moral reason for forming good habits, and that the great panacea for tired nerves is sleep with recreation, exercise, both physical and mental, fresh air, and sometimes by the use of special medicinal tonics.

Let it ever be remembered, that, in the ultimate analysis, the welfare of the nervous system is the radical aim and effort of all hygienic care.

Out of it are the issues of life, for it is the mainspring of each organ, the presiding genius of each function, the basis and substance of all life.

Fellow members of the class of 1892: The time has now arrived, when we will bid each other adieu. For three years we have been closely associated in the class room, with a common aim before us.

We have been the pioneers of this school, and as such have known what it is to hew our way through the forests and lay the roads over which we trust many may successfully follow.

Our aim has been to search out and examine the phenomena of life and to acquire knowledge, so as to the better perform our duties to our fellowmen and to our maker; This I hope will ever be the goal of our lives and that wherever we are, whatever we do, we may never cease to be students.

Now I bid you God's speed, hoping that each of you may be eminently successful in your chosen work and that your treasures may not only be laid up here, but that they may be of a kind that fade not away.

I trust that, that unity and harmony which has characterized our classes, may ever endure, and be emulated by the succeeding classes of our Alma Mater.

Now fellow students, we bid each other, our Alma Mater, and our kind friends adieu, trusting that the words of our motto, "Memor et Fidelis," "Mindful and Faithful" may ever guard and lead us successfully forward through the battles of life.

REV. R. SEWELL, of the Tupelo district, Upper Mississippi Conference, has sent us the program of his District Conference which meet at Tupelo, Miss., April 29-May 1, but it came too late for its publication in this issue.

HAVE you bought the House of Bondage. Price, 75 cents.

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BILIOUS and NERVOUS DISORDERS,

Such as Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Liver Complaint, and Female Ailments.

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MALT AND HOPS

THE GREAT

NUTRIENT TONIC,

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PHYSICIANS.

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Takes hold in this order:

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Driving everything before it that ought to be out.

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DONALD KENNEDY, ROXBURY, MASS.

Established over 50 years.

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The best Organ made.

Especially suited for voice.

You should own one.

Of finest workmanship.

Rich, deep, pure tone.

Generously equipped,

And lasts a lifetime.

No Organ so popular.

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CELEBRATED ESTEY PIANOS

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MATCHLESS DECKER BROS.

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OPENED OCTOBER 5, 1891.

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Peters Ave., Cor. St. Patrick Street.

Young ladies from the country desiring the privileges of Christian home life and study at the University, can be accommodated by paying \$7 a month for board and addressing for further information, Miss H. M. Hegeman, Peters Avenue, corner St. Patrick Street, New Orleans, La.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	300,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

The hand book and annual report of the board of education of the Methodist Episcopal Church is received, and is full of valuable information relating to our institutions of learning and our educational work. A complete list of Methodist schools is given with much fuller statistics than have ever before been published. The report shows that the work of the board of education is enlarging rapidly and is meeting with great favor throughout the church. The receipts of the board in 1891 were 86 per cent above the same for 1888; the number of students aided last year was 1,102 and included twenty different nationalities.

Important tables showing the payment of loans are given. The number of students in the schools of the church is 40,026, an increase of nearly 8,000 in the last four years. The value of school property and endowments exclusive of debts is \$26,022,392, an increase of about \$5,000,000 in four years. The board of education is demonstrating its usefulness and is to be congratulated on the excellent work it is accomplishing.

Talking of patent medicines—you know the old prejudice. And the doctors—some of them are between you and us. They would like you to think that what's cured thousands won't cure you. You'd believe in patent medicines if they didn't profess to cure everything—and so, between the experiments of doctors and the experiments of patent medicines that are sold only because there's money in the "stuff," you lose faith in everything.

And you can't always tell the prescription that cures by what you read in the papers. So, perhaps, there's no better way to sell a remedy than to tell the truth about it and take the risk of its doing just what it professes to do. That's what the World's Dispensary Medical Association, of Buffalo, N. Y., does with Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Prescription.

If they don't do what their makers say they'll do—you get your money back.

General Church News.

The General Assembly of the Presbyterian Church in the United States, will meet at Hot Springs, Ark., in the first Presbyterian church, on the third Thursday (19 day) of May, 1892, at 11 a. m.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Wanted information as to the present whereabouts, if living, of my mother, whose maiden name was Bettie Massey. She married Bush Singleton. He was a free man, but my mother was owned by Mr. Wm. Turner, of Salem, Fannin county, Va. Mr. Turner is dead. She was sold South by Mr. Tom Hunt, a trader, at Warrentown, Va., sometime between 1857 and 1861. Mr. Hunt is also dead. My mother had four sons, two of whom are living; Henry and myself. My brothers Scott and James are dead. No word has ever come from my mother since she was sold South before the war. Any information will be thankfully received by her son, Ralph Singleton, First Auditor's office, Washington, D. C.

Mr. Editor: I desire to find my people. My mother's name was Mahala Miller. She lived with David McKee, who was her guardian. Her father was named David Morton. My mother lived in Liberty, Clay county, Mo. My father's name was Henry Miller. He lived in Ray county, Mo. My

brothers' names were Howard Bell and Morton Bell; and my sisters' names were Evaline, Lydia, Harriett and Lonisa Bell. These are my half sisters. My full brothers' names were Willis, Ford, Hampton Miller, and my full sisters' names were Lintisha, Caroline Martha Ann, and Amanda Emorette Miller. They all lived in Clay county, Mo., the last time that I saw them. My father's brothers were named Thomas, Cary, Lewis, Solomon Berry and Warren Miller. They all lived in Ray county. My father's sisters were named Lonisa and Ann Miller. They were not married when I last saw them. My mother's brothers were named Howard, Willie, Dennis, Milton, John, Lewis and Nathan Thompson. They belong to Joe Thompson. My mother's sisters' names were Harriett, Lucinda, Mary, Eliza, Jane and Sidney Thompson. Sidney married a man by the name of John Lewis. My mother was free. I was stolen from my people in the night, and carried about 20 miles from her, and was kept there three years, and was then taken from there to Texas. Elizabeth McKee, the wife of Daniel McKee, living herself in the stable one year before I was stolen. Address me at Van Buren, Ark. Martha Arnold.

Mr. Editor: I desire to find my children. We belonged to Theobert Rainey in Vernon, Ga. We were separated 15 years before freedom. They went to Alabama. That was the last time I heard from them. Their names were Martha Rainey, James Mattansou Rainey, Marton Rainey and Ann Rainey. Cella Rainey, per Roe. O'Neal Samples, Temple, Ga.

Mr. Editor: I wish to enquire for my brothers. They left Forest, Miss., at the time of the Sherman march through Mississippi. Their names were Jack and Henry Davis. Our father's name was John and mother's Lucy Davis. There were three daughters of us, Amanda, Ella and Millie, the latter is my name. Four other boys went off with them at the same time, whose names were Albert, John, Henry, Warren and Martin Davis. Our owner's name was Stephen Davis, who lived three miles from Forest and nine miles from Hillsboro, the place the army captured the night they left. My name is now Millie Green, and information of my brothers will be thankfully received. Address, 107 Ryan avenue, Jackson, Miss.

Books and Current Literature.

Dr Butler's Great Commentary on the Bible.

We are glad to notice that "The Bible Work" is taken in hand by a special publishing agency, to be known as the "Butler Bible Work Company, 85 Bible House, New York City."

Five royal octavo volumes have thus far appeared, two on the New Testament and three upon the Old, and to these will be added in July three more, covering the Psalms, Job, Proverbs, Ecclesiastes, and the Song of Solomon, making eight clearly printed volumes, averaging 710 double-column pages each, set off with engravings and maps, after the best modern style of book making. Two volumes, the material for which is mainly gathered, will complete the Bible.

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comment, he is now solicitous that the result shall come to the notice of all his brethren in the ministry, and other devout students of the Scriptures, in the shortest time and on the most favorable terms. It has never been his purpose to make a profit from the proceeds of his great work. He desires especially that it should find a wide circulation among missionaries, at home and abroad, among theological students. To this end he makes the following generous offer: that for every 50 or 100 volumes ordered (at the lowest trade-price, \$2.50 each) he will give an equal number—that is, he will deliver one hundred or two hundred volumes to any Mission Board or Seminary that the donor shall designate.

A portrait of Walt Whitman, from the painting by J. W. Alexander, forms the frontispiece to Harper's Magazine for April.

With their April number Charles Dndley Warner will take the place of Mr. Howells as conductor of the Editor's Study. Mr. Warner will be succeeded in the Editor's Drawer by Thomas Nelson Page, who will preface that department each month with an entertaining character sketch.

The Genesis of the constitution of the Methodist Episcopal Church, is an able and comprehensive little booklet by the Rev. T. A. Goodwin, D. D., upon a subject of great importance, especially in view of the early meeting of our general conference. Every minister, and especially every member of the general conference, should buy and read it. It is published by the author at Indianapolis, Ind., price 10 cents.

"A History of the Origin and Development of the Governing Conference in Methodism," by the Rev. T. B. Neely, D. D., L. L. D., of Philadelphia will be issued very soon by Cranstun and Stowe, Cincinnati. It will be a look of about 450 pages and cover a period of 144 years, beginning with Wesley's first conference and coming down to the General Conference of 1888. It treats particularly of the General Conference of the Methodist Episcopal Church; its origin, constitution, and powers, gives the history of every change in the chapter on the General Conference, and furnishes facts that will be useful in discussions in which the church is engaged in views of the approach of the General Conference of 1892.

Rev. Thos. Mason D. D., Secretary, Little Rock, Ark., has remembered us with a copy of the Little Rock conference. It is creditable to all concerned. And what is especially interesting is the fact that it is issued from the job printing department of our Philander Smith College at Little Rock; all done by our black boys.

Little's Living Age. The numbers of The Living Age for the weeks ending 19th and 26th March, 1892, contains The Greatness of Pitt, National; The Health Laws of the Bible, Asiatic Quarterly; Conversations and Correspondence with Thomas Carlyle, Contemporary.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The Onwell Life of Spurgeon contains one hundred pages more than was intended when projected. The price however is not changed, Franklin Pub. Co., of Savannah, Ga., for the agency.

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Fine Art Studio.

I have opened a fine art studio in this city for the purpose of teaching the art of drawing and painting, also enlarging all kinds of pictures to any size desired. Studio, 603 Fulton street, New Orleans, La. W. C. O. JACQUES, Artist.

To the Public.

Whereas, information has reached me that one Anderson has been passing himself off on the people of Louisiana, and collecting money from them as agent of the Mississippi Co-operative and Benefit Association, I hereby denounce said Anderson as a fraud. He, the said Anderson, is not now and has never been an agent for the Mississippi Co-operative and Benefit Association. I further warn the good people to pay no money to said Anderson, as the representative of the Mississippi Co-operative and Benefit Association, for he has no connection whatever with the Mississippi Co-operative and Benefit Association. I will give Fifty Dollars (\$50) reward for the arrest and for evidence that will lead to the conviction of said Anderson. Rev. F. J. Davidson is our duly authorized agent for Louisiana.

LOUIS J. WINSTON, Chief Manager Miss Co-operative and Benefit Association. ap21

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The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, APRIL 21, 1892.

SPECIAL RALLY.

New Orleans Preachers' Meeting to the Front!

5,000 NEW CASH SUBSCRIBERS!

The New Orleans Preachers' Meeting is making a special rally, in which they propose to raise 500 new cash subscribers for the balance of this year. Let all our pastors throughout our territory unite in the rally, and we will get the 5,000 new cash subscribers which we desire before May 1. We will send the paper the balance of this year for \$1; three months, 50 cts. The General Conference, the presidential campaign, and many other other items of interest which will fill our columns, will make the SOUTHWESTERN of special interest to everybody the balance of this year.

EVERY patriot will thank the New York Independent for its outspoken denunciation of mob law in this section.

HAUS AND HERD for April contains a fine Morse process picture of all the ministerial German delegates to the next General Conference. It is a really creditable number.

LET all our people pray that God may pour out of his Holy Spirit on the General Conference. It is the work of the Spirit to guide into all truth. He can guide all the members of that great body so that the best results may be reached.

The attention of our readers is invited to the valedictory address delivered at the recent commencement of the New Orleans University Medical College, by Dr. Harvey J. Clements. While especially interesting to medical men, no one can read it without great profit and interest.

DON'T forget about the collections. Especially take the Children's Day collection at the appointed time. Also take the Church Extension collection and send it where it belongs and get the vouchers. Take this collection early so we can have the benefit of all that is appropriated to our work in the South.

THE editor of the Michigan Advocate takes exception to our criticism of his article, in which he advocated the election of white men only to the full-fledged episcopacy, and of colored only to the missionary or circumscribed office. He charges us with undue "sensitiveness and an unhappy disposition to put a wrong construction upon almost everything." Unfortunately for Dr. Potts, when treating of the promotion of his "brother in black" he manages to always express himself in terms that are susceptible of "a wrong construction." The fact is, that all who read his articles on such subjects always construe them just as we do, and this, too, notwithstanding the "innocence" with which he claims that he pens them.

Rev. Anthony Ross.

So long known and honored by our people throughout this State as Father Ross, has quit the walks of men and gone to his reward. He was translated to his home in heaven last Thursday morning at 10 o'clock from his late residence in this city. After walking with God for two or more generations, like Enoch, he is not, for God took him.

As we intimated last week, after several weeks of failing health, he finally succumbed to the inroads of the last enemy, and dropped the earthly house of his tabernacle, and has gone to his home not made with hands, eternally in the heavens. It was our privilege to visit him on the Sabbath before his departure. We were permitted to witness how triumphantly such a saint could look, as it were, into the eyes of death, and preach his own funeral, and cry out victory over death, hell and the grave. His funeral took place last Friday at 2:30 p. m., from Pleasant Plains Church, where the preliminary services were held, and from Wesley Chapel, where an elaborate funeral program, worthy of his previous life and services, was carried out. At Pleasant Plains Church the services were conducted under the directions of the pastor, Rev. Simon Evans; Revs. Pierre Landry, Henry Taylor, J. W. Hudson, Wm. P. Forest, and Stephen Priestly, assisting.

At Wesley Chapel the pastor, Rev. T. J. Johnson, took charge of the services, assisted by the ex-pastor, Rev. F. T. Chinn. Appropriate and touching addresses were delivered by Revs. Emperor Williams, the last of the original twelve colored brethren that organized the Mississippi Mission Conference, Wm. P. McLaughlin, D. D., Pierre Landry and A. E. P. Albert, D. D. The services at the grave in Girod street cemetery were conducted by Revs. Simon Evans, Stephen Priestly, W. P. Forest and Emperor Williams. The Wesley Chapel choir rendered solemn and appropriate music. Among the hymns sung were "Servant of God, Well Done," "I Would Not Live A-lones," "On Jordan's Stormy Banks I Stand," "Oh, Glory! Oh, Glory!" "What's This That Steals Upon My Frame—Is It Death?" "How My Soul Shall Praise the Lord," etc. The following acted as pall-bearers: Revs. A. J. Pickett, D. J. Price, Frank Walker, M. P. Franklin, Wesley Turner, W. S. Harris, T. G. Montgomery, Chas. Crockett and Samuel Davage. Among other ministers present were Revs. Abraham Hilton and J. W. Hilton; J. H. Hall, of the Congregational; Julius P. Brown, of the Union M. E. Church; Wm. Davis and W. W. Davis, of the Baptist, and Thos. Pye and M. E. Brower, of the A. M. E. Church, and Mr. C. C. Morse, business manager of the Southwestern.

The funeral was one of the largest that has ever occurred in this city. The church and streets were crowded with the surging multitude that came to pay their last tribute of respect to the memory of our venerable father. Bishop Newman, who assisted Bishop Thomson in the organization of this work, having requested nearly two years ago that he be notified of Father Ross' death, and if he could possibly come, wherever he happened to be, he would do so, sent the following telegram, which was read by Dr. Albert:

"OMAHA, NEB., April 15, 1892. Dr. A. E. Albert, New Orleans, La.: General conference work detains me. My old friend and brother has gone to Heaven. Place a flower on his coffin for me."

According to this request Dr. Albert placed a flower on the coffin in the name of Bishop Newman.

The following sketch was read by Rev. T. J. Johnson:

"I called to see Brother Ross and found him quite sick on March 22. I said to him I would like to know some of your history and these are his words: 'I was born

in Rich Neck, Md., December 25, 1805. My father was named Ben Ross and my mother, Rebecca. There were sixteen children of us. I was the second. I was stolen from them and brought to New Orleans in 1831 by a Negro trader by the name of Woodfork. Oh, what will God do to that man in the judgment! My mother was down with the rheumatism for ten years and it was twelve years before she heard from me, but when she heard that I was alive she got up and walked. I joined the church in 1831. I was pastor of Wesley Chapel, St. Mathew and Pleasant Plains and Thomson Chapel and was Presiding Elder. I suppose that over 10,000 people were converted under my ministry. His last words to his wife were: 'We have been together for a long time; over forty years. I find no fault in you. But there will be a change soon, but God will be with you and all is well.'"

Father Ross was one of the twelve colored brethren organized into the Mississippi Mission Conference December 25, 1865, by Bishop Thomson in Wesley Chapel, New Orleans. In that Conference he was ordained a deacon with the eleven and an elder with Fathers Scott Chinn and Henry Green, who preceded him to heaven. These old fathers had been local preachers in the M. E. Church South for many years. With the exception of two years, when he did not take work on account of poor health, Father Ross served the Conference from 1865 to 1884, when he was superannuated. He was a matchless giant of great power and strict integrity. A man that was born to be a spiritual leader among men. He only needed the literary training which slavery denied him, to have won a place among the greatest men of his age. May we, his spiritual children, prove ourselves worthy of such a spiritual ancestry.

Rev. Levi Johnson,

Another of the honored superannuated fathers of the Louisiana Conference, also passed to his reward last Thursday from his home at Mandeville, La. He and Father Ross were both introduced into the heavenly world on the same day, and both buried on Good Friday. Father Johnson was well stricken in years, and had been in declining health for some weeks. He joined the Mississippi Mission Conference in 1867, and was ordained a deacon by Bishop Ames, and appointed to Mandeville, La., where he served three years. From there he served Camp Parapet and Keener one year; was ordained an elder in 1871 by Bishop Jones and appointed to Indian Village and Bayou La Comb, where he served two years. Then he served Plaquemine the year 1874, and Mandeville again 1875-78; Shady Grove and Pearl River, 1879-80. In 1881 he was granted a superannuated relation, which he honorably sustained thereafter until called to his reward—Heaven—last Thursday. He was buried at Mandeville, where he died, followed by many friends and relatives. With the death of Father Johnson the Louisiana Conference is called to mourn the death among its members, since its last session closed, January 19, viz: R. J. Thomas, Wm. Munrell, Charles Downs, Anthony Ross and Levi Johnson. Who'll be the next we know not. But we do know that if, like them, we are faithful until death, we shall triumph over death, and go up through shining ranks to meet them and to wear the crown of life, which is reserved in heaven for all those who love the appearing of our Lord and Savior Jesus Christ. The Lord help us to be faithful unto death!

A NOTE from Dr. Hartzell dated Cincinnati, O., April 14th, 1892, addressed to Dr. Albert says: "Your telegram announcing the death of Father Anthony Ross, just received. I regret exceedingly that it is impossible for me to attend his funeral. We are in the

midst of preparation for general conference and I have printers and everybody else at work on our report.

One by one our old heroes are passing to their rest. I have always regreted that I could not attend the funerals of several of the old brethren as they passed away. Father Ross was one of the noble men who will always have an honorable place in the thought and history of the church.

Yours truly, J. O. HARTZELL.

Dr. Miley's Masterpiece.

We have received and examined the great work of Rev. John Miley, D. D., LL.D., on Systematic Theology, Volume I. It is indeed a masterpiece and well deserves the high praises that it has elicited wherever it has been noticed. It is superior to anything ever attempted of its kind that has ever come under our observation. It deservedly places its author among the greatest theologians of any age. The second volume will now be looked for with increased anxiety. Dr. Miley is the professor of Systematic Theology in Drew Theological Seminary, Madison, N. J. The present work is the fifth volume in the library of Biblical and Theological Literature, edited by Geo. R. Crooks, D. D., and Bishop John F. Hurst, D. D., and published by Hunt & Eaton, New York, and Cranston & Stowe, Cincinnati. Price \$3.00.

Political Review.

Nearly all the States are now holding their party conventions to elect their several national delegates. Thus far Harrison and Cleveland seem to be the favorites of their respective parties. In fact, so far as Harrison is concerned, it now looks as if he will be given the Republican nomination for re-election by acclamation.

The Lilly White Republican party of Texas, composed of disappointed and dissatisfied office-seekers, held a convention last week, from which Negroes were excluded. It went through the farce of electing a delegation to the National Republican Convention, which, of course, will not and can not be admitted. The existence of such a party that would amount to anything in the South is simply a moral and physical impossibility.

Last Tuesday the city, parochial and state, election was held in this state. As we write, everything is in a state of political confusion, and no one can positively determine what the result will be. The indications are, however, that the lottery will be buried under many thousand votes, and that, if he gets an honest count, Hon. Albert H. Leonard, Republican, will be the next Governor of Louisiana.

The condition of the Democratic party in this State and country is quite fairly pictured in the following excerpt from the Picayune, Democratic organ:

"This year of 1892 promises to be a year of calamity to the Democratic party throughout the Union. Differences, discussions, dissolution and destruction everywhere threaten the utmost misfortunes."

Five State tickets remained in the field in the State until election day, viz: The Leonard, Foster, McEnery, Tammehill and Braux.

If a fair count is had, the order above given will be about the order in which the vote will stand.

In this city the chances favor the election of the Fitzpatrick city ticket, with Fitzpatrick knocked out by our popular and generally acceptable Mayor Shakespeare.

The result will probably be known before our next issue.

THE car drivers of this city were all on a strike last week. They asked for an advance in wages, and that twelve instead of sixteen hours be considered a day's work. Their demand being reasonable, and presented in a very commendable manner, it was readily conceded by all the lines except one, without any great interruption of travel. Several of the lines experienced no interruption at all, as they agreed at once to the demands of their drivers.

A CONTRIBUTOR to one of our Northern papers, on his return from a brief flying trip down South, says: "It is sometimes stated in the North that the South would like to have slavery reinstated; but this is a mistake. Here and there you find a man who longs for 'the good old days' of slavery; but if you were to submit the question to a vote of the Southern people, nine-tenths of them would vote against it."

You couldn't make the colored people of the South, who know these Southern whites better than any casual Northern visitor can possibly know them, believe that. They do not believe it because it is not true.

The facts prove the contrary, and if the question were about to be submitted to such a vote, our word for it, in forty-eight hours you would not find forty-eight negroes, that could get away, loitering anywhere south of Mason & Dixon's line.

The same writer says:

"The old flag is respected and waves over the South as it does the North."

Yes, so he says; but if our Northern friend had been down here Confederate reunion week, and had seen the 15,000 or 20,000 people wearing Jeff Davis and Confederate flags and badges on their breasts and hanging from a thousand galleries he probably would have modified his testimony to Southern loyalty. It was really sickening to loyal hearts to look upon such a sight—scenes that would not be tolerated for a moment in any other country in the world. This same writer claims that the "old parties have no live issue, and therefore should retire and give the field to the prohibition party, which alone presents a live issue—the suppression the saloon." Probably the brother has not heard that there are six and a half millions of loyal black American citizens in the South whose right to vote is as effectually suppressed to-day as ever it was before the war. And that although included in the basis of representation in our government, are denied all participation in political affairs; and that many of them are lynched every night upon any trumped-up charge with perfect impunity. These, of course, are all dead issues.

LAST Sunday at about 6:30 p. m., John Mitchell, a white lad 18 years old, was shot and killed by Abe Thompson, a colored lad of about the same age, on Camp between Gaennie and Erato streets, in this city. Mitchell's death, much as it is to be deplored, is the result of his own hoodlums. It came about in this wise. Mitchell and several of his chums assembled at the corner of Gaennie and Magazine streets, as was their custom, and at the above hour the two Negroes, Abe Thompson and Julius Davis, came walking down Magazine street. As the two colored lads passed by they were gnyed, assaulted and pelted with stones by Mitchell and his gang. Thompson's vest was torn by them as he retreated one way and Davis, his companion, another. After retreating from the crowd of hoodlums, "brickbatting the Negro," a whole square, he fired two shots from his pistol with the result as recorded above. Yet notwithstanding the fact that this boy, as is clearly shown, acted purely in self defense, there was considerable talk of lynching him, and but for Sergeant Ancon's precaution in moving him to the central station it might have been attempted.

TO MORROW Etienne Deschamps and Phil Baker, convicted of murder, will be executed in the parish prison in this city, unless executive reprieve or clemency intervenes. The first has been pronounced insane by a volunteer commission of medical experts; and the latter proclaims his innocence to the last. He charges that Niel Nelson, the husband of the woman, murdered her, and that he ran away because he had knocked Nelson down and thought he had killed him; and

that Nelson must have killed her after he had left. Baker's brother has had Nelson arrested for the murder and he is out on \$5000 bond. Both cases are commanding considerable interest; and it is hoped by many that both of these executions may be deferred to investigate the cases further.

WE have received from Dr. Ky-nett a copy of the constitution of the Christian Temperance League, under which it is proposed to organize every Christian patriot to fight the liquor traffic. Its platform declares its object to be the suppression of the saloon by

1. The strict enforcements of the suppressive measures of existing laws.

2. The early enactment of more stringent suppressive laws.

3. The final adoption of constitution prohibition for State and Nation.

It declares

1. Primary allegiance to God and mankind, to our country and Commonwealth.

2. All party measures subordinate to these higher aims.

3. Personal liberty to choose political affiliations, but freedom from the liquor power through any party.

Here we stand as members of this League, and through it seek alliance, offensive and defensive, with other leagues.

For copies of the constitution, together with complete outfits for organizing one league, enclose twenty-five cents, and address Rev. A. J. Ky-nett, D. D., L. L. D., President Union Prohibitory League of Pennsylvania, 1026 Arch street, Philadelphia, Pa. He will promptly furnish you all necessary supplies.

THE General Conference Daily is to be some larger than the usual size, being a seven-column, eight-page paper, which will afford opportunity for special departments. It is the plan of the editors to present to its readers a comprehensive and exact statement of the present condition of Methodism, studied in the light of its surroundings, its difficulties, its adaptability to the times in which we live, its capability, etc. The Daily heretofore has been more or less historic, and that field of the church has been so thoroughly canvassed as to demand some other view-point. Believing that their readers would prefer to hear from the front rather than the rear of the army, the editors wisely propose to discuss the present condition of the church and its possible future. The best contributions are being secured, and subscriptions are rapidly coming in.

WE suggest to all our Presiding Elders that Rev. W. L. Davidson, D. D., is the regularly appointed agent of the Sunday-school Union of our church for our work in all the South. His address is 190 West Fourth street, Cincinnati, O.

The season for District Conferences will soon be at hand, and it would greatly add to the interest and profit of these gatherings if the service of Dr. Davidson could be secured. The way to do this is to write to him at once, and engage him to be present at all the District Conferences. He is not a delegate to General Conference, and there is no reason why he should not answer to every call.

IN referring to Bishop Mallalieu's recent visit to Thibodaux, La., in last week's issue we erroneously referred to Bro. W. Wilson, one of the brethren there as the pastor and to Rev. Chas. Monroe, the pastor, as the pastor at Shriever. That was a mistake. Bro. Monroe is the popular pastor of Thibodaux and Rev. Stephen Green is at Shriever. Bro. Monroe, who was on a visit here last week, informs us that his people gave him an appreciative pound party a few nights ago, in which they brought him many pounds of choice groceries and other presents. On Sunday, April 10, they raised \$92 on their church debts. They are moving forward with great success.

Personal.

—Bishop Andrews, secretary of the Board of Bishops of the Methodist Episcopal Church, has never been prevented by sickness or casualty from being present and officiating at the session of every Annual Conference assigned to him, and he has presided over a larger number of conferences than any other Bishop of the Methodist Episcopal Church.

—A recent number of the Free man contained excellent cuts of Rev. Drs. Hagood and Hammond of the Lexington Conference.

—Rev. H. D. Prowd has been elected missionary for New Orleans by the American Baptist Home Missionary Society of New York, and took charge March 1 of the City Mission Hall, at 263 St. Philip street, where he will hold religious services every Sunday.

—Mr. J. W. Holmes, one of the four who launched the Cleveland (O.) Gazette, Aug. 1883, and one of the most enterprising colored citizens of Ohio, died at his home in Cleveland April 2.

—Rev. P. P. Brooks, of Abendon, Va., is very sick, indeed he is reported to be very low, although some hope is entertained of his recovery.

—Drs. G. C. Bryant, of Thibodaux, and M. M. Joslin, of Lockport, La., were in the city last Saturday a week ago to register their diplomas as graduates in medicine from the New Orleans University Medical College, with the Board of Health. They expressed themselves in high terms of the affability of Dr. L. F. Solomon, the secretary of the Board of Health, and of the cordial reception and congratulations which he extended them.

REV. DR. WHITAKER, formerly of Wiley University, Marshall, Texas, but now President of Williamette University, Salem, Oregon, was at Portland, Oregon, a few weeks ago attending the commencement exercises of the medical department of Williamette University.

—Drs. J. M. May and T. L. Jefferson, who pursued for two years the study of medicine at New Orleans University Medical College, graduated at Meharry Medical College, Nashville, Tenn., last February. A few weeks ago they went before the examining board of Mississippi and passed creditably. Dr. Jefferson will practice in Jackson and Dr. May in Meridian, Miss. They are both worthy and capable, and deserve the reception and success among our people which we have no doubt is in store for them.

—Rev. A. J. Williams, P. E., of the Hot Springs District, Little Rock Conference, says that his "postoffice address is still No. 2004 State street, Little Rock, Ark." Correspondents are requested to address him accordingly.

—Rev. Robt. T. Kent, of Angusta, Ga., has had la grippe, and has been suffering from neuralgia trouble, which have kept him in bed for the past five weeks. He is getting better, however, and is quite hopeful of accomplishing successful work this year. Sister Kent has been literally worn out by Bro. Kent's illness. They both ask for the prayers and encouragement of their brethren and friends.

—Rev. L. P. Cushman, formerly editor of the SOUTHWESTERN, now of the New England Conference, has been reappointed to Trinity Church, Lynn, Mass.

—Rev. J. W. Hamilton has been appointed presiding elder of the Lynn District, and Dr. J. H. Mansfield, whose term was out on that district, has been appointed to Bromfield Street Church, Boston.

—It was Bro. Anthony Culbreth, a brother of Rev. A. C. Culbreth, that is dead. We regret the error. It was not our fault, however, but that the brother who wrote very carelessly and with a lead pencil.

—Rev. W. G. Colby, P. E., Holden, Mo., informs us that he is suffering from a sprained ankle, which has hindered him from doing his

work. He is improving, however, and hopes to be able to begin his work soon.

—Bishop and Mrs. Joyce will leave New York for Europe on June 11. Bishop Joyce will hold the conference, over there. His first conference, in Switzerland, opens June 23, and his last, in Italy, October 6. His absence will be sorely felt. We hope him and Mrs. Joyce a safe journey and return.

—Bishop Fitzgerald mourns the death of his venerable father, who passed from labor to reward at Newark, N. J., March 10. The Bishop's father had been a member of the Methodist Episcopal Church for over sixty years.

—Drs. Hunt and Eaton, our faithful and successful eastern agents, have been traveling through the eastern section of the church during the past few weeks as rapidly as a weaver's shuttle. The conferences in that territory are being held, and they are accordingly busy in visiting them and representing our publishing interests before them.

—Dr. Hunt was at the Vermont and New Hampshire Conferences last week, and Dr. Eaton at the Troy, of which he is a member and was secretary for sixteen years.

Rev. and Mrs. J. S. Whitaker, of Marshall, Tex., invite us to the marriage of their daughter, Katie J., to Henry Clay, Wednesday evening, April 27, at Ebenezer M. E. Church, Marshall, Tex. Best wishes to the devoted ones.

—Our brethren throughout the borders of the Louisiana Conference will read of the transfer of Rev. Ernest Lyon, A. M., our faithful and energetic Sunday school agent, from the Louisiana to the New York Conference, with joy and sorrow; joy over the merited recognition and promotion that has come to him, and sorrow over the loss of one of the brightest and most promising members of our Conference. Bro. Lyon has been transferred and appointed to St. Mark Church, New York City, probably the most important, wealthy and influential church among our people in the Methodist Episcopal Church. Our people will also painfully regret the loss of Sister Lyon, whose recent visit to New York we must now note to be of a permanent character. We all knew and appreciated her value as a sweet singer and performer and general helper to her husband in all his church work. We congratulate St. Mark upon their rich acquisition. We congratulate Brother Lyon upon his appointment to such a charge, and upon his succession to such a man as the Rev. H. A. Monroe, D. D., the able and efficient ex-pastor of that people, who has been transferred to the Delaware Conference and appointed Presiding Elder of the New Jersey District in that Conference. We extend our best wishes to both.

WARNING.

To the Methodist Episcopal ministers of the South and Southwest, be warned against a Rev. Alexander Washington Taw. He came to me at the session of the Central Missouri Conference held at Marshall, Mo., March, 1891, bearing a certificate of ordination as elder, from the First Baptist Church, Bryant, Texas. I appointed him as supply at Joplin and Neosho, Mo. At the session of conference held in St. Louis, Mo., March, 1892, Taw failed to attend. I learn that he is in Weatherford, Texas. He carried with him \$20 of the college collection, and \$15 benevolent collections, and left several debts behind him. He has no license papers whatever. I have all of his original and never gave him any. I will bring his case before a trial committee soon as possible.

Signed: W. G. COLBY, Presiding Elder, Kansas City District, Central Missouri Conference M. E. Church, Holden, Mo. Texas papers please copy.

DAILY BREAD.

"One shall chase a thousand, and two shall put ten thousand to flight." Is there any reason why the devil's army should not be stampeded in every community, when there are such promises in the Bible as that?

"In my Father's house are many mansions," and not one of them has any of the devil's mortgages on it, and are all fire-proof.

"The shields of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." All the devil can do against the man who bears it is to waste his ammunition.

"Your reward is great in heaven." Not great on earth, but in heaven, where gold is so common that it is used for paving the streets, diamonds so abundant that they go in to foundations, and pearls so large that the city gates are made of them.

"Preach the preaching that I bid thee." If you want God's results do that kind of preaching, and you will have them.

"It is better to trust in the Lord than to put confidence in men." But many of God's children have to get more than one tumble before they find it out.

"Behold, I stand at the door, and knock." Closing the pocket-book is one way in which men very often keep Christ out of the heart. Open that door wide and see how quick the glory of the Lord will fill the house.

"The violent take it by force." People who want Christ must be in earnest about it. They must seek him with all the heart. —Rams Horn.

Becoming a Christian is merely going out to service. If you have any romantic idea about becoming a Christian, I want now to scatter the romance. If you enter into the kingdom of God it will be going in to plain, practical, honest, continuous persistent christian work. I know there are a great many people who have fantastic and romantic notions about this Christian life; but he who serves God with all the energies of body, mind, and soul is a worthy servant, and he who does not is an unworthy servant. When the war trumpet sounds all the Lord's soldiers must march, however deep the snow may be, or however fearful the odds against them. Under our government we may have colonels and captains and generals in time of peace, but in the church of God there is no peace until the last great victory shall have been achieved. But I have to tell you it is a voluntary service. People are not brought into it as slaves were dragged from Africa. A young man goes to an artisan, and says: "Sir, I want to learn your trade. I, by this indenture, yield myself to your care and service for the next four or five or seven years. I want you to be my master, and I want to be your servant." Just so, if we come into the kingdom of God at all, we must come saying to Christ: "Be Thou my Master. I take Thy service for time and for eternity. I choose it." It is a voluntary service. There is no drudgery in it. In our worldly callings sometimes our nerves get worn out and our head aches and our physical faculties break down, but in this service of the Lord Jesus the harder a man works the better he likes it, and a man in this audience who has been for forty years serving God enjoys the employment better than when he first entered it. The grandest honor that can ever be bestowed upon you is to have Christ say to you on the last day: "Well done, good and faithful servant!" —T. De Witt Talmage.

Schools and Colleges.

We are sorry to learn through the Secretary, Dr. Hartzell, that Orlisman Hall, our principal building at Clark University, Atlanta, Ga., burned on the night of the 14th inst. The fire caught in the attic and a heavy wind storm was prevailing at the time, and although the water works on the ground, including hose and a well-drilled fire company, are all that prudence and necessary expense could make them; still, under such conditions, no human power could save the structure. Fortunately no one was injured although the upper story rooms were all occupied by young men. This is one of the large buildings first erected by the Freedman's Aid Society and cost \$40,000.00, but can be replaced at a much less expense now, as building was very expensive when it was erected.

The Society has an insurance of \$21,000.00 on the building and furniture which will be promptly paid, and plans for a new building with many modern improvements will be at once considered.

Marriages.

Donaldsonville, La.—April 7, at St. Peter M. E. Church, Mrs. Rebecca Thomas, of St. James, and Mr. Thomas Rynn, of Ascension. Rev. H. J. Wright officiated.

Ocean Springs, Miss.—March 24, Mr. Willie Smith to Miss Georgia Stewart. Rev. I. C. Rucke officiated.

Shuqualak, Miss.—March 16, Mr. Frank Chamberlin to Miss Savannah Taggart. Rev. W. S. Leake officiated.

Forest, Miss.—April 4, at the M. E. Church, Mr. Jims to Miss Rubie Anderson.

Rev. P. R. Crump officiated.

Baton Rouge, La.—April 4, Mr. Willie Young to Miss M. M. Hyden. Mr. Joseph Isreal to Miss Mary Parker. Rev. W. R. Butler officiating.

Obituary.

Bro. Deacon Boots, March 17, of New Orleans. He was a member and trustee of Malden Chapel. Wesley Turner.

Stewards Hill, Tex.—Sister Prissilla James departed this life April 1, in full triumph of faith. She joined the M. E. Church 25 years ago, and lived a true christian until death.

Little Lucy Ann Keeting died March 30, age 11 years. Her last words were, Lord have mercy. G. W. Laree, P. C.

Crocket, Texas.—Sister Caroline Runel, a member of the M. E. Church, died in full triumph of faith March 10. Her funeral was attended by Rev. E. Holaday, P. C.

Newton, Miss.—Bro. Blunt Williams died March 13, age 78 years. He died in full triumph of faith. He leaves a wife and many friends to mourn. His funeral was attended by the writer, W. A. Hobson.

Moody, Tenn.—Bertha Bewley, wife of Sneed Bewley, March 13, aged 52 years. She had been a faithful member of the M. E. Church for 27 years. The family moved from Hamlin county in 1892.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla this clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But his could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1.50 per box. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One D.

The Secret

Of the greatness of the Royal Baking Powder lies in the conscientious care employed in its manufacture; in the unvarying strength and purity of its ingredients; in the accuracy with which they are combined; in its assured freedom from every and all improper or detrimental substances.

The Secret of its marvelous success (its sale being greater than that of all other cream of tartar baking powders combined) lies in the wholesome, delicious food its use insures; in its uniform, perfect, never failing work, and in its satisfactory use for a quarter of a century which has won for it the implicit confidence of the public.

Return to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL.

The Rochester Lamp.



Perfect in Construction. Artistic in Design. Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gaslight, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and good lamp it is indeed, and it is made in over 2,000 artistic varieties. Hanging and Table Lamps, Benches, Vases, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine. "The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO., 43 Park Place, New York. Manufacturers and sole owners of Rochester Lamps. The Largest Lamp Store in the World.

Kosciusko, Miss.—Sister Laura Dotson died Nov. 13, age 28 years. She joined the M. E. Church 15 years ago and lived a true christian. Her last words were: "I am ready to go when the Lord call-eth." She leaves a husband and four children to mourn.

Also Sister Millie Remmer departed this life Jan. 22 in full triumph of faith. She leaves a mother and three children to mourn her loss. R. Hays, P. C.

In this city April 6, Mrs. Anna D. Davis, aged 44 years. Mrs. Davis was the mother of Mrs. A. A. Crayton, a member of Tulane Avenue Baptist Church, and died triumphantly.

Bunkie, La.—Bro. James Garrison departed this life March 12, aged 61 years. He joined the M. E. Church 13 years ago and lived a true christian. He was a class leader, steward and trustee. He leaves a wife and five children and a host of friends to mourn his loss. Joseph Johnson, P. C.

Itta Bena, Miss.—Sister Nancy Edwards departed this life March 25, aged 60 years. She was ready and willing to go. She was a good christian member of the M. E. Church 25 years. D. A. Bragg, P. C.

Rev. S. J. Woods, Green Hill, Miss., sends us words of appreciation in memory of Mrs. A. M. Trotter, deceased. He calls her a noble and exemplary christian woman.

Farmington, Tenn.—Martha E. F. Wray, the six-year old daughter of Mrs. Evaline Adams, died March 31 almost suddenly. She was poisoned by accidentally eating some poisoning weeds. The Sunday school, to which she belonged, passed very appreciative resolutions of sympathy with the bereaved parent. W. Ellison, P. C.

Darrow, La.—Bro. Samuel Jones died in full triumph of faith March 29, aged 55 years. R. C. Barrow, P. C.

Bro. David Luther, a faithful member of St. James M. E. Church in Waco, Tex., for a number of years, and class leader for 12 years, died March 13. M. C. Cavins.

Grenada, Miss.—Sister Fannie Guy died in full triumph of faith March 25, aged 89 years. She was one of the oldest members of Vincent Chapel. J. W. Parks, P. C.

New Roads, La.—Sister Mary Boyer, one of the oldest members of St. Paul M. E. Church, died in full triumph of faith, age about 80 years. David Harrison, P. C.

New Birmingham, Texas.—Bro. Daniel Vaught departed this life March 29. He was a member of Carr's Chapel for 10 years. He was a good man and a faithful christian. W. A. Fortson, P. C.

Center Point, La.—Bro. Stephen Als-

ton, a member of our church for three years, departed this life March 21. He leaves one son and a daughter-in-law and seven grandchildren and a host of friends. Rev. M. Forel, of the Baptist Church, assisted in his funeral. J. H. Bridgett.

Shreveport, La.—Miss Mary L. A. Abbott, only daughter of Rev. and Mrs. H. T. O. Abbott, died in this city March 26, 1892 in full triumph of faith, aged 12 years, 11 months and 20 days. The funeral was attended at St. James Church by Revs. S. Duncan, R. Thompson and E. Hutchinson. Rev. Abbott reached here in time for the funeral. C. D. Shallowhorn, P. C. [We extend our sympathy with the bereaved. Ed.]

Galveston, Tex.—Sister Risalia Ashe, known by all our citizens as Grandmother Ashe, departed this life March 30, aged 90. She was a native of North Carolina, but had lived in Galveston 45 years, during which time she had made many friends. She was one of the founders of the M. E. Church in this city. She was the mother of eight children, fifty grandchildren, twenty-four great grandchildren and six foster children, many of whom are still living. She had lived to see her third generation; had reared a large family, all of whom are citizens of this place. She lived a pure christian life, having spent all her life in working for the Master. She was an affectionate mother and grandmother, a true devoted friend, a faithful and earnest member and the mother of St. Paul church. In her death we lose a model christian; but we know, if we live as she lived, we shall meet her again. Leonora A. Bowers.

Jackson, Miss.—Sister Elvirey, wife of Bro. Clay Groves, who for many years was a faithful member of the M. E. Church, passed to her reward March 19. She was loved and respected by all. Every preacher that has served on this, the Jackson circuit, can speak well for Sister Groves. She was a devoted christian. She died as she lived—a christian woman. The Lord comfort the bereaved family. G. W. Beaman.

FOR the past months the Western has been publishing editorials and contributed articles on the question of the admission of the women to the General Conference. In its issue of April 6, the editor sums up the discussion. He says:

"1. We think it has been established beyond reasonable question that in New Testament times there was no distinction of sex known to the church, so far as rights, duties, or powers were concerned.

"2. The facts brought out in the articles on the period subsequent to the Apostolic Age form an unanswerable proof that in the consciousness of the early church there lived the reminiscence of the primitive equality of women and men in the church."

After citing the fact that the congregationalists, friends and Baptists concede the right of woman to an equal place with man in the government of the church, he concludes in these words:

"3. The day is past in which Roman Catholic interpretations of the language of Paul will be taken by Protestants as the truth, or any part of it, concerning the place of women in the officary of the Church of Christ."

This, of course, is the Western's conclusion of the matter. The SOUTHWESTERN and other papers opposing the admission of the women have reached quite a contrary conclusion to the most irresistible argument.

FOR SUMMER WEAR



FERRIS' GOOD SENSE

Corset Waists
are made in
VENTILATING CLOTH,
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SINGLE PLY CLOTH.
SINGLE PLY for
Children, Misses & Ladies.
GOOD SENSE WAISTS
are SUPERIOR to all others.
—Tape fastened Buttons. Cord-edge Button Holes—
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porter. Shape permits full expansion of lungs.
Gives Satisfaction. Be sure your waists are stamped
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FERRIS BROS., 341 BROADWAY, N. Y.
For Sale by ALL LEADING RETAILERS

The Battle of Bones.

How many bones in the human face?
Forteen when they're all in place.

How many bones in the human head?
Eight, my child, as I've often said.

How many bones in the human ear?
Three in each and they help to hear.

How many bones in the human spine?
Twenty-six, like a climbing vine.

How many bones in the human chest?
Twenty four ribs, and two of the rest.

How many bones in the shoulders hind?
Two in each—one before, one behind.

How many bones in the human arm?
In each arm one; two in each forearm.

How many bones in the human wrist?
Eight in each, if none are missed.

How many bones in the palm of the hand?
Five in each, with many a band.

How many bones in the human hip?
One in each; like a dish they dip.

How many bones in the human thigh?
One in each, and deep they lie.

How many bones in the human knee?
One in each, the knee pan, please.

How many bones in the leg from the knee?
Two in each, we can plainly see.

How many bones in the ankle strong?
Seven in each, but none are long.

How many bones in the ball of the foot?
Five in each, as the palms were put.

How many bones in the toes—half a score?
Twenty-eight, and there are no more.

And now, altogether, these many bones fix.
And they counted, in the body, two hundred and six.

And then we have the human teeth, too,
Of upper and under thirty two.

And now and then have a bone, I should think,
That forms on a joint, or to fill up a chink.

A Sesamoid bone, or a Wormian we call,
And now we may rest, for we've told them all.
—School and Home.

The Household.

SARATOGA CHIPS. Take four or five medium sized potatoes, slice thin on a potato slicer, soak in cold salt water for two hours; then wipe dry, drop into hot lard, let boil until cooked, but not brown. Dip out and lay on coarse brown paper until the superfluous grease is absorbed.

FISH CROQUETTES. Take cold fish, pick fine, season with salt and pepper. Mix in an egg, a little milk and a tablespoon of flour. Make into cylinders, roll in egg and then in fine bread crumbs, and drop into boiling lard.

FRUIT JELLY. Put one fourth box Cox's gelatin in one fourth pint of water, cold. Set on back of stove ten or fifteen minutes. When dissolved add three fourths pints boiling water, put in about two tablespoons of sugar; set to cool. Pare and slice three oranges (sour ones), add sugar to taste. When the gelatin cools, but before it thickens, pour over the oranges and set to cool. The juice of two lemons and additional sugar improve the taste. It may be varied by taking fewer oranges and putting in some sliced banana and green grapes cut in half.

ORANGE CAKE. Two cups of sugar, two cups of flour, one-half cup of water, yolk of five eggs, whites of four eggs, one-half teaspoon of soda, one teaspoonful of cream tartar, grated rind and juice

of one orange. Stir the sugar and yolks together with the orange rind and juice until it creams very smooth. Then put in the water, soda and cream tartar, and the flour. Beat whites and stir in last. For the icing, take white of one egg, twelve tablespoons of sugar, rind and juice of one orange. Place between layers.

Now is the time to take a good tonic medicine. Hood's Sarsaparilla possesses the greatest merit, and is a popular favorite.

General News Items.

The cheap edition of "Uncle Tom's Cabin" is seen in many book-stores and news depot windows all over the country, labeled "At Last." Only the book trade know the full significance of the legend. Until ten years ago no copy of "Uncle Tom's Cabin" could be bought for less than two dollars. During the past ten years the price has been uniformly one dollar. Every bookseller is familiar with the daily request for a popular priced edition. The copyright of "Uncle Tom's Cabin," with one renewal, had forty-two years to run, and will expire next year. The publishers, anticipating the immense flood of piratical editions, have forestalled the expiration by one year, and their first order for the present edition was fifty thousand copies. Already their sales have reached 142,000 copies.

United States District Attorney William Grant, of the Eastern District of Louisiana has resigned, to take place immediately.

The Republican convention of New York will be held on April 28, and it is very likely that the "big four" of 1888—Platt, Hiscok, Miller and Dewey—will be elected delegates from the State at large to the National Convention.

Hon. Clem Studebaker, prominent Indiana Methodist, is Chairman of the World's Fair, Commission from that state. A few nights ago five white men in Arcadia, La., took Dennis Cobb a well-to-do and respectable Negro from his house; hung him, then shot him then went away leaving him for dead. The limb of the tree broke and he crawled home and died in a few hours. No cause assigned for the deed. Two white men were arrested, which will be the end of the zeal of the white people to punish this outrage.

Several colored men were recently sold at public auction at Lafayette Mo., under the charge of vagrancy, one was sold for \$25 another for \$5, and one for \$1. They are to be slaves to those who bought them for the terms of their sentences. Such barbarous laws are blots upon civilization.

The sale took place in front of the court house steps, and was attended by a great crowd of people, among them being many negroes who were highly indignant and who could scarcely be persuaded that slavery time had not returned.

The Iowa Legislature has just passed a bill granting civil rights of colored men in restaurants, hotels, cars, and places of amusements by a vote of 45 to 3.

The Ohio assembly will give Wilberforce college about \$16,000 this year.

This is an outrage upon the thousands of colored people in Ohio, that are not African Methodist.

City Evangelist Rice, the street preacher, was arrested and fined \$5 for disturbing the peace, by holding service at Olney's statue on Canal St. the other night. Fakes and patent medicine vendors may obstruct the streets as much as they please and not be disturbed.

Philadelphia, Pa. is said to be the best governed city in this country.

I was a sufferer from catarrh for fifteen years, with distressing pain over my eyes. I used Ely's Cream Balm with gratifying results. Am apparently cured.—Z. C. Warren, Rutland, Va.

I suffered from a severe cold in my head for months and could get no relief. Was advised to use Ely's Cream Balm. It has worked like magic in its cure. I am free from my cold after using the Balm one week, and I believe it is the best remedy known.—Samuel J. Harris, Wholesale Grocer, 119 Front street, New York.

Our Symposium.

The "Jim Crow car law" is unjust. It ought never to have been enacted. Its enforcement is awakening strife and resentments which will work trouble.—Michigan Christian Advocate

"This phrase, 'white supremacy,' finds another illustration in the iniquitous laws that are now in vogue in many of the southern states, requiring the railroad companies to furnish separate cars or compartments for white and colored people. The plea is that separation is not discrimination, but the fact is the exact opposite. Northern capitalists and others who own the railroads never wished, never ask for such wicked laws. It entails, in many cases, large extra expense, which owners of railroads would gladly avoid. True, white people are compelled to stay in their place, at least so the laws say, and black people must stay in theirs; but it often happens that miserable, vile white men go into the cars assigned to the black people, and chew and smoke tobacco, and drink whisky, and use vile language in the presence of the most cultured and refined black women, and there is no help for it, especially in case the railroad officials connive at such nefarious conduct. These laws are a burning shame and disgrace to the civilization and christianity of the South, and if either were fairly up to the gospel standard they would be swept off the pages of the statute books as other abominable and outrageous laws have been since the war let daylight in upon the legislation of slavery. The immediate pressing duty of every christian in the South is to work for abolition of these enactments.—Bishop Mallien.

The New South: Say what you please against Governor Tillman, abuse him as you may the fact remains that he is the only Democratic Governor of South Carolina since '76 that had the moral courage to oppose lynch law openly. The practical effect of which has been the production of but one single case of lynching during his whole term as Governor, for which he was not in the remotest way responsible.

If this country can stand such outrages as have been perpetrated in Tennessee, Arkansas and Louisiana during the past three weeks, without general condemnation of such damnable and barbaric work, it deserves the contempt of every man on the globe. This government can protect its seal in Behring Sea and citizens abroad, but is a farce when it comes to protecting the latter in the south.

Ayer's Pills

Are better known and more generally used than any other cathartic. Sugar-coated, purely vegetable, and free from mercury or any other injurious drug, this is the ideal family medicine. Though prompt and energetic in their action, the use of these pills is attended with only the best results. Their effect is to strengthen and regulate the organic functions, being especially beneficial in the various derangements of the stomach, liver, and bowels.

Ayer's Pills

are recommended by all the leading physicians and druggists, as the most prompt and effective remedy for biliousness, nausea, costiveness, indigestion, sluggishness of the liver, jaundice, drowsiness, pain in the side, and sick headache; also, to relieve colds, fevers, neuralgia, and rheumatism. They are taken with great benefit in chills and the diseases peculiar to the South. For travelers, whether by land or sea,

Ayer's Pills

are the best, and should never be omitted in the outfit. To preserve their medicinal integrity in all climates, they are put up in bottles as well as boxes.

"I have used Ayer's Pills in my family for several years, and always found them to be a mild and excellent purgative, having a good effect on the liver. It is the best pill used."—Frank Spillman, Sulphur, Ky.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists Everywhere.

Every Dose Effective

Plaz. of Episcopal Visitation, Spring Conferences, 1892.
(CHRONOLOGICAL.)
Conferences in the United States.
Conference and Place. Time. Bishop.
N. Engl. St. N. Bedford, Mass. Apr. 6.....Foss
New England, Boston, Mass.....Hart
Maine, Augusta, Me....." 18.....Goodell
East German, Brooklyn, N. Y....." 6.....Fitzgerald
North New York, Utica, N. Y....." 13.....Bowman
Yonkers, N. Y....." 13.....Foster
Yonkers, Montpelier, Vt....." 13.....Foss
New Hampshire, Dover, N. H....." 13.....Hurst
East Maine....." 20.....Goodell

FOREIGN CONFERENCES.
North China Miss., Peking China, Apr. 27.....
Korea Mission, Seoul, Korea.....June 7.....
Switzerland, Einsiedeln, Switzerland....." 23.....Joyce
Germany, Frankfurt, Germany....." 30.....Joyce
Japan, Tokyo, Japan.....July 8.....
Denmark Mission, Copenhagen, Den....." 14.....Joyce
Norway, Drammen, Norway....." 28.....Joyce
Sweden, Gottenburg, Sweden.....Aug. 18.....Joyce
Bulgaria Mission, Sofia, Bulgaria, Sept. 8.....Joyce
Italy, Palermo or Bari, Italy.....Oct. 6.....Joyce
By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS, Secretary

CINCINNATI, O., November 3, 1891.
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NEW HIGH ART. WITH FULL SET-ATTACHMENTS, SELF-SETTING NEEDLE and self-threading shuttle. You can get raw machines only of manufacturers. Save Canvasers' Commissions of \$25. Sent on trial, warranted 5 years.
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Diameter. of Bell.
24 inches.....165 lbs.....300 lbs.....\$35 00
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32.....".....375 lbs.....550 lbs.....80 00
34.....".....450 lbs.....650 lbs.....95 00
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Rev. W. Stutz, Red Wing, Minn., speaks a good word for Pastor Koenig's Nerve Tonic, which he says that he recommended the Medicine during a period of five years, to many sufferers from nervous diseases with the best results. He informs us that a woman, a member of his congregation, had been cured of Epilepsy of six years' standing by the use of Koenig's Nerve Tonic.

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Vicksburg & Natchez Ex. 8:10 a.m. 5:35 p.m.
Baton Rouge "Coast" Train 3:45 p.m. 10:00 a.m.
Illinois Central.
ARRIVE—
No. 1, pass., 7:20 p.m. No. 2, pass., 7:00 a.m.
No. 41, Chic. & St. Lou. No. 42, Chic. & St. Lou.
Fast Mail, 8:25 a.m. Fast Mail, 6:00 p.m.
No. 45, Chic. & N. O. No. 46, Chic. & N. O.
Limited, 8:00 p.m. Limited, 12:01 p.m.
No. 41, Memph. & Kan. No. 42, Memph. & Kan.
City Fast Ex. 8:20 a.m. City Fast Ex. 6:00 p.m.
No. 5, McComb City accommodation, 8:50 a.m.
McComb City accommodation, 4:30 p.m.
Texas and Pacific.
No. 52, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:00 a.m.
No. 54, RR loc. 10:25 a.m. No. 53, RR loc. 5:00 p.m.
Queen and Crescent Route.
No. 1, lhm., 2:20 p.m. No. 6, fast line, 8:45 a.m.
No. 5, fast line, 7:00 a.m. No. 2, lhm., 5:00 p.m.

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City Church Notes.
[Brief items of news from the city churches will be welcome either based on by pastors or lay men.]

FREE CLINICS FOR THE POOR
Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. O. Roudanez will continue in charge, assisted by several physicians and surgeons.

Easter services were observed in all of our city churches last Sunday. In several of them the resurrection sermon was preached at 4 a. m., and the missionary services were held during the day or night.

The humiliation service was held at the First Street M. E. Church March 17 by the Woman's Home Missionary Society. Rev. T. G. Montgomery assisted the leaders. The prayer meeting was conducted by Mrs. D. O. Mead and Mrs. R. Fisher, manager of South New Orleans District.

Williams Chapel, Rev. Henry Taylor pastor, had eight accessions and several conversions last Sunday night.

Sunday-School and Children.

SECOND QUARTER. LESSON IV.
The Lord my Shepherd. Psa. 23. 1-6. Commit to memory verses 1-6. April 24, 1892.

HOME READINGS.
M. Psa. 23. Tu. Ezek. 34. 11-16.
W. Ezek. 34. 20-31. Th. Psa. 34. 1-10. F. Matt. 18. 10-14. S. John 10. 11-18. S. John 10. 22-30

GOLDEN TEXT.
The Lord is my shepherd; I shall not want. (Psa. 23. 1.)

LESSON HYMN. C. M.
The Lord's my Shepherd, I'll not want;
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
Even for his own name's sake.

Yea, though I walk through death's dark vale,
Yet will I fear no ill;
For thou art with me, and thy rod
And staff me comfort still.

Introduction.—This psalm, which was undoubtedly written by David, probably belongs to the time of the rebellion under Absalom.

QUESTIONS FOR HOME STUDY
1. The Shepherd, v. 1.
Who is declared to be a Shepherd? Who is the good Shepherd? (John 10. 11.)
What confidence does God's shepherding inspire? (Golden Text.)

What will the Lord withhold from his people? (Psa. 84. 11.)
2. His Pasture, v. 2, 3.
Into what pasture does the Shepherd guide his flocks?

Beside what waters?
What does he do for the soul?
In what paths does he lead?

What should we do to insure guidance? (Prov. 3. 6.)
3. His Rod, v. 4.
Where need we not be feared?

Whose presence gives safety?
What pledge of comfort have we? How long will the Shepherd go with us? (Matt. 28. 20.)

4. His Table, v. 5, 6.
For whom does God spread his table?

What mark of honor does he give his guests?
What attendance is sure to the believer?

Where will a wise man wish to dwell?
What can he say about God's House? (Psa. 84. 10.)

TEACHINGS OF THE LESSON.
Where in this lesson we are taught—
1. That God supplies our need?
2. That God protects us in danger?
3. That God only can give us true joy?

HOME WORK FOR YOUNG BE-REANS.

Find what young David was doing when he was called to be anointed as king.
Find and carefully read the passage in which Jesus tells us that he is the Good Shepherd.

THE LESSON CATECHISM.

[For the entire school.]

1. Who is the Shepherd of the good? The Lord.
2. Where does he lead his sheep? Beside the still waters.
3. What can the Christian say in the valley of the shadow of death? I will fear no evil.
4. Why? For thou art with me.
5. What confidence have we concerning God's goodness and mercy? They shall follow me all the days of my life.

EXPLANATIONS.

My Shepherd—The ancient Syrian shepherd was the companion and protector of the sheep, who were in constant danger from robbers, wolves, mountain torrents, droughts, scorching heat, and being lost in the wide wilderness. I shall not want—Not I shall desire, but I shall not need. Valley of the shadow of death—A phrase repeatedly used in the East for a forbidding and dangerous valley. It is figure of that physical experience from which all human nature shrinks, but the fear of which is conquered by the faith of God. Thy rod and thy staff—Referring not to two things, but to the two-

fold use of the shepherd's crook, which has a curve on one end with which he catches and guides the wandering sheep, and is sharpened on the other end into a weapon to ward off troublesome beasts; besides, from its length it is used as a rod by which he counts and tallies his sheep as he passes them at night into the fold. They comfort me—All the dispensations of Providence, if we are only sure that they really come from God, are really comforts to the soul. A table—The figure changes now, and God is thought of no longer as a shepherd, but as a king; we are his guests. In the presence of nine enemies.—Spiritual enemies who would eagerly take us from the banqueting-house of our divine Monarch, but they cannot. Anoint my head—Sprinkling of the beard and hair with sweet smelling odors often preceded the festivities in ancient times. Goodness and mercy—Happiness and grace. Dwell in the house of the Lord—A phrase full of meaning. The psalmist will habitually attend public services while he lives. He will have that spiritual intimacy with God which surpasses any nominal church membership, and he will finally dwell in the temple of God in the heavens for evermore.

DOCTRINAL SUGGESTION.—The grace of God.

THE CHURCH CATECHISM.

45. Will all men therefore be saved? No; "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9. 17.)

46. Will those be saved who die in childhood before they know good and evil. They will; for Jesus said, "Of such is the kingdom of heaven." (Matt. 19. 14.)

47. On what terms are those saved who know good from evil? On condition of "repentance toward God and faith toward our Lord Jesus Christ." (Acts 20. 21.)

A veritable family medicine box, **BEECHAM'S PILLS.**

Conference Notices.

Houston District, Texas Conference.
When our conference was held, the bishop did not know the exact amount of the missionary appropriation to the Texas Conference. Hence, the cabinet distributed to the brethren \$125 too much. Since the bishop has learned the amount due us, he has ordered a cut down on each district. Accordingly, those on the Houston district, who at conference received an increase over last year, will now lose it. While in New York, I did all I could to save our conference, but without success. We get \$4,000 instead of \$4,500.
I. B. SCOTT, P. E.

The Starkville District Conference, Upper Mississippi, will convene at Ackerman, Miss., May 28-29. Brethren, start your benevolent collections at once, for delays are dangerous. Let us have a full attendance and good reports.
P. O. JAMISON, P. E.

West Tennessee District, Tennessee Conference.
Third Round.

Martin sta.	May 7-8
Alamo cir.	" 14-15
Crockett Mills	" 21-22
Friendship cir.	" 28-29
Memphis ctr.	June 4-5
Warren Chapel	" 5-6
Memphis sta.	" 11-12
Memphis mission	" 15-16
Galaway	" 18-19
Mason	" 24-26
Atoka cir.	July 2-3
Funkh.	" 9-10
Kenton	" 13-14
Sharon	" 16-17
Clarkburg cir.	" 23-24
Brownsville	" 30-31

B. F. ANDERSON, P. E.

Shreveport District, Louisiana Conference.

Fairmont	May 5-6
Boyce	" 7-8
Chapin	" 10
Natchitoches	" 11-12
Alpha	" 13
Campite	" 14-15
Robeline	" 17-18
Columbus	" 21-22
Leesville	" 23
Martha ville	" 21-25
Shadygrove	" 28-29
Mansfield	" 29-30
Grand Cane	June 1-2
Bedford	" 4-5
East Point	" 10-11
Conshatka	" 13-14
Fairfield	" 18-19
Providence and Jeweller	" 20-21
Scott Chapel	" 24-26
Vanceville	" 25-26
St. Paul	" 27
St. James	" 29
Chalk Levee	June 30
Bodcane	July 2-3
Rush Point	" 5-6

Dear Brethren: Please do not wait for the end of the year to raise your benevolent money, but begin now. Raise your benevolent money and send it off to the several treasurers, and report the same to the district conference by voucher. Don't fail, brethren.
S. DUNCAN, P. E.

Gainesville District, Florida Conference.

First Round.
Newmanville.....April 30, May 1
Fort White....." 7-8
Hague sta....." 14-15
Gordon....." 21-22
Sanplaski....." 28-29
Arredondo.....June 4-5
Waldo....." 11-12
Starks....." 18-19
Otter Creek....." 24
Cedar Keys....." 25-26
Archer....." 30
Wilson.....July 2-3
Gainesville....." 5
Pleasant Plain....." 9-10
Levyville....." 16-17
Mioanopy....." 23-24
Mt. Vernal and Hampton....." 30-31
Dear Brethren: Begin to take the benevolent collections at the first of the year, and do not stop until all are taken. Push the SOUTHWESTERN into every family. \$1 pays for it until next January.
A. DEBOSE, P. E.

Bates From the South to the General Conference.

The Illinois Central railroad will sell tickets from coupon points on their Southern lines at the rate of one lowest first class fare for the round trip; the tickets to be sold April 27 to 30 inclusive, and be made good for return until June 1. The rate from New Orleans and back would be \$29.50.

This railroad offers the best advantage of any to Omaha, and all of our brethren, delegates and visitors should avail themselves of the advantages it offers. Our brethren in Texas, Mississippi, Tennessee and Louisiana that desire to reach Omaha Saturday noon, April 30, should arrange to take the Chicago limited train over this line that leaves New Orleans on Thursday, April 28, at 12:01 noon. A through sleeper to St. Louis will be provided for the delegates and visitors to the conference. The Louisiana delegation will leave on this train; and they would be glad to have all who are going to join them.

This train gives eight hours lay over in St. Louis, from 11:15 a. m. to 8 p. m. Thence we go over the Wabash and Burlington roads through Kansas City, Council Bluffs, etc., to Omaha, which is reached Saturday noon. Those intending to take this train, notify Dr. Albert at once. Train schedule: Leave New Orleans 12:01 noon; leave Jackson, Miss., 5:10 p. m.; leave Durant, Miss., 7:24 p. m.; leave Holly Springs, Miss., 11:27 p. m.; leave Grand Junction, Tenn., 12:11 a. m.; leave Cairo, Ill., 5:30 a. m.; arrive St. Louis 11:15 a. m.

THE Queen and Crescent Route will sell tickets at reduced rates on account the following occasions: A. M. E. Church general conference at Philadelphia, Pa., May 2-22, 1892.

Women's Board of Foreign Missions of the Cumberland Presbyterian Church, National Assembly, Independence, Mo., May 8-10, 1892. Scotch Irish Congress at Atlanta, Ga., April 27, 1892.

For further information call on ticket agents or address D. G. Edwards, G. P. A., Cincinnati, O.

REVIVALS, Revivals, Revivals—Dear Brethren of the ministry, do not be discouraged, and be not weary in well doing. If you have already had a revival in the cold and uncomfortable weather that has followed the conferences, by all means rally all your forces for another now that the warm weather has come, and if you have not had a revival pray to God all the time that he would fill your heart with the Holy Ghost and give you great wisdom to win souls—God calls every preacher to revival work.

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NEWARK. Ministerial, Henry A. Buttz, Daniel E. Lowrie, John F. Dodd, Samuel P. Hammond, J. B. Fanke; reserves, A. L. Brice, Daniel Halloran; lay, William B. Murphy of Newark, W. H. Beach of Jersey City; reserve, Richard Grant, E. L. Dobbings.

NEW ENGLAND. Ministerial, W. F. Warren, J. W. Hamilton, W. R. Clark, W. N. Brodbeck, G. F. Eaton, G. S. Chadbourne; reserves, S. F. Upham, James Mudgr; lay, L. E. Hiccock, E. O. Fish; reserve, H. O. Graton.

NEW ENGLAND SOUTHERN, Ministerial, S. O. Benton, D. A. Whedon, Eben Tirrell, F. D. Blacksele; reserves, M. J. Talbot, Walter Els; lay, R. S. Douglass, A. O. Titus; reserves, Philo Gatro, Thos. O. Brown.

EAST GERMAN. Ministerial, G. H. Abele; reserve, W. H. Knrb; lay, Edward Elisele; reserve, M. Flammers.

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Editorial Notes.

A Hymn of Faith and Hope.

BISHOP W. F. MALLALIEU.

I.
Eternal God above,
Reveal to us thy love,
Inspire our song;
Uplift us by thy might,
Defend and guard the right,
To us in darkest night
Thy grace prolong.

II.
We wait the coming day
That sweeps all shames away,
And crowns the right;
Break the oppressor's arm,
Save every soul from harm,
Let tempests change to calm,
Let there be light!

III.
Our fathers cried to thee,
And thou didst send them free
With outstretched hand;
Great God! once more arise,
Subdue our enemies,
While lawless outrage flies
Far from this land.

IV.
With steadfast hearts and brave,
Knowing that God will save
The good and true;
Joyous we march along,
Heaven echoes back our song,
Jehovah smites the wrong,
Day dawns to view.

Tune "America."

It is a well known fact that the Episcopal ratio has steadily decreased from the beginning. Starting out with one Bishop to about fifty preachers and 3,000 members, we now have one Bishop to nearly 1,000 preachers and more than 100,000 members.—Dr. J. Demond in the Central.

A CONGREGATION of over 1000 colored citizens of Chicago, Ill., refused to sing "America" a few days ago. They declared that until the country became what it claimed to be, "sweet land of liberty," they would not sing it. They sang instead "John Brown." They had assembled to denounce the lynchings of colored citizens in the South. Verily we are approaching a crisis; and if the enlightened conscience of this country does not awake and assert itself, there is no estimating the seas of trouble and bloodshed that are before us.

REV. R. E. GILLUM, presiding elder in the Central Missouri conference, has sent us an answer to an anonymous critic "Cuckoo," that criticised him in the St. Louis Advance for certain representations that Brother Gillum made in favor of the Methodist Episcopal church. "Cuckoo's" criticisms are foolish and threadbare. Brother Gillum completely demolishes them. Cuckoo simply relishes the old race church argument which are not deserving of further notice in our columns. Brother Gillum so completely annihilated the position that his critic took therein before the people that heard him on the occasion referred to, that it is needless to publish his answer.

For the SOUTHWESTERN.

Tripartism.

REV. G. E. CUNNINGHAM.

The word tripartite has reference to any thing divided into three parts. Tri is both Greek and Latin in its origin, meaning three. Partite is Latin, and means part, portion, share, division; the original Latin verb *partio* meaning to divide. Our term tripartism expresses, therefore, a three-fold division. Christianity is tripartite. It is redemptive, philosophic, socialistic; it is regenerating, edifying, up-building, qualifying, fitting for service to others; it saves us, furnishes us truth, proposes to us better temporal conditions; in short, christianity enters the spiritual, the intellectual, the temporal to redeem man; Christ in the church, in the school, in the home; Christ for the heart, the head, the hand. This all means that Christian people should be a holy, intelligent, prosperous society.

Redemption is the theme of the Holy Scriptures. Its source is in God; its basis of operation is in man; its end is a holy man in the Holy Kingdom. Redemption touches the moral, intellectual and social natures of man. Anything less would not be redemption.

As evidence that christianity is doing a three-fold work, we have but to notice the deep spiritual results of evangelism and the educative movement among all classes, and the widespread interest in the social (man's relation to man) reforms of to-day.

An era of evangelistic service is making itself manifest in the best parts of Christ's Church as never before. The spirit of holiness, of consecration, of faith, of liberality is stirring the church to the noblest activity. Spirituality alone moves to real service. Every religious impulse, every intellectual power, every social relation, to be worth anything, must be dominated by a holy spirituality.

Christian tripartism is therefore changing the method of former times. Once it was said:

1. By the religionist, religion alone makes man good.
2. By the teacher, education alone leads to goodness.
3. By the laborer, the workshop is the only profitable institution.

The first represents the religious impulse; the second, the intellect; and the third, the muscle.

Religion, philosophy, force, impulse, culture and matter, all good, all needful, all inherent in man. Each weak by itself, each susceptible of degradation in a narrow nature; each noble and useful when permeated by a deep spirituality. All existing in harmony when genuinely consecrated to Jesus Christ. All spiritualized when sanctified by the Holy Spirit. Religion is sometimes made to answer every human need. This is the better sense in which to use the term. But usually it stands for a part of man's nature, and as this is the common view of the religious nature, we urge its spiritualization as we do the mental and social characteristics of man.

Tripartism is, then, the work of christianity as viewed from our standpoint. It is our imperative duty to stand by the penitent, the student and the working man. These represent actual humanity. Their cry is for salvation, for truth, for normal life in this world. The christian church must hear this cry and heed it if it is to hold its place in the world. Courage will find the resources necessary to meet all crying needs.

Since this is so, we should gladly accept our three-fold work and approach humanity in a more hopeful spirit, a more inspiring faith in its possibilities, assuring it of the plenitude of God's provision for the

spiritual, intellectual, and temporal needs of all.

The Secret Revealed.

Under the above heading Bro. Duncan administers a severe, but merited castigation to the "well known brother of African descent" who wrote an article some weeks ago to the *Christian Advocate*, New York, against the election of a colored bishop. As we have not the space for its publication in full, we make the following summary of Bro. Duncan's article:

"His name should be brought to light. All who are acquainted with politics, can after a moment's consideration, judge why and how such things come so late. This is the black horse who runs out just in time to do a wrong too late to be corrected. But I am sure that no one could be made biased or prejudiced against the election of a bishop of African descent. He hides his hand after throwing the stone, which goes to show an intention coupled with the action. The very idea of withholding his name, shows him to be unworthy for any position in the church, especially those of great responsibilities; such as secretary or bishop. I am of the opinion that our well known brother 'meant to make friends with those who are opposed to the election of a Negro bishop, and at the same time maintain himself, with his colored brethren, as a worthy man for such an election by hiding his name. See the scheme: 'Should a colored bishop be elected, I may be among the probable, for no body but Dr. Buckley knows who I am.' He concludes in these words:

"I remain yours in behalf of our 300,000 Methodists who pray, move all restrictions based upon color, and let us come fairly before the General Conference as Christian men, with our names written for one bishop of African descent at least."

Changes the General Conference Should Make.

G. B. TOWNSEND, M. D.

The present way of appointing Presiding Elders does not always work to the best interest of the church, neither is it satisfactory to the members of the conference, nor to the laity. I believe where there is a Presiding Elder needed, the bishop should have power to nominate three members of the conference; that in his judgment are the most competent for the work, and the one receiving the majority of votes cast by the conference, should be the Presiding Elder. As it is now, the man who is most competent very seldom get to fill this place; but the man who is the greatest favorite among the elders get it. The members of the conference are better prepared to know whom they want to preside over them than any one else.

2. I don't think the Episcopal committee in the General Conference should be composed of ministers only; but half should be laymen. As it is now the chairman of each delegation, who in four cases out of five, a Presiding Elder goes on this committee, and the laymen have no representation there whatever.

3. We should have representation in the Annual Conference. The laity knows very little about the work of the Annual Conference, because they have no voice there. But suppose that one layman from each church would represent the benevolent work there, the members would more willingly give money to these enterprises.

4. The present manner of electing the presidents and professors of our schools is not satisfactory

by any means. I believe that the members of the annual conferences and the local boards of trustees should have power to make these selections. As it is now, we have men and women put upon us that are in many cases detrimental to the best interest of the work.
Victoria, Texas.

Washington Conference.

BISHOP FOSS PRESIDING.

ALEXANDRIA DISTRICT—I. L. Thomas, Presiding Elder.
Alexandria, W. R. A. Palmer.
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Bedford Springs, A. D. Valentine.
Brownsburg, W. A. Prior.
Charlottesville, C. E. Davis.
Falls Church, B. H. Nugent.
Fincastle, L. B. Skinner.
Leesburg, J. Wheeler.
Lexington, J. M. Bean.
Lynchburg, S. G. Griffin.
Middleburg, W. H. Jones.
Mott's, J. J. Cecil.
Richmond, A. Beck.
Roanoke City, H. Sellers.
Rocky Mount, H. C. Conner.
Salem, C. H. Foreman.
Stewartsville, M. Opher.
Waterford, J. E. Williams.
Woodlawn, B. W. Brown.

NORTH BALTIMORE DISTRICT—B. Brown, Presiding Elder.

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Ames, G. W. W. Jenkins.
Asbury, J. W. Dansbury.
Centennial, J. S. Cooper.
Eastern Chapel, S. Aquilla.
Metropolitan, W. F. Ryder.
St. Paul, L. J. Valentine.
Sharp Street, M. N. Carroll.
Belair, J. T. Moten.
Buckeyeston, R. Lane.
Frederick, R. P. Lawson.
Gettysburg, L. A. Carter.
Govanstown and Lutherville, T. H. Dansbury.
Gunpowder, S. H. Norwood.
Hagrstown, L. W. Briggs.
Harford, J. H. Brice.
Harrisburg, S. Brown.
Hereford, C. Price.
Jefferson, J. D. Gibson.
Lancaster, to be supplied.
Libertytown, E. Moore.
Magnolia, F. M. Harris.
New Market, F. F. Sawyer.
Reisterstown, D. Collins.
Sparrow's Point, L. E. S. Nash.
Westminster, W. W. Foreman.
Williamsport, G. W. Stanley.

SOUTH BALTIMORE DISTRICT—C. G. Key, Presiding Elder.

Annapolis, S. R. Hughes.
Baltimore—
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Waugh and Hullsville, T. Boothe.
Barbersville, M. W. Robinson.
Bowling, N. Watkins.
Calvert, D. L. Washington.
Davidsonville, J. T. Owens.
Dayton, C. W. Matthews.
Ellicott City, R. H. Adams.
Fairfield, to be supplied.
Huntingtown, B. T. Perkins.
Kilmarnock, J. Henry.
Lothian, N. C. Brown.
Marley, W. H. Fox.
Magothy, B. B. Martin.
Norfolk, to be supplied.
Pleasant Ridge, M. Lake.
Patapsco, R. R. Riggs.
Severn, J. H. Jenkins.
West River, C. H. Arnold.

STAUNTON DISTRICT—J. A.

Holmes, Presiding Elder.
Augusta, E. Ayers.
Charlestown, T. O. Carroll.
Clifton Forge, W. F. Patterson.
Douglas Grove, A. Hogsett.
Harrisonburg, J. C. Love.
Hedgesville, A. H. Tilghman.
Hillsborough and Frankford, G. S. Lawrence.
Jefferson, M. W. Clair.
Lewisburg, W. M. Mooreman.
Luray and Front Royal, J. W. Jackson.
Martinsburg, J. Barnett.
New Market, W. R. Davis.
Rockingham, A. C. Steptoe.
Ronceverte, A. Tittle.

Shendun, G. D. Nickens.
Shepherdstown, J. W. Meredith.
Staunton, W. H. Draper.
Talcott, to be supplied.
Union and Red Sulphur Springs, J. T. Hill.
Warm Springs, W. Smith.
Waynesboro, J. W. Titus.
White Hall, A. F. Bell.
Winchester, W. T. Harris.
Woodstock, S. H. Brown.

WASHINGTON DISTRICT—W. H.

Brooks, Presiding Elder.
Bennings, A. Young.
Bladensburg, M. H. J. Naylor.
Clarksburg, J. Barnes.
Germantown, B. F. Myers.
Great Mills, A. W. Brooks.
Marlboro, J. H. Jackson.
Oakville, G. D. Johnson.
Pisgah, W. R. J. Williams.
Poolsville, W. Murray.
Rockville, D. Wheeler.
Sandy Springs, T. H. Brooks.
Shiloh, R. H. Alexander.
Silver Springs, W. H. Gaines.
Washington—
Asbury and Simpson Chapel, J. W. Bowen.
Central, S. A. Lewis.
Ebeuzer, A. Dennis.
Mt. Zion, H. A. Carroll.
Woodville, E. Hammond.

WHEELING DISTRICT—J. A. Reid, Presiding Elder.

Buckhannon, G. W. Jackson.
Charleston, J. W. Waters.
Clarksburg, R. Steele.
Cumberland, J. L. Evans.
Grafton and Fairmount, R. S. Smith.
Huntington, D. Aquilla.
Keyser City, J. W. Colbert.
Mansfield and Allegheny, B. Boyce.
Moorefield, J. L. Brown.
Parkersburg, R. H. Robinson.
Pittsburg, A. W. Brown.
Point Pleasant, J. H. Bailey.
Romney, J. H. Watson.
Snow Hill Circuit, J. W. T. Wilson.
Thomas, to be supplied.
Wheeling, P. G. Walker.

Church Polity.

Rev. Simon Mitchell, of Hahnville, La., wants to know why some of the districts and charges have larger and others smaller missionary appropriations made to them. We know of no other reason for such difference except the fact that the Bishop, the Presiding Elder and the additional committee of one from each district appointed by the conference, thought that each should be helped according to its comparative necessity. This, ordinarily, we think should be considered a sufficient reason.

If Brother P. will turn to the Catechism he will learn there that "God is everywhere." It is sacrilegious to hold any discussion over such a question, especially in a Methodist Sunday school.

Ques. Do unordained local preachers have to report the number they have married and baptized to the quarterly or district conference?

ANS. No. Unordained local preachers have no authority to marry or baptize. Those questions in the local preachers' reports are to be answered only by ordained local deacons and local Elders.

Ques. 1. What right has the Board of Trustees of a Methodist church to rent the church out to a panorama company?

Q. 2. If they should do so after their attention has been called to it by the quarterly conference, what course should be pursued with them?

Q. 3. Is it the privilege of a preacher or trustee to rent our churches for such purposes?

ANS. 1. The trustees have no right to rent the church for any purpose, which is not consistent with the purpose and spirit of our discipline.

A. 2. Let the quarterly conference remove them. They are

responsible to that body, which may remove them at pleasure.

A. 3. The church property is in charge of the trustees and the pastor has no authority to rent it to anybody unless authorized by them. The pastor can only use the church at will for religious service.

City Church Notes.

[Brief items of news from the city churches will be welcome either handed on by pastors or laymen.]

FREE CLINICS FOR THE POOR
Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. O. Rondanez will continue in charge, assisted by several physicians and surgeons.

D. J. Price, Mallalieu Chapel.
Our Easter service was good and well attended. At 4 a. m. the resurrection sermon was preached by the pastor, when three joined the church; one was converted. Rev. O. Crockett, of Franklinton, La., preached a good sermon at night to a crowded house. The Sunday school services were splendid. Collection for missions \$7.50. Miss Williamson, our superintendent, is a splendid worker. The officers and teachers are doing a good work. We have had three conversions in the Sunday school.

The cloud burst of last Thursday and Friday, which flooded this city, was followed by a general rain and fall of temperature last Sunday. The result was that our churches could have scarcely any services last Sunday. This applies to our churches in the country as well as in this city.

Chinn Chapel (La Harpe street)
Rev. A. J. Pickett, pastor, will have a grand baptismal service at Lake Pontchartrain next Sunday morning. A large number of converts are to be baptized. The general public is invited.

Wesley Chapel is enjoying great prosperity. They recently have had 36 conversions. In appreciation of his services, a large surprise party of his members, visited Rev. T. J. Johnson, the pastor, one night last week, and brought him many pounds of good things. The publishers return thanks to Bro. Johnson for five cash subscribers to the SOUTHWESTERN on our present special rally. Let every pastor follow in the same way.

The committee having charge of the funeral of Father Anthony Ross, return thanks to the following pastors and churches for their contributions toward his burial, viz: Preacher's Aid Society, \$41; Mt. Zion, Rev. F. T. Chinn, pastor, \$12.60; Wesley Chapel, Rev. T. J. Johnson, \$8.70; Simpson Chapel, Rev. J. W. Hilton, \$3.50; Thomson Chapel, Rev. S. D. Dage, 80 cts.; St. Matthew, Rev. Frank Walker, 50 cts. The committee hope to be able to report that the balance of \$14 or \$15 have been paid in a subsequent issue of this paper. If more is contributed as they hope will be done, they will gladly turn it over to the worthy and needy widow of our lamented father and friend.

We have no fears of our laymen; they have ever been found true friends of our ministry, upon whom we can ever safely depend for support. But like Prof. Williams: "It is impossible" for us to overcome the feeling that the ministers, who give all their time to the study and work of the Church, are a little better qualified to make "rules and regulations" for the same. For this reason we cannot see how the Church is to be benefited by lessening our ministerial in order to increase our lay representation in the General Conference.

Letters from the Districts.

Waco District, West Texas Conference.

C. P. WESTBROOK, SEC.

Will convene at Milford, Tex., July 27. We anticipate a grand time. Sunday school institute each afternoon.

PROGRAM.

Introductory sermon, Samuel Gates.

Infant baptism, D. C. Lacy.

Relation of baptized children to the church, W. J. Mitchell.

How to resurrect a dead church, M. O. Cavenas.

Work of the M. E. Church among the Negroes as compared with other Methodists, C. P. Westbrook.

The need of an educated ministry, A. J. Johnson.

How to care for young converts, G. Norman.

Duty and relation of the pastor to the people, A. Jackson.

How can a steward best succeed? J. Buell.

The necessity of a practical pastor, S. Scruggs.

How to increase the attendance of the Sunday school, P. B. Bennett.

Should a pastor attend all the services of his church? J. A. Hall.

Relation of a pastor to the Sunday school, J. Wormly.

Missionary sermon, H. S. Swann.

Written sermons by the local preachers. Exhorters choose their subjects. By order of the committee.

Starkville District, Upper Mississippi Conference.

H. YORK, SEC.

Will convene at Ackerman, Miss., May 25-29.

PROGRAM.

Opening sermon, W. M. Campbell.

Sermon, N. B. Blackman.

Past present and future of the M. E. Church.

Past, M. Adams.

Present, H. York.

Future, J. W. Washington.

Sermon, H. B. Gladney.

MAY 27.

Sermon, B. L. Nevils.

The work of the Freedman's Aid Society since 1866.

Past, A. G. Hinson.

Present, H. A. Johnson.

Future, J. M. Neville and H. York.

Sermon, H. B. Gladney.

MAY 28.

Sermon, J. W. Washington.

The work of the Missionary Society, B. F. Pinnie, W. M. Luster, B. J. Robinson.

The work of the Church Extension Society, G. Organs, M. Adams, H. A. Johnson.

Man and his mission, A. G. Houston, H. B. Gladney, W. M. Campbell.

Sermon, H. A. Johnson.

Committee: W. M. Campbell, H. B. Gladney.

Sunday services: Love feast conducted by M. Adams, W. M. Campbell.

Preaching, P. O. Jamison, Presiding Elder, A. G. Hinson and J. M. Nevils.

Baton Rouge District, Louisiana Conference.

J. F. MARSHALL, P. E.

This is away out on the Atchafalaya. But thank the Lord, "grace abounds" ever at this place. I held a quarterly conference and preached last night at Union Chapel, where our faithful

Bro. R. J. Thomas fell at his post Jan. 28, eight days after his return from the Annual Conference. He was devotedly loved by the people whom he served so efficiently.

They are still mourning his loss. Bro. H. C. Gair succeeds him, and has earnestly taken up the work where Bro. Thomas put it down. Thus the workmen may fail, but the work of the Lord still goes on. At most of the places visited, the preachers seem to have started off well in the year's work. Bishop Mallien's visit to Baton Rouge last Friday was a benediction to

the place and people. His revival sermon and general remarks can never be forgotten. Revivals are the order of the day. At West Baton Rouge, where I was with Bro. Gayden last Sunday, there were four conversions during the day; thirty six up to that time with the meeting still in progress.

Call for a Ministers' Convention.

All the colored ministers of the Methodist Episcopal Church in the State of Texas are hereby requested to meet in convention at Waco, Tex., June 15-17.

The object of this convention is to take in consideration the social, moral and intellectual status of our people.

Second, to organize a ministers' permanent convention among the colored ministers of the Methodist Episcopal Church in the Southland.

Third, to bring about a more uniform system of christian work among the ministers of the M. E. Church.

Fourth, to inaugurate a plan by which the christian ministry may be raised, or put on higher basis.

Fifth, the practicability of disseminating the able men of the ministry among the masses of the people of our race.

The convention is not confined to the ministers of the West Texas Conference, but all ministers of the M. E. Church are cordially invited to attend. Ministers who expect to attend the convention, will address M. O. Cavenas, 704 Second street, Waco, Tex., who will provide homes for the ministers; or visiting friends, also corresponding secretary, M. C. CAVENAS, C. P. WESTBROOKS, Sec'y.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2d. Letters must be written on only one side of the paper; 3d. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

H. C. Wilson, of Mansfield, La., returns thanks to Bishop Mallien for a pulpit Bible and hymn book, also to Sisters Ann Mayo and Jane O'Connor of his church for a fine communion set.

Geo. H. Mao Adams, pastor of our church at Grand Island, Neb., reports his church in great financial distress. If they are not helped, and helped at once, they will lose their church. They appeal to friends to contribute what ever they can to assist them.

J. A. Tienit, pastor St. James M. E. Church, of Charenton, La., extends an invitation to friends to a grand union and tribe meeting to be given under the auspices of Willing Workers of said church 2d Sunday, May 8, to realize means with which to build a parsonage and belfry. Prominent among the many divines and their congregations who are expected to be present, are: Rev. Pierre Landry, P. E., of South New Orleans District; E. B. Richards, of Winsted, La.; Thomas McOary, of Franklin, La.; Joshua Parker, of Centerville, La.; Travis Larkin, of Morgan City, La.; Edward Fields, of Glencoe, La.; M. J. Dyer, of Jeanerette, La.; W. B. Anderson, of New Iberia, La.; J. M. Bryan, of St. Rell, La.; F. D. Bowers, of St. Martinsville, La.; David Brown, of Pleasant Plains, La.; J. T. Levan, of Mt. Pleasant, La.; Felix Diggs, of St. John, La.; Prince Albert, of Nazerene, La.; Charles Malone, of Franklin, La.

T. M. R. Hunt, West Point, Tex.

Our second quarterly conference was held in Mt. Olive Church April 9-10. Rev. Mack Henson in the chair. The reports from the various points were very encouraging. The Elder made a manly and eloquent plea for the SOUTHWESTERN. He preached two grand sermons on Sunday and administered the Lord's Supper to 105. Paid pastor \$59.90; Presiding Elder \$27.75.

Wm. S. Thompson, Blacksburg, S. C.

I entered my field of labor Jan. 24, and met with a warm reception. We are hard at work. The membership, though small, seems

to be loyal to the church, and our congregation is on the increase every preaching day. We have just closed a revival. The Lord was with us in the effort, and blessed us with two conversions and five accessions. We have a very kind hearted people here. They make us feel happy by bringing many good things to the parsonage. We hope to do a great work at this place this year, the Lord being our helper.

J. T. Gibbons, San Antonio, Tex.

Our first quarterly conference was held March 31. Our new Presiding Elder, Rev. Emanuel Henderson, entered upon his work under favorable circumstances at San Antonio, succeeding our dear Swann who had served six successful years on the San Antonio District, and left it in first-class condition. God has blessed our labors at this charge after four weeks endeavor with forty five conversions. Fifty-two souls added to the church. Paid pastor \$233; Presiding Elder \$43.50; assisting ministers \$36.25; current expenses for other purposes \$91.35; benevolent collections \$16.85; grand total, \$420.95; class collections, this quarter, \$229.45. Thus you see, dear brethren, the work under our supervision, is not lagging. We have now eighteen healthy classes formed, and every interest of the church is looked after from a strict business standpoint. Bro. R. H. Harbert, who is earnestly and graciously laboring, as he always has ever since being with us, is sparing no pains whatever in training the Sunday school.

C. C. Adair, Gossarond, Tex.

We have twenty-seven faithful members here that are doing all they can to build up their church and care for their preacher. We had one accession last Sunday night. We have no church at Gravelton, the county seat of this (Trinity) county, but we propose to open up there this year by the help of the Lord.

P. C. Colton, Campiti, La.

When I came to this charge I found the work very heavy in debt and one of the churches blown down. It was not our land, but we have since bought it and built another one. We have raised for indebtedness on the church \$90. Our revival has just closed with three conversions and five additions to the church. Rev. S. Dunn, Presiding Elder, held our first quarterly conference Feb. 20. We had a grand time. I send you one cash subscriber. God bless our grand old paper.

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What is Compound Oxygen?

A modern medical agent with air for its base. This is greatly enriched with Oxygen, the life giving and sustaining element of air. Then the whole is magnetized. Finally these subtle elements are so combined and confined that they may be transported and released at will.

Now what will this do? In the light of 25 years of wide and widening experience, we say briefly—relieve and cure an incredible number of physical ills. Colds, Croup and Consumption; Asthma, Neuralgia and Rheumatism; Dyspepsia, Debility and Nervous Prostration are among the more numerous and important.

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We have proof for those who doubt, and relief for those who suffer. Will you have it? Address

DRS. STARKEY & PALEN, 1529 Arch St. PHILADELPHIA.

to be loyal to the church, and our congregation is on the increase every preaching day. We have just closed a revival. The Lord was with us in the effort, and blessed us with two conversions and five accessions. We have a very kind hearted people here. They make us feel happy by bringing many good things to the parsonage. We hope to do a great work at this place this year, the Lord being our helper.

J. T. Gibbons, San Antonio, Tex.

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the work in a growing condition. On Sunday the Elder preached two soul stirring sermons to an overwhelming congregation. The Lord's Supper was administered to 100. Paid Presiding Elder \$16.10; pastor \$47.10; received into full communion this year, twenty-six. We have agreed to build a church this year at Camilla and one at Swartout. We are pressing onward for victory.

B. J. Reddix, Livonia, La., was surprised a few nights ago by many members and friends, who brought him many nice presents valued at about \$10.

[We cannot publish long lists of names of donors in such cases. Our space does not permit it. We can't publish them for love nor money. Ed.]

B. D. Dixon, Warrensburg, Mo., has favored us with a lengthy account of his work at that place during the past five years, which, on account of its length, we regret we cannot give in full. It displays much good work with splendid and abundant results. A new church has been built, many have been added to the church and Sunday school, and every interest of our cause materially advanced.

F. D. Bowers, St. Martinsville, La.

Our church has been engaged in a glorious revival for a week, and every night the monitors bench was crowded with anxious souls seeking Christ. Thank the Lord, we received eight converts on Sunday night, March 20, and will continue. Brethren, especially on Alexandria district, come over into Macedonia and help us.

A. G. Houston, Starkville, Miss.

Our first quarterly conference was held March 12-13, Rev. V. B. Jamison presiding. On Sunday the Lord's Supper was administered to 165. We had a good time.

A. Britton, Brownsville, Texas.

I arrived at my church Dec. 19. My people received me gladly. Our first quarterly conference was held March 12-13, Rev. I. B. Scott presiding. The Elder preached on Sunday to a crowded house and administered the Lord's Supper to 79. Paid pastor \$25, Presiding Elder \$14. Our church is getting along nicely. We hope to have it repaired this year.

J. E. Warren, Irvington, Ky., reports his work in a thriving condition. The pressing debt which burdened the church has been removed, and much needed improvements have been made. The pastor was greatly helped and encouraged by Bro. H. G. Cross and his dozen working members.

G. W. Sanders, Grady Station, Ark., is much encouraged for the spread of Methodism. If he could circulate the SOUTHWESTERN in his section of country, he would help the cause along considerably, and thereby bring our people to see the superiority of the old Northern church to all other churches among our people.

A. Merida, Mayfield, Tex.

This is my first year at Port Selvin. The people received me cordially. The Presiding Elder, Rev. Maok Henson, was with us March 19-20. He preached on Sunday to a crowded house and administered the Lord's Supper to 78. Collection \$8.80. The Presiding Elder is a grand minister and is loved by all.

B. J. Goff, Sherman, Tex.

My first quarterly was held March 15-16, at Sherman and McKinney, Rev. H. Swann, Presiding Elder, in the chair. The weather being bad, we did not have as grand a time as we anticipated. We have just closed a three weeks revival. Paid pastor \$32, Presiding Elder \$2.

Charles Hart, Smithfield, Tex.

My second quarterly conference was held April 13, Rev. Maok Henson presiding. The Elder preached a grand sermon at night and administered the Lord's Supper to 17. Collection \$4. We expect to build a church at Bastrop soon.

Geo. J. Rogers, Bunkie, La.

We are having a grand revival in our church. Twenty-five have been converted, sixteen reclaimed and fifty anxious souls are at the mercy seat. We had a grand rally last Sunday to repair our church. Collection \$14.25.

S. S. Wright, Gretna, La.

Please note in the SOUTHWESTERN the fact that I paid my dollar to the Preachers' Aid Society last conference; and that instead of receiving only \$170 salary at Natchitoches, as reported in the minutes, I received \$400. I am not correctly credited in the minutes.

Sylvester H. Norwood, Baltimore Md.

At the last session of Washington Conference, I was appointed to the Gunpowder Circuit. The circuit has three appointments: one in the eastern section of the city, one on the P. W. and B. railroad, 12 miles from the city, and one at North Point, the old battle ground. One of these churches has an indebtedness of \$700 upon it. The circuit owns no parsonage. Therefore, our first effort is to secure one. Subscription papers are out at each point to buy a parsonage. Our grand rally will be held the second Sunday in May. The pastor holds the rally at one point, and two of our local men, Revs. James Dixon and Peter Brown, at the other two points. There is a contest among the three churches, and the one raising the largest amount will be given a valuable present. The members are taking hold of the work earnestly, and each point is trying to lead. Envelopes for our benevolent money are out, and coming in. Some of the children are bringing in more than what was asked for. In a future letter we will let you know which church and person raised the most money for the benevolences and the parsonage. Our plan of preaching appointments is out, and according to it (1st Jan. '93) the pastor has 150 appointments, and the local preacher 75 appointments. We are having a revival at one of the churches with great success in conversions, accessions and encouragement of members. We held our first quarterly conference March 29. We had a pleasant time.

H. York, Webster, Miss.

Our first quarterly conference convened March 25-26. Our beloved Presiding Elder, P. O. Jamison, was with us several days, and he met a warm reception. We had a grand time. The Elder preached two sermons on Sunday. Eighty souls communed. Paid Presiding Elder \$8.10, pastor \$12. The Elder did not forget the SOUTHWESTERN.

P. H. Hill, Rosemeath, Miss.

My first quarterly conference was held March 19-20, Rev. J. Campbell presiding. The Elder preached on Sunday at 11 o'clock, and at night the Lord's Supper was administered. We had a glorious time. Collection \$19.50.

A. Jackson, Dallas, Tex.

Rev. H. Swann, Presiding Elder, held our first quarter March 19-20. We had a grand sermon. The people were glad to see him, he having served them as pastor 11 years ago. The officers were all out with good reports. Our revival closed with ten conversions, two backsliders reclaimed. Added to the church this quarter 19. The Elder preached two grand sermons on Sunday and administered the Lord's Supper to 78. Paid the Elder \$15, pastor \$83.20. Total raised this quarter \$181.90. We are working to finish our new brick church this year, which began last March, '91.

S. H. Viel, Warrior, Ala.

My first quarterly conference of March 19-20 was a grand success. Presiding Elder, Rev. J. Townsend, preached two grand sermons at 3 p. m. Rev. A. G. Glenn, of Blount Springs Circuit, was with us and preached a splendid sermon. Collection for Elder \$16, for pastor \$27. God bless the editor of the SOUTHWESTERN. May he live long to help our much needed cause in the South.

Tickle The Earth
With a Hoe. SOW FERRY'S SEEDS and nature will do the rest.
Seeds largely determine the harvest—always plant the best—FERRY'S.
A book full of information about Gardening—how and what to raise, etc., sent free to all who ask for it. Ask today.
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& CO. DETROIT, MICH.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallien, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE.
SUNDAY SCHOOL AGENT—Rev. Ernest Lova, A.M., 212 Constantine St., New Orleans.
ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Eason, pastor. Preaching 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.
BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 11 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 3 p. m.; class, Monday evening at 7 p. m.; communion, Sunday school Sunday; general class, every first Monday evening.
CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 8 a. m.; preaching 11 a. m. and 7 p. m.; Sabbath-school 1 p. m.; class meetings Thursday evening.
CUSHMAN CHAPEL on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath-school at 11 a. m. and 7 p. m.
FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery, pastor. Sabbath at 8 a. m., prayer meeting, 11, 3 and 7 p. m.; class meeting Monday, on the first Sunday; Sunday-school at 9 a. m.; preaching Monday evening; general class every fourth Monday evening; preaching Thursday night.
HAYEN CHAPEL—Jefferson street, Carrollton, La. Rev. W. S. Harris, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching Thursday evening.
LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: Prayer meeting at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.
MT. ZION CHURCH—Rev. F. T. Chiles, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday night.
MALDEN CHAPEL—Washington street; Rev. Wesley Turner, pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 3 p. m.; Wednesday at 7 p. m.; class meeting Monday at 7 p. m.
NASHVILLE CHURCH—Rev. J. W. Hill, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting at 9:30 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evening, at 7:30 p. m.
ST. MATTHEW M. E. CHURCH—Varnet street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m. and class meeting Wednesday at 7:30 p. m.; Sunday-school at 9 a. m.
SEMPSON CH.—Valence street, between Camp and Chestnut; Rev. J. W. Hill, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.
SIXTH STREET CHURCH—Between Levee and Annunciation. Rev. D. J. Price, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching Wednesday and Friday evening; prayer service at 5:30 a. m.
THOMSON CHAPEL M. E. CHURCH—Post at Rampart, Samuel Davage, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 8 a. m.; class meetings 9:30 p. m.
UNION CHAPEL M. E. CHURCH—Rev. J. W. Hinson, pastor. Sunday services: prayer meeting 6 a. m., preaching at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night in each month.
WESLEY CHAPEL—Cotton street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty Street. Sunday services at 8 a. m.; prayer meeting 11 a. m. and 7 p. m.; class Monday evening; preaching Thursday evening.
WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 p. m. and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.
FIRST GERMAN CHURCH—Between St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening at 7 p. m.
SECOND GERMAN CHURCH—On Maple street. Rev. Charles Senner, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.
THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

A Family Affair
Health for the Baby,
Pleasure for the Parents,
New Life for the Old Folks.

Hires' Root Beer
THE GREAT TEMPERANCE DRINK
Is a family affair—a requisite of the home. A 25 cent package makes 5 gallons of delicious, strengthening, effervescent beverage.
Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good."—It's false. No imitation is as good as the genuine Hires'.

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Rev. J. W. Hill, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chiles; Rev. E. Lyon, Secretary; Rev. James W. Hill, Financial Agent. Office, 129 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 128 St. Charles Avenue.

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constitute a family medicine chest. Sick Headache, Weak Stomach, Loss of Appetite, Wind and Flatulence, the Stomach, Giddiness, Fullness, Swelling after meals, Distension, Bloating, Cold Chills, Flushing of the Face, Shortness of Breath, Constipation, Blisters on the Skin, Disturbed Sleep, and all nervous and trembling ailments are relieved by using these Pills. Covered with a Tasteless and Soluble Coating. Official Dispensary. Price 25 cents a box. New York Depot, 355 Canal St.

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"I consider DUKEHART'S EMULSION by far the best Emulsion of Cod Liver Oil in the market." J. YINGLING, M.D., Baltimore, Md.

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Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

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Sales over 240,000.

The best Organ made.

Especially suited for voice.

You should own one.

Of finest workmanship.

Rich, deep, pure tone.

Generously equipped,

And lasts a lifetime.

No Organ so popular.

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CELEBRATED ESTEY PIANOS

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MATCHLESS DECKER BROS.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst case. Because others have failed is no reason for not receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

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What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	300,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

India Theological Seminary.

Needed Urgently, \$50,000.

THERE is only one Methodist Theological Seminary among the 250,000,000 of India! It was founded in 1872 by the gift of \$20,000 from the Rev. D. W. Thomas, of the North India Conference. It has so far turned out 165 native missionaries and forty-four Christian teachers. The students are almost entirely supported in the school by scholarships, simply because in becoming Christians, either they "suffer the loss of all things," or they give up any means of livelihood they had and must depend on the school. The support of a student amounts to from \$2.50 to \$3.50 a month. \$1,000 invested at a fair interest ensures the perpetual support of a man in the school.

This Seminary should be a veritable West Point for the missionary war in India. Bishop Foster said it is the most important "point" in our work in India. Our endowment is about \$60,000. We want to double this at once. Money is needed for scholarships, for buildings, for teachers, and for appliances generally. The home church has the money. We have the teachers, the students, the opening, and a heart for the work. Do come up to the help of the Lord. The idols are being shaken out of India. Satanic agency is seeking to put in infidelity and atheism. Men of God, now to the rescue! Donations may be sent through the Missionary Secretaries directly to the undersigned, Bareilly, N. W. P., India.

T. J. SCOTT, Principal.

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No Other combines the economy and strength which make "100 Doses One Dollar" true only of Hood's Sarsaparilla.

No Other possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

Hood's Pills cure Sick Headache.

General Church News.

Rev. Horatio Davis D. D., the "Negro Spurgeon" of England, and a member at one time of Mr. Spurgeon's Church, has been thrilling the hearts of the people of Chattanooga, Tenn., with his sermons and addresses.

I FEEL it my duty to say a few words in regard to Ely's Cream Balm, and I do so entirely without solicitation. I have used it more or less half a year, and have found it to be most admirable. I have suffered from catarrh of the worst kind ever since I was a little boy and I never hoped for cure, but Cream Balm seems to do even that. Many of my acquaintances have used it with excellent results.—Oscar Ostrum, 45 Warren Avenue, Chicago, Ill.

General News Items.

The place of holding the National Prohibition Convention has been changed from St. Louis, Mo., to Cincinnati, Ohio. It will take place at Music Hall, June 29 and 30.

The Prohibition party has over 300 newspapers advocating its cause.

W. Jennings Demorest, so prominently mentioned in connection with the Presidential nomination on the Prohibition ticket, has no connection with the Demorest Pattern business, as is frequently stated by some of the newspapers.

He is the proprietor of Demorest Magazine, a literary publication and a fashion work.

Noah Porter LL. D., ex president of Yale College and principal editor Webster's Unabridged Dictionary is dead.

Dr. D. Hayes Agnew, of Philadelphia, one of the eminent physicians that attended Garfield after he was mortally wounded by Guitane, is dead.

Our government has voluntarily paid Italy \$25,000 for the relief of the Italian subjects lynched in this city last March a year ago; and cordial international relations have been resumed between the two governments.

It is reported that the laborers from Alabama and Tennessee employed to work on the Adirondack R. R., New York have been treated most cruelly, many of them being treated to the lash or the contents of a Winchester rifle. Laborers from this section had better carefully investigate what their treatments is to be before they leave places where they are doing well to venture to places and of which they know absolutely nothing.

S. O. Hardy, of St. Paul, Minn., was ejected from a first class car of E. T. Y. and Ga. R. R., and made to ride in second class coach. He has brought suit for \$50,000 damages, the prime object being to test the constitutionality of the law of charging colored people first-class fare for second class accommodations.

Chicago has a society called the "Mannasseh." This society is composed exclusively of colored men who have white wives. There are 120 members.

Montgomery, Ala., has a retired minister by the name of Hannum, whose wealth is estimated at \$80,000.

Rev. John T. Jenifer D. D., has been appointed a member of the executive committee of "The Congress of African ethnology, under the World's Congress Auxiliary of the World's Columbian Exposition."

The position is quite an honorable one. The committee is composed of some of the most scholarly men of this and other countries.

Chattanooga, Tenn., claims the credit of having a hen that laid an egg having engraved on the shell in plain letters, April 3, 1892.

The Louisiana state Board of Health has reorganized, Dr. R. S. Olliphant was reelected president. We were especially pleased to notice the reelection of Dr. L. F. Solomon, its affable and very efficient secretary and treasurer.

Letters from the Laity.

R. A. Campbell, Palestine, Tex.

Our second quarterly conference convened at the St. Paul M. E. Church March 26, 27, Rev. W. Wesley presiding. After the 3 o'clock sermon on Sunday sacrament was administered to seventy members. Our revival held here on the 1st of March resulted in ten conversions and twelve additions to the church. Rev. T. Moore, our pastor, has assessed the members \$3 to \$5 each to pay the debt due the Ohio Extension Society. The Sunday school has begun to bloom for the summer. We anticipate a pleasant time. The third Sunday in April will be a grand rally day for the Church Extension Society.

One of the troubles of life is the breaking of lamp-chimneys. Needless. Macbeth's "pearl top" and "pearl glass" are tough against heat.

You will save nine-tenths of your chimney-money by using them.

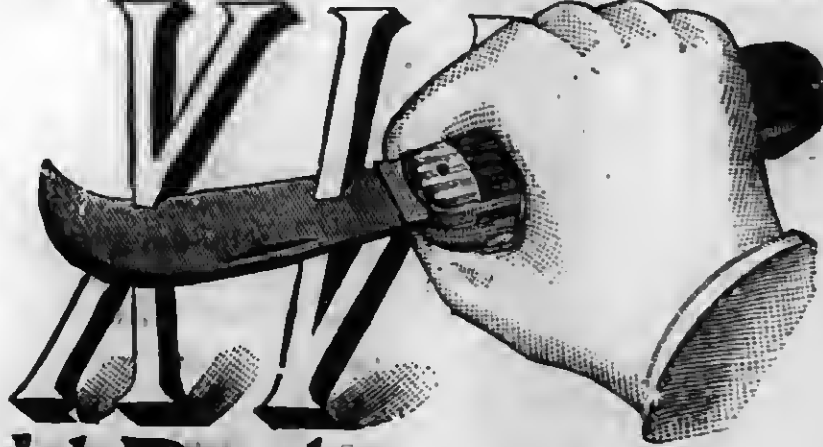
"Pearl top" fits most of the little lamps; "pearl glass" is for Rochester, "Pittsburgh," "Duplex," etc.

We make a great many sizes and shapes, all of tough glass. You can get the right ones. Talk with your dealer about it.

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Gold Dust

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Has Done It. The daily cleaning and weekly washing can be BETTER done by Gold Dust Washing Powder than with ANY Soap or other Washing Powder, and at less than One Half the Cost. Your grocer will sell you a package—4 pounds—for 25 cents.

N. K. FAIRBANK & CO., Sole Manufacturers, CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON, BALTIMORE, NEW ORLEANS, SAN FRANCISCO, PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND INDIANAPOLIS.

Edward Moore, Hallettsville, Tex.

Our first quarterly conference was held March 12, 13 with Rev. O. L. Madison in the chair. Rev. A. M. Mason, our new pastor, is the very man for Hallettsville. He has had seventeen converts here; added in all twenty-five and raised for all causes \$210. The people come far and near to hear him. He preached at Flatonia on the 29th, and the result was three souls converted. We have a nice Sunday school. The old SOUTHWESTERN is not forgotten. We are very thankful to Bishop Hurst and the West Texas Conference for sending Rev. A. M. Mason to our city as pastor. Both white and colored love him.

Salvation Oil has the enviable distinction of being synonym for cure of rheumatism, neuralgia, gout and kindred affections, such as sciatica, tic-douloureux, etc. It is growing more popular daily. The people believe in it, and will have it. Price 25 cents.

Rev. A. N. Jackson, secretary, Lafayette, Ala., will accept thanks for a copy of the Central Alabama Conference.

"I wonder what Dr. Smith is looking so glum about?" "Why I can tell you. He says his trade is almost ruined; that he'll hardly have a patient in the winter months after a while, all on account of Dr. Bull's Cough Syrup."

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Readers will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my mother's brother and sister. She left Garlandville, Miss., in 1880 and went to Brandon, Miss. My mother's name is David Bragg. He left here in 1879 and went to Brandon, Miss. My mother is Lawrence Bragg. She died on February 4, 1892. Any information, please address Mary E. Bonlton, care of Rev. R. H. Patton, Garlandville, Miss.

Mr. Editor: I wish to inquire for my people. My mother Mary Harmon used to belong to Davis Harmon. He brought us from Newton county, Ga. My father's name is Gus Brown. Mother had four children. Their names were: Anthony, Francis, Maria and David Harmon. David is dead. I have not heard from my mother since 1882. She was then in Kansas City. Any one knowing them, please address Francis Malinda Davidson, care of Rev. H. S. Davidson, Sardis, Miss.

Ayer's Hair Vigor restores gray hair to its original color, makes it vigorous and abundant.

DR. ALBERT, of the SOUTHWESTERN, thinks President Harrison should have appointed a Negro to one of the circuit judgeships.—Pittsburg Christian Advocate.

What do you think about it?

\$100 Reward \$100

The readers this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75 cents.

We commend to our readers that book of thrilling wonders, by Rev. O. B. Word, for twelve years a missionary of our church in India. The book is entitled, Twelve Year's Work in Nizanis Dominion, 1879-1891. It will inspire missionary zeal and liberality wherever it is circulated and read. It is published by the Bombay Guardian, Bombay, India.

The Southern Historical Magazine, devoted to history, genealogy, biography, archaeology and kindred subjects, is the name of a new magazine which is now being published by Virgil A. Lewis, Charleston, W. Va. The Southern Historical Magazine is the only publication in America, or in the world that is devoted exclusively to the collection and preservation of Southern history. Single copies, 30 cents; per annum, \$3.

Littell's Living Age. The numbers of the Living Age for April 2 and 9 contain Diary of a Spanish Grande, Quarterly; Reminiscences of Cardinal Manning, and the Genius of Plato, by Walter Pater, Contemporary; Electricity, Fortnightly, etc.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The Astronomy and Astro Physics, a monthly magazine, treating of the subjects involved in its name, is without doubt the most scientific and best magazine upon the subjects treated in this country. The last number now on our table, fully abreast of any of its predecessors, fully maintains that reputation for it. Per annum, \$4. Goodsell Observatory, Northfield, Minn.

We compliment our young and talented friend, Harry Weber, upon his recent musical composition entitled, Alto Commencement March, published by H. O. Blackmar, New Orleans, La. The music is dedicated to President L. G. Adkinson and the faculty of New Orleans University. It is a charming piece of music and does real credit to Prof. Weber and his race.

Anglo-Israel and the Jewish Problem, The Ten Lost Tribes of Israel Found and Identified in the Anglo Saxon Race, The Jewish problem solved in the reunion of Israel and Judah, and Restoration of the Israelitish Nation, by Rev. Thos. R. Howlet, A. M., late pastor of the Berean Baptist Church, Philadelphia, Pa. The book is a work of 158 pages; neatly and substantially bound. The argument presented is in many respects startling and novel in character. It is so beautifully and logically interwoven, however, that it makes out some very plausible conclusions, which will give the book a very wide circulation as it becomes known. It is certainly worthy of a careful reading and a place in every minister's library. For copies address the author.

The Pathway to Easter, by Rose Porter Price, 25 cents.

Ten Reasons Why I believe the Bible is the Word of God, by R. A. Torrey. Price, 15 cents.

The Modern Sunday School Superintendent and his Work, by J. R. Pepper. Price, 15 cents.

These are all very excellent contributions upon the subject treated. It is hardly conceivable how so much valuable matter is found in those brochures. Published by Fleming H. Revell Co., New York and Chicago.

Our Troops on the Border is the subject of Richard Harding Davis's second article on "The West from a Car Window," which appears in the current number of Harper's Weekly. A prominent and attractive feature of this week's number of Harper's Bazar is an amusing parlor comedy, by W. G. Van Tassel Stephen, entitled "Sharp Practice." There is the usual interesting variety of short articles, fashion notes, and illustrations, including a double page picture, "Open-air Shopping, London."

SUNDAY Schools are an important part of our church work. The pastor must take care of all the interests of the church and so of the Sunday School. Our Sunday School Union makes liberal donations to all needy schools. Let the preacher ask for all that his school needs. But let the preacher and the local brethren and the official members attend the school themselves and so set a good example to the young. No one ever knows too much, no one is ever too old to go to Sunday School.

The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, APRIL 28, 1892.

OUR probationary system might be and should be modified to meet present conditions, but we do not think it would be wise to abolish it altogether, as has been proposed in certain quarters.

WE received some time ago a copy of the Houston (Tex.) Post, containing an address on "The Progress of the Colored People of this Country," by Rev. J. H. Reed, A.B., which was accidentally overlooked. The address was delivered at Trinity M. E. Church, Houston. It is a masterpiece of true oratory. For beauty of diction, trend of thought, clearness of statement and compactness of facts it is indeed a model. Prof. Reed certainly is to be regarded as one of the great coming oratorical giants of his race. We congratulate him.

WE publish in another column the hymn which we hope will become to all our people throughout this land their "Battle cry of Freedom." It is entitled a Hymn of Faith and Hope, by Bishop W. F. Mallalieu. Let every newspaper freely to and circulating among the colored people republish it, with an exhortation that it be universally adopted as their great national hymn. The hymn is sung to the tune of America; the hymn which our people in Chicago refused to sing, until this land becomes to us as it is to all other races, "Sweet land of Liberty." Let all our people adopt Bishop Mallalieu's hymn of Faith and Hope until this land becomes to us as it is to all other people, the "Land of Liberty." Sing it in all our churches and Sunday schools, and on all our great anniversary occasions. Offer a prize to every scholar in your Sunday school that learns to "repeat it by heart," and thus establish it among our people. Cut it out of this paper and sing it until everybody can sing it. The inspiration that gave it, first came to our friend Bishop Mallalieu the other day, "while passing over Hampton Roads at the ever memorable spot where the Monitor sunk the Rebel ram Merimae and struck a death blow to the most infamous Rebellion the world ever saw." We believe our people will be strengthened in faith and hope by singing it.

REV. CHAS. H. PAYNE, D. D., L. L. D., corresponding secretary of the Board of Education of the Methodist Episcopal church, has favored us with a copy of his quadrennial report to the general conference. It is the most comprehensive and valuable of any that has ever been published. A summary of the report shows that the educational institutions of the Methodist Episcopal church number 207 inclusive of 12 schools duplicated in the list of theological schools, having grounds and buildings valued at \$14,530,347; and endowments amounting to \$12,586,317; and a debt of \$1,094,272. Property and endowment less debts \$26,022,392; professors and teachers, 2,343. Students, male, 19,045; female, 15,249; total 40,026. Income and gifts of all kinds last year, \$2,302,764.49. During the past four years the most marvelous increase is reported in every department, in some instances doubling, and trebling the results reported in any previous year or quadrennium. The report is a magnificent monument to the faithful services and wise direction of Dr. Payne and his excellent board.

S. S. Union and Tract Cause.

The year book of the Sunday School Union and Tract Society of the Methodist Episcopal Church for 1891, just at hand, makes an excellent exhibit of the work done by the two societies. It shows that of the 12,796 charges in our church 3,455 took no Sunday School Union collection; and 3,735 took no Tract Society collections. These two collections do not assume the importance of the missionary, church extension, and freedman's aid collections; but they are important, and our pastors are not true to their trusts when they fail in presenting these claims to their congregations. We find, too, from a brief study of the year book that only a very small proportion of our colored conferences avail themselves of the help which they might secure from these two societies. For instance, from the Sunday School Union West Texas got nothing; Mississippi, \$3; Upper Mississippi, \$11.47, and East Tennessee, \$29 worth of donations from that society while the Lexington got \$106.15; the South Carolina, \$121.50; Washington, \$264.05, and the Delaware, \$399 worth of donations.

Our brethren in this section show their lack of appreciation of the value of tracts by their failure to secure help from that source also. For instance, from the Tract Society South Carolina, Savannah and Upper Mississippi got nothing; the Mississippi and Lexington each, \$1; Florida, \$1.50; Texas, \$2; Tennessee, \$3; East Tennessee (Bristol), \$5; North Carolina and Little Rock, each, \$5; Louisiana colored work, \$5; Mission District, \$81.09.

Total donation to colored work in fourteen conferences, \$28.50; total amount collected for the tract cause by the same fourteen conferences, \$564. The remaining four colored conferences, viz: the Central Alabama, Central Missouri, Washington and Delaware conferences obtained \$94.21 of tract donations; while they contributed to the cause \$219. Thus it will be seen that while the eighteen colored conferences contributed \$783 toward the tract cause, the requested donations are to the extent of \$122.50. This is not to show that we give more to the Church than we obtain from her; because the single item of missionary appropriation would turn the scale the other way three to one, without counting our great drain upon the Church Extension and Freedmen's Aid Societies and the Good Tidings which the Sunday School Union and Tract Society furnish all our Southern Sunday Schools. But the purpose is to show our people how they neglect to apply for and obtain the help in store for them from the Sunday School Union and Tract Society.

A glance at our Southern white work shows that while they have not availed themselves of the help of tracts as much as is done in other parts of the church, they did not overlook their helpful value as much as our colored brethren. Use the tracts, brethren. They will help and do much good. For tracts and Sunday School help write to Rev. J. M. Freeman, 150 Fifth Avenue, New York.

The Jim Crow Car Law Must Go.

Rev. E. M. Collette, Presiding Elder in the North Carolina Conference, in a letter from Charlotte, N. C., enclosing \$2.25 to aid in testing the Jim Crow car law, says: "I hope every brother in the M. E. Conference will send you at least one dollar to help the cause. With this small sum of money, I send my prayers."

Rev. Ernest Lyon on the South.

The Plainfield Enterprise published in an old and pleasant town in northern Illinois where my youthful days were spent, thus notices the visit of Bro. Lyon to that place:

"The Rev. Mr. Lyon, of Louisiana, addressed a large audience in the M. E. Church on the question,

"Where is the freedom of the black man which the soldiers purchased with their blood?" This gentleman is a very eloquent and able speaker. He represents the Freedman's Aid Society of the South. The Plainfield band furnished patriotic music."

Bloody Murders.

Beginning with Sunday night, April 17, the colored people in East Feliciana parish, La., have been in great distress. It seems that on that day a colored boy defended himself against the assault and battery of a white man. At night a mob of thirty or more bulldozers searched the house wherein Wm. Wright, an old man who had died, was laid out, to find this boy. Failing to find him that night, next morning they went to his father's house, where they captured him. He was, however, rescued by his friends as the mob was making for the woods with him.

They ran off and have not been heard of since. After this between 250 and 300 white men armed with Winchester, shot guns and pistols went to Mr. Jerry McElwee's house, a quiet and model citizen, several of whose sons are school teachers in this parish. They killed one of his sons, H. A. McElwee, because a brother of his had helped to rescue the boy that they were about to hang that morning. They blew out his brains as he ran for his life. The same mob, ran down and killed also Smart Green and Henry Wright, who happened in their way. All this was done in broad day-time, on Monday before the election, which took place next day. The murderers were from Mississippi and Louisiana. They are all unknown (?) however, and this is the end of the matter. Oh Lord, how long?

Political Review.

Tuesday, April 19, was general election day in this State. Outside of this city and in less than half a dozen parishes of the fifty-three, however, there was no election held deserving the name. It was simply an unblushing and outrageous fraud. In many of the parishes the ballot boxes were stuffed to such absurd and unreasonable proportions in favor of the Foster Democratic ticket, as to make the ballot box stuffers appear ridiculous.

As everybody expected the Nicholls' government, had the Foster ticket counted into office as its successor with majorities that in many instances, encroached upon both the cradle and the grave. No special lesson can be drawn from a study of the vote, except to show where the great, greater and greatest "steals" took place.

Leonard was given nearly 29,000 votes. Had an honest election been held, no one doubts but what he would have been declared elected, as our next Governor. The Custom House Republican faction under Collector Warmoth's direction went to Breaux or to Foster. That side claimed that they had instructions from President Harrison to support the Democratic nominee Foster. What few votes they could not deliver to Foster, they gave to Breaux, their make-believe candidate.

The last Legislature had four Republican Senators and a dozen Representatives. The present has no Republican Senators and only a half dozen Republican Representatives.

Although Mayor Shakespeare made a good run for re-election, he and his ticket was defeated by several thousand votes. Mr. John Fitzpatrick is now mayor, and all the other municipal officers elected with him took possession of their offices last Monday.

How will New Orleans honor October 12th, 1892, the 400th anniversary of the discovery of America.—Morning Star.

Probably by lynching another batch of the descendants of Christopher Columbus.

Mrs. Grant has up to date received from the Scribners as her share in Gen. Grant's book, the amount of \$414,855.28.

EASTER GLEANINGS.

Missionary Easter services were held in nearly all of our churches in this territory. The churches were beautifully decorated and the program faithfully carried out.

A. M. Jackson, Lafayette, Ala.

Universal Kingdom program was rendered. The Baptist Sunday school united with ours in the celebration of the occasion.

J. C. Hibbler, Canton, Miss.

The day was observed in grand style. Collection \$16.05.

C. Bell, Hockley, Tex.

Notwithstanding the absence of our pastor, we had a grand time. Prof. Lavender was present and gave a grand address. Collection \$5.65.

J. F. Bell, West Tabernacle, Galveston, Tex.

It was a decided success. Our worthy pastor, Rev. W. W. Brown, was delighted with the result. Collection \$26.

Albert Graham, Augville, Miss.

After several speeches, our beloved pastor represented the SOUTHWESTERN, and secured several cash subscribers for the same. Collection \$2.15.

A. S. Williams, Warrior, Ala.

Our church and Sunday school observed the day as never before. Sunday school rally of four weeks \$27.87; Sunday school Easter collection \$9.43; Expenses \$11.34; Contributed to missions \$26. Rev. H. N. Brown, P. E., preached an excellent resurrection sermon, and many scriptural verses were repeated by the scholars. The following amounts were collected on Easter and sent off to the several benevolent causes: Freedmen's Aid \$6; Education \$3; Mission \$35; Church Extension \$4; Sunday School Union \$1; Tract Cause \$1; Pastor \$17; total, \$67.

S. Patterson, Lula, Miss.

Our pastor preached a grand sermon. The program was carried out nicely.

O. B. Gibson, Glencoe, La.

The day was observed in grand style. Messrs. A. C. Washington, G. C. Washington and M. S. Alexander made able addresses. Collection \$7.65.

A. McBeth, Pickens, Miss.

We had a grand and glorious time. Prof. W. J. Spoles, a former student of Rust University, and Mr. J. W. Byrd were with us, and made the occasion a grand success. Collection \$7.

E. Holiday, Crockett, Tex.

We had a grand time considering we had no program. Rev. F. S. Spencer, of the Baptist Church, was with us and preached a grand sermon. Collection \$6.

N. H. Williams, West Point, Miss.

The church was beautifully decorated. The program was used in the afternoon, and a sermon on the resurrection was delivered at night by the pastor. The audience during the whole service was unusually large. Collection \$12.21.

H. J. Wright, Donaldsonville, La.

Easter was a great day with us. At 11 a. m. the pastor preached the resurrection sermon. Presiding Elder Landry was present at 3 p. m. The Easter program, the "Universal Kingdom," was carried out under the immediate supervision of Miss E. E. Landry, the superintendent and pastor.

Wm. Ector, Chopin, La.

We had a good time Easter. Collection \$2.55. I regret that I had to use it to pay for the moving of my family. Times are exceedingly hard and money very scarce. I hope to make up this money later in the year.

O. C. Carroll, Waco, Tex.

The day was highly observed. The superintendent, W. M. Henry, spared no pains to make the occasion a grand success. Revs. A. Foster, ex-Presiding Elder, H. Swann and R. Nelson were present and assisted the pastor.

C. C. Adair, Jossround, Tex.

We had a grand time. The

church was crowded all day, and the program was carried out in grand style. Collection \$10.

J. W. Richmond, McMinnville, Tenn.

We observed last Sunday, and had a grand time. Collection \$5.

William Verry, Central, Ala.

The members and friends spared no pains in making last Sunday a day long to be remembered. The program was well rendered. Collection \$2.15.

D. C. Lacy, Denison, Tex.

We had a grand time on last Sabbath. Miss N. W. Stamps, of Waco, had charge of the program, and deserves credit for her efficient management. Collection \$7.15.

B. J. Reddix, Livonia, La.

The day was observed, and the program under the leadership of H. D. Robinson, superintendent, was highly rendered.

B. F. Abbott, Sweet Springs, Mo.

The children rendered the exercises in a very entertaining manner to a good congregation. Collection \$8 from the children for missions.

T. Moore, Palestine, Tex.

A good time. Collection for missions \$12.

Mamie E. Johnson, Napoleonville, La.

The day was celebrated here in grand style. The program was carried out to the letter. The children rendered their parts splendidly. The church was beautifully decorated. Collection \$8.30. The choir rendered beautiful music. The writer presided at the organ.

O. N. Samples, Temple, Ga.

The church was beautifully decorated and the exercises grand. Collection \$14.25.

L. H. Maxwell, Lumberton, N. C.

Our Pastor, Rev. W. P. Hayes, preached a resurrection sermon of great power and comfort to all the people. Rev. R. King also preached a very edifying sermon.

Louisa Crowley, New Goscony, Ark.

The church was beautifully decorated. The program was well rendered. Rev. A. L. Overstreet preached the resurrection sermon. The essays and other selections read were very fine.

A. G. Gill, Shady Grove, Ga.

The program included a sermon by Rev. James McHenry, and a lecture H. P. Jones, Sunday school superintendent, and others. Collection \$4.26.

J. C. Smiley, Lewisburg, Tenn.

The grandest ever observed here. The house was packed. Every body left happy. Collection for mission \$3.50. Bro. Alexander is the right man; he knows just how to manage such things.

Harry Anderson, Mexia, Tenn.

Rev. A. Hall preached the resurrection and our pastor, Rev. J. Br. ell, the sacramental sermon. Sunday school missionary collection \$4.15; for elder \$8.30; for pastor \$18.05.

T. Larkins, Morgan City, La.

The Superintendent, Bro. Joshua Thomas, carried out the program to the letter. The church was nicely decorated. Collection \$5.65. The writer gave a short talk on the resurrection of Christ.

REV. Wm. P. Forest, at the funeral of Father Boss some weeks ago said: "When I went to see the old man, I said to him: 'How goes the battle?' He straightened up, and answered:

"Oh God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadows of the throne,
Still may we dwell secure;
Sufficient is thine arm alone,
And our defense is sure."

Referring to some of the experiences that our fathers had before the war, Brother Forest said: "Some times those who sang and prayed with us one week, were hand cuffed and sold away the next.

Oh my God,
What troubles have we seen,
What conflicts have we passed.
But, fight on my soul till death.
He'll bring thee at the parting breath,
To God's divine abode."

Personal.

—Bro. J. A. Morton, of Clinton, La., has moved to this city, and is now a member of First Street M. E. Church.

—A note from Rev. T. J. Scott, missionary at Bareilly, N. W. P., India, dated February 28, says: "God is with us. Pray for our work."

—The Christian Advocate informs us that "the Rev. Dr. Drees, superintendent of our mission work in Buenos Ayres, South America, arrived, with Mrs. Drees, in New York, April 2. We are gratified to note that both are in excellent health, and full of hope in respect of the outlook for our church work in that troubled country. Dr. Drees was formerly in charge of our work in Mexico, but was transferred to the superintendency in South America in 1887, and this is his first return visit to his friends in this country."

—Rev. Chas. H. Payne, D. D., LL.D., the able and popular corresponding secretary of our Board of Education, preached a sermon of great fervor, a few Sundays ago, at Dr. Talmage's Tabernacle in Brooklyn. The occasion was the twenty-third anniversary of Dr. Talmage's pastorate to that charge.

—Rev. A. J. Phillips, P. E., of the Hot Springs District, Little Rock Conference, says that his "postoffice address is still No. 2004 State street, Little Rock, Ark." Correspondents are requested to address him accordingly.

—Bishop Mallalieu, abundant in labors as ever, preached at Baker Memorial Church, Dorchester, Boston, Mass., last Sunday. He is now on his way to Omaha.

—After several weeks absence, Rev. Stephen Dunean, Presiding Elder of the Shreveport District, has returned from the work on his district. He reports great financial distress, but marked revival interest at nearly every point on the district. The revival at St. James, Shreveport, resulted in over 30 conversions. Bro. Dunean will now be here for a week or two.

—Judge R. H. Marr, the venerable Judge of Section B of our Criminal Court in this city, wandered off from home on election day, April 19, and has not been seen or heard from since. It is suspected that his mind became unbalanced, and that he suicided by drowning in the river.

—Revs. Pierre Landry, J. W. Hudson, J. F. Marshall, W. R. Butler, Hon. J. F. Patty, Prof. A. G. Miller, Mrs. Mary Grant, and Rev. A. E. P. Albert, D.D., delegates and visitors to the General Conference at Omaha, Neb., left to-day (Thursday) for the seat of conference. They will return about June 1. Bon voyage.

—Rev. J. B. Clark, D.D., of Cincinnati, son of the late Bishop Clark, was on a visit to this city last week, and delivered an edifying address at Ames Church.

—The Northwestern informs us that Bishop Merrill has removed to Evanston, Ill., to which Methodist center he will be a substantial and welcome addition.

PHIL. Baker convicted of the murder of Mrs. Neil Nelson, in Carrollton last March a year ago, paid the penalty of his crime on the gallows in this city last Friday. Mr. Nelson, Mrs. Nelson husband, who was arrested on the same charge upon the affidavit of Jake Baker, Phil's brother, has been honorably discharged.

Deschamp, the murderer of the little girl Juliette, was to have been hung the same day, but he was reprieved by the Governor until further inquiry can be made into his mental condition. His crime was of such a horrible character and he has managed to stave off his execution so long, over three years, that may citizens expressed their opinions that he should have been executed and that the Governor should not have interfered to prevent it. Considerable talk of lynching was indulged in, in certain quarters. We hope the law will be permitted to take its course.

Homiletics.

John. v. 14. Hymns 21-556-415. Lesson Psalm XLII. "Sin no more lest a worse thing come unto thee."

Introduction.—Historical. This man had lain there a long time; had been disappointed a good many times; possibly had tried other means for cure—had been sick 38 long, weary years. Doubtless he was almost ready to settle down to despair, and concluded that his case was hopeless, but when least he thought, help was near.

So many sinners who really prefer to sin, who admire morality, respect, righteousness of life. Yet find themselves where Paul found himself when trying to establish known righteousness, when as he tells us in the 7th chapter of Romans he made great efforts, he was yet bound, and when he "would do good, evil was present." A sinner such a struggle desires our sympathy, love and help. How many disappointments are there as they try to reform and cleanse the lives! They have "zeal," but as we are told they are "trying to establish their own righteousness" and lose sight of "Christ, the end of the law, etc."

Sin brings suffering. (Sin is a violation of law.) The natural consequences of sin are inescapable. The language of Christ would indicate sin as the cause of this man's suffering. Much of the suffering in the world is the result of sin. There is much shifting of responsibility, and much charging upon others consequences for which we also are responsible. It is not fair to charge God with all the calamities, plagues, scourges, epidemics, etc., yet many do in fact. Wells are digged. When the water becomes contaminated by filthiness of refuse and decay, as a result, we have typhoid fever and diphtheria. Unripe starchy fruits and vegetables are sold in the markets of the city and as a result we have cholera morbus, cholera infantum, etc. The harvest of death at Johns River can be in no sense charged upon God. Man alone was to blame. Man built the dam, but failed to make it strong enough to hold a body of water. The macho under the influence of strong drink or passion takes life, is negligent; the seller may be a partner in crime. If I by excesses in eating or drinking—by narcotics—expose, by overwork—by disease and death, it is no fair to charge my death upon God. We should learn and remember that we can largely be conservators of our health, bodily and spiritually, and we inexcusable if we fail to exercise prudence in these matters.

But pardon for sin or cure of disease, the result of sin, is no guarantee against future suffering in consequence of sin or violation of law, subsequent to pardon or remission, the need of watchful care. I am afraid many people get the idea that if they are converted, that everything is done; that henceforth there is no need for any effort or care on their part. The one who has health by residence in the same swamp must seek purer air would regain health. So it is enough for the man who seeks reform, that he ceases to do evil. He must learn to do right. The man who used to curse, learn to pray. The man who was active in the old world, lift be a do-nothing in the new life. But more than this, that be the acquiring of new habits and thoughts and life, else the comes trooping back and dead disaster will come just as. The man out of whom the spirit was cast, to whom the spirit was referred in Math x. 11. 43, had the heart cleansed, and was gamished. Truly, a good thing you say; possibly, that it was not filled with gold so fortified against the very emptiness invited the old back. So the latter condition, for hope has been bludgeoned is gone, moral presence.

III. Sins are disastrous without regard to the date of their commission. "Go and sin no more lest a worse thing come unto thee." "The soul that sinneth it shall die." Innocency is not necessarily immunity. We need to be watchful not to pray at all times. "Let him that thinketh he standeth, take heed lest he fall." Adam was clean. David was "a man after God's heart." Peter (the rock) with all his zeal and enthusiasm, denied his Lord. True these all repented, but Judas, the terrible backslider, rushed unbidden into the presence of God, adding the crime of self-murder to his awful apostasy. 38 years sickness was bad, but, says the Master, "Sin no man lest a worse thing come unto thee." Our old lives of sin were bad. We are ashamed of them. Let us sin no more lest our latter state be worse than before.

DAILY BREAD.

Don't forget that it won't do any good to go to church with your body, unless you take your mind and heart along.

Don't forget that Christ is with you always, whether you can feel his presence or not.

Don't forget that the greatest of all the commandments is to love one another.

Don't forget that if you do not immediately forsake the sin that God points out to you, you may have to hold on to it forever.

Don't forget that if you love God with all your heart, the devil will have no power to harm you. Don't forget that solemn in church on Sunday's does not give you license to sell cloth with a short yardstick on week days.

Don't forget that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Don't forget that you are a lost sinner until you confess and forsake your sins, and trust in the Son of God to save you. There is no salvation provided for any one in any other way.

One reason why some people do not go to Christ, throw their burdens and obtain rest, is because like Achan they are hiding some forbidden sin which they are not willing to give up.

One reason why some people do not accomplish more than do they for Christ, is because they never plan to do it. Success does not come about by accident.

One reason why some preachers do not have revivals, is because they are too much afraid some body else will get the credit for it.

One reason why some children are not religious, is because they do not see enough sincere people at home.

One reason why some people never accomplish very much for God, is because they want somebody else to do all the hard work.

One reason why some folks do not take more comfort in their religion on the Sabbath, is because they make no effort to have anybody else enjoy it during the week.

One reason why the Bible is such a puzzle to some people, is because they have never asked God to put the devil clear out of their hearts before they try to read it.

One reason why some men never see any good in others, is because there is no good in them. The first thing Christ does when he comes into our hearts is to make us see good in other people.

You cannot be holy, my young friend, unless you in secret live upon the blessed Word of God, and you will not live upon it unless it comes to you as the sacred word of His mouth. It is very sweet to get a letter from home when you are far away. It is like a bunch of fresh flowers in winter time. A letter from the dear one at home is as music heard over the water, but half a dozen words from that dear month are better than a score of pages of manuscript, for there is a sweetness about the look and tone that paper cannot carry.

The Bible should be to you, not a book only, but a speaking trumpet, through which God speaks afar to you, so that you may catch the very tones of His voice.

You must read the Word of God to this end, for it is while reading, meditating and studying and seeking to dip yourself into its spirit, that it seems suddenly to change from a written book into a talking book or phonograph. It whispers to you or thunders at you as though God had hidden Himself among its pages and spoken to your condition—as though Jesus, who feedeth among the lilies, had made the chapter to be lily beds, and had come to feed there. Ask Jesus to cleanse His Word to come fresh from His own mouth to your soul, and if it be so, and you must live in daily communion with a personal Christ, you will make good speed on your pilgrim way to the eternal city.—O. H. Spurgeon.

The Theater, the dance, and the card-table—a trinity of evil—still exert an alluring influence on many professed Christians. All of them are tolerated in some professedly evangelical churches. True orthodoxy is, however, that of the heart rather than of the head. "Ye are my friends if ye do whatsoever I command you," is the test Christ offers. These three forms of dissipation are individually responsible for the shattering of many homes and hopes, the blasting of many characters, and the damnation of many souls. Can a Christian habitually attend the theater?—Messiah Herald.

Marriages.

Helm, Miss.—January 3, Mr. Young Jones to Miss Frances L. Thomas.

March 3, Mr. Gus Richardson to Miss Lucy Griswold.

Rev. G. H. Harvey officiated.

Campt, La.—March 17, Mr. John Batcher to Miss Francis Morgan.

April 7, Mr. John Evans to Miss Jane Laine.

P. C. Colton officiated.

Obituary.

A Cold Blooded Murder.
Bro. Jefferson Wood, a faithful member of our church at Mexia, Texas, was murdered by a white man named Ed McCall, April 2. Bro. Wood and McCall rode to and from town together in a wagon. On reaching McCall's house they had some harsh words with each other. Wood ran from the house with the white man behind him, pistol in hand. Wood ran in his house and shut the door, which the white man forced open, and shot Wood like a dog, right under his wife's eyes. We have not heard that anything has been or will be done in the case. It is more than probable, yes it is almost certain, that nothing will be done. We are killed all the day long, and no man seems to care.

Jones Chapel, La.—April 11, Sister Francis Carter, a member of Jones Chapel M. E. Church, aged 22 years. She was among the many converts that came in under Rev. F. N. Lashington. Four or five of these young sisters married Baptist men, which compelled them to leave our church and become re-baptized. Sister Carter said she would die before she would leave the church of her choice. She was sick from last June until April 11th, when she went home to heaven. A mother, brothers, sisters and a host of friends mourn her loss. The following ministers participated in her funeral: Revs. Stephen Robinson, of the Baptist Church; F. N. Lashington and E. C. Goings, of the M. E. Church.

J. W. Lewis, P. C.
Meridian, Miss.—April 11, Rev. James Mott Juey died, aged 82 years. He was a bright and shining light. He was a Christian and a Methodist for 68 years, 15 years an exhorter and 32 years a preacher. His funeral was attended from St. Paul Church by Revs. Harris, Blue, Jordan, Young, the writer, and others. He leaves an aged wife, children, grand children and many friends. J. L. Pratt, P. C.

Lexington, Miss.—Sister Martha Haynes, a member of Mt. Asarat M. E. Church, departed this life March 29, in full triumph of faith. She was the founder of the M. E. Church at this place. She was baptized by Dr. Light, of the M. E. Church South, in 1855, in the Yazoo River. She was 85 or 90 years of age. She leaves seven children and a host of friends to mourn her loss. A. W. Wright.

Brookhaven, Miss.—Sister Alice Pope,

wife of Bro. Milton Pope, departed this life April 12, leaving a husband, one child and many friends and relatives to mourn her loss. She was a member in good standing, and highly esteemed by all. Her funeral was attended by the writer and Presiding Elder Rev. B. L. Crump, and was witnessed by a crowded house. Her last words were: "I am going over Jordan, and I wish all of you to meet me in heaven."
J. B. Brooks, P. C.

Helm, Miss.—Sister Maria Foley died March 22. Dolphus Mill died February 21. Both died as they lived, faithful soldiers of the Cross.
G. H. Harvey.

Kocinsko, Miss.—Little Livy Presley daughter of Isaac and Catherine Presley, died March 20, aged 1 year.
R. Hays, P. C.

Allen, La.—April 12, Miss Lizzie Ann Bryant died in the faith, aged 18 years. She was a member of the church and Sunday School, and a faithful daughter.
J. H. Pierre, P. C.

Schools and Colleges.

An Honor to His Race.

Dr. C. E. Bentley, a colored dentist, and a graduate of the Chicago College of Dental Surgery, class of 1887, has been elected president of the Alumni Association of that institution. He was the only colored student in his class of sixty graduates, and he was its class historian, the honor next to the valedictorian.

In 1889 he was tendered and accepted the position of clinician in oral surgery at the Rusk Medical College, where for two years he performed surgical operations of varying kinds in and about the month, before hundreds of white students both from the north and south.

In 1890 he was elected by the faculty a clinician in the Chicago College of Dental Surgery, a position which he still holds.

In 1889 he was elected to the presidency of the Odontographic Society—a dental society composed essentially of the younger members of the profession—in which position he acquitted himself with dignity and honor.

He is an active member of the Chicago Dental Society, the Chicago Dental Club and the Odontographic Society. He has filled the responsible positions of chairman of the executive committee and chairman of the publication committee in the Chicago Dental Club during the last year. The latter position is one of responsibility and importance, in that all papers read before the society, and discussion thereon, have to pass through the doctor's hands for final revision before being published, and a law prevails that there is no appeal from his decision. He was, last spring, invited by the State Dental Society to read a paper before that august body upon the subject of "Dental Education," an invitation that many older members of the profession would have considered it an honor to have received. Dr. T. W. Brophy, the dean of the Chi-

WHAT IS SCROFULA

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors," which, fastening upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Some of these cures are really wonderful. If you suffer from scrofula, be sure to try Hood's Sarsaparilla. "My daughter Mary was afflicted with scrofula, a sore neck from the time she was 22 months old till she became six years of age. Lumps formed in her neck, and one of them after growing to the size of a pigeon's egg, became a running sore for over three years. We gave her Hood's Sarsaparilla, when the lump and all indications of scrofula entirely disappeared, and now she seems to be a healthy child." J. S. CARLISLE, Naught, N. J.

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MARION HARLAND says: "I regard the Royal Baking Powder as the best in the market. It is an act of simple justice, and also a pleasure, to recommend it unqualifiedly to American housewives."

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Chicago College of Dental Surgery, in commenting upon the paper before the society, among other things said: "I am proud to acknowledge that I had something to do with the education of the gentleman who has just read his excellent paper."

The latest and most far-reaching honor that has been conferred upon this gentleman is his election to the presidency of the Alumni Association of his alma mater—the Chicago College of Dental Surgery. To be chosen to preside over the deliberations of twelve hundred men is indeed an honor, yet on the 22d day of March, 1892, such a distinguished honor was tendered to Dr. Bentley. Personally, Dr. Bentley is a genial, whole-souled gentleman, who has the power to attract and hold friends. That such an honor should fall to an Afro-American is not only gratifying to the doctor, but those of us who in these days are concentrating our efforts for the amelioration of the southern Afro-American are gratified to see that the professions, especially in the north, are willing to recognize merit, whether it be found in a black or white person.

The Columbus, Miss., Normal Institute has an enrollment of 267 students. Rev. J. L. Wilson, our pastor at Columbus, is principal. He is assisted by an excellent corps of teachers.

Rust Hall, Holly Springs, Miss., is nearing completion. The brick work will soon be completed, and the commencement exercises next month will be held in its spacious chapel.

Bishop E. R. Hendrix, of the Church South, has been invited to deliver the annual address at the approaching commencement of Garrett Biblical Institute, Evanston, Ill.

The Christian Advocate pays the following high compliments to Dr. Lee, editor of the Christian Recorder. We commend it to our young people especially.

One of the notable citizens of Philadelphia is Rev. B. F. Lee, D. D., editor of a paper which has probably a larger circulation than any other periodical in the world issued by and circulating among people of African blood. A little more than a quarter of a century ago, this editor was a poor, ragged boy, living in the "Jersey pines." His mother inspired him to do his best to get the rudiments of an education through the limited facilities of a little country school. Here he had to contend with race prejudice as well as meagre means. When barely out of his teens, he worked his way to Wilberforce, at Xenia, Ohio, where he got a chance to study by acting as stable boy for the president of the college. Fifteen years after he took this humble position, he was himself president of that institution. In this capacity he is said to have educated more young men and women than any other persons of his race. Dr. Lee is a man of fine personal appearance, a thorough scholar, and a genial gentleman; one who would do honor to a place of high public trust. He is an able public speaker and an accomplished writer. Such individual cases show the capabilities of the colored race.

Ninety per cent. of the freshmen and sophomore classes in Yale are said to favor the substitution of science or modern language for the classics.

In 1890 Harvard College paid taxes upon \$2,000,000 worth of Boston real estate and acquired another \$1,000,000 in the same city last year.

Prof. W. J. Tucker, of Andover Theological Seminary, has been elected president of Dartmouth College, to succeed President Bartlett, resigned.

The trustees of the Fayerweather estate have completed the appraisal, and it appears that his large bequests—the largest of which is \$430,000 to Yale—will all be paid.

The Spring.

Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, gives to the blood the purity and quality necessary to good health and overcomes that tired feeling.

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Our Children's Legion.
For Our Boys and Girls.

BY UNCLE CEPHAS.

Habits of Courtesy.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, the impression which we make in society, not coveting the good opinion of those who are in a sense part of ourselves, and who continue to sustain and be interested in us notwithstanding these defects of deportment and character. We say to every boy or girl, cultivate habits of courtesy and propriety at home—in the sitting-room and kitchen as well as in the parlor—and you will be sure in other places to deport yourself in a becoming and attractive manner.

Dear Uncle Cephas: I am a little girl 7 year old. I go to school every day. I study the fourth reader, arithmetic and geography. Our pastor is Rev. J. L. Wilson. My teacher is Miss Emma L. Billup. My father is Rev. J. M. Shumpert. I have three sisters. We all go to school.

Your Niece,
JAMIE M. SHUMPERT.

Dear Uncle Cephas: My father is a subscriber for the SOUTHWESTERN, and I read it every week with much interest.

Dear Uncle Cephas: My mother and I are members of the Baptist Church, and my stepfather is a member of the M. E. Church. My pastor is Rev. M. M. Ross. He is a good preacher and is loved by all. I regret to note that our day school at Reid school house closed its three months session on the 11th. He is bright and shining light; intellectually, spiritually and morally. He has effected upon our minds a host of impressions for good. My teacher takes the SOUTHWESTERN and I take great pleasure in reading it during his stay with us.

Your Niece,
HATTIE M. WILLIAM.

West Point, Ga.
[Hattie should get her mama and papa to subscribe for the paper, so she might read it for them.]
—CEPHAS

Dear Uncle Cephas: My father is Presiding Elder of the Brookhaven District. My aunt Nora died Wednesday and left mama one of the sweetest babies. Her name is Emma Walker. My aunt Lizzie is making me a worsted tan quilt. My sister Elizabeth and I go to school every day. We are members of the Epworth League. Please publish this. It will surprise mama and papa.

Your Niece,
BINETT L. CRUMP.

Brookhaven, Miss.

"A Back Number."

This is the slightest remark that is often applied to women who try to seem young, though they no longer look so. Sometimes appearances are deceitful. Female weakness, functional troubles, displacements and irregularities will add fifteen years to a woman's looks. These troubles are removed by the use of Dr. Pierce's Favorite Prescription. Try this remedy, and you whose beauty and freshness is fading from such causes and no longer figure in society as a "back figure." It's guaranteed to give satisfaction in every case, or money paid for it returned. See guarantee on bottle wrapper.

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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:
Honorary President and State Local Works, Mrs. Hester Williams, East Baton Rouge, La.
Mrs. M. Hall, President, 332 Customhouse street, New Orleans.
Mrs. A. Rossmore, First Vice-President, New Orleans.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.
Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.
Mrs. S. E. Johnson, Corresponding Secretary, Wesley Chapel M. E. Church, New Orleans.
Baton Rouge District—Mrs. Emma Johnson.
Shreveport District—Mrs. Dr. Mary Smith.
Local Worker, Mrs. Charlotte Brint.
Monroe District—Mrs. Celeste Maya.
Lilly Walker, Assistant District Manager.
All officers of the Woman's Home Missionary Society in Louisiana have certificates properly signed. The Board, with each manager, meets the third Monday in each month, at Union Chapel, on Bienville street, at 9 o'clock p. m.

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1892. "Survival of the Fittest."
If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, will be known to be the most critical of all buyers, and increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 100 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.
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A RELIGIOUS DAILY PAPER.

The General Conference which meets at Omaha, Neb., Monday, May 2, 1892, will be of great interest to every member of the Methodist Episcopal Church.

The Daily Advocate will contain full reports of the Proceedings of the General Conference, addresses, debates, elections of Church Officials, etc.

The Daily Advocate will contain a number of articles, giving a picture of the day, the week, and the month, and work of the Church for the future.

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REFLECTORS

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Editorial Notes.

Close by Thy side still may I keep,
How'er life's various currents flow;
With steadfast eye mark every step
And follow Thee where'er Thou go.
—Tr. by John Wesley.

A RECENT number of the Christian Cynosure, of Chicago, Ill., contained a strong editorial in favor of the enforcement of the civil rights of the Negro.

LET us have more schools, churches and business enterprises, and less dram shops, high sounding, empty treasuries and secret societies, meaningless parades and politics, and our future is assured.

THE exceedingly fine program for Children's Day prepared by Dr. Payne, deserves an elaborate presentation to the people. So prepare well and commence early. A good supply on hand at this office

H. E. PALMER, of Dodge, Texas, writes in support of good society. He deprecates the toleration of all kinds of looseness in society and pleads for its substitution with the best elements of good breeding.

THE universality of our Methodism is shown in the number of different languages in which our papers are published. We have them in English, French, German, Swedish, Spanish, Italian, Chinese, Japanese, etc.

MRS. Ulysses S. Grant, widow of the General, is soon to issue her much-talked of volume of memoirs, for which her publishers pay her \$50,000 cash, and promise her as much more in future royalties. Mrs. Grant says, in the preface to the profitable work, that she herself wrote every line of it, not even dictating any part of it to an amanuensis.

THE fact that the colored people in the South do not monopolize all the ignorance of this section is emphasized by the following from the columns of our Southern Methodist neighbor on Camp Street, whose readers and contributors are all white. It says to its correspondents: "Write every word in full, and if you don't know how to spell it, get a dictionary and learn."

How can you as a Methodist preacher, squander your money on worthless or irresponsible literature offered on the ears, and by agents, to the neglect of our own publication? You can get anything you want from our Book Concern; cheaper and better than any where else; and besides the profit comes right back to us in Book Concern dividends. Let us exercise a better common sense in this matter.

EASTER GLEANINGS.

J. G. Gibbons, San Antonio, Tex.
Services at St. Paul on the 17th. Prof. Harbert had spared no pains in drilling the Sunday school for the occasion. All the day was devoted to song and services. The collection was \$113.05.

A. C. Culbreath, Orange, Texas.
Easter was observed in grand style. The church was nicely decorated with crosses, arches, pictures, flowers and evergreens. The pastor preached at 3 and 8 p. m. A concert was given. Raised \$20.

Wm. Bardey, Paris, Tex.
Mt. Zion Church enjoyed one of the grandest days in her history. Presiding Elder H. Logan was with us and preached. Collection, \$28.

C. W. Butler, Grenada, Miss.
Easter was a day to be long remembered at Payne Chapel. Bro. A. H. Hartman is the superintendent. Speeches were made and essays read.

C. R. Buffington, Savannah, Ga.
Easter was a glad day in Asbury M. E. Church. The church was tastefully decorated. A good Easter offering was made.

J. M. Walton, Ripley, Miss.
Easter was a grand day with us. We had the resurrection sermon at 11 a. m., and a missionary service at 3 p. m. We had verses, essays, mottoes and declamations, all pertaining to the great commission: "Go ye into all the world." Collection for missions, \$3. My people were greatly encouraged by the service. It is a new thing with them.

W. L. Duncan, Huntsville, Texas.
Easter was a blessed day. The church was beautifully decorated, and the program splendidly carried out. We raised \$30 for missions; total, \$53.85.

S. McDavis, Hazlehurst, Miss.
Notwithstanding the funeral of Bro. Wells, we had a good time at 3 o'clock in our Easter Missionary service. Raised for missions that day last year, \$3; this year, \$10.

Mrs. G. R. Smith, Alleyton, Texas.
Our Sunday school is in a growing condition. The church is on the up grade. Our pastor, Rev. J. H. Brawley, is working like a beaver. Easter Sunday was observed, and the service was largely attended. Collected \$4 for missions.

W. H. Higgins, Batesville, Ark.
We had a good time Easter. Collection was taken up by classes, and amounted to \$7.95.

Eva McGee, Sutton, Tex.
Easter was observed in the Pleasant Grove Church. Sermon by Rev. D. Atkins at 7 p. m. After the exercises dyed eggs were introduced, and the children ran in the bushes and found them. Collection \$4.

W. L. Duncan, Huntsville, Tex.
Easter was highly appreciated. The children were well prepared on program. The Organist, N. W. H. Baines, and B. F. Carter, superintendent, were faithful. After our much labor we realized \$30 for missions; total, \$53.85.

AT the request of the Trustees of The American University, Mrs. John A. Logan, who is one of their number, submitted to the Executive Committee at its recent meeting a plan for organizing the women of America in the interest of the University. The movement will be known as The America University League, and will comprise a National League, and State, Congressional District, and local Leagues.

For the SOUTHWESTERN.

Colored Bishops.

REV. T. C. CLENNENING, D. D.

For fourteen years the election of a colored bishop has been before the church. At the General Conference of 1880, it was for a time one of the all absorbing questions. No such man however was elected, nor has there been to this hour although twelve additions have been made to the episcopal roll since the commencement of that Conference.

Why is such a negative response returned to the repeated request of so large and important a part of our membership? One answer is: "no man must be elected simply because he is a Negro." That is sophistry for no one ever thought of making this request on that basis. No more should a man be elected because he is a Negro than should another because he is a white man. This request is made because the Methodist Episcopal Church has declared that color should be no bar to any position within her fold; because the interests of the work among the colored people without as well as within the Methodist Episcopal Church, demand such election; and, because the colored membership is sufficiently large, important and intelligent to warrant it. Another answer is: "Show us the man of color who is competent to be a bishop and we will select him." That answer is an absurdity. Which one of our bishops ever proved himself or was proven by others to be competent for the episcopacy before his election? Who ever thought of making such a test with regard to any other candidate? What evidence has any man ever given, before his election, of his fitness for this holy office? Was it piety, loyalty, oratory, scholarship, aptness to teach, ability to write? Was it efficiency in work as pastor, presiding elder, editor, agent and professor in our higher institutions of learning? If these were evidences and the only evidences that could be given before election, why should any other or further, any impossible tests be demanded of our "brother in black?" He who asserts that we have not colored men who answer the above tests, and some in whom nearly every one of them is found, is not acquainted with some of the best specimens of the Methodist pulpit, albeit they are specimens of ebony hue. If the Colored Methodist churches can produce bishops who can stand as peers with the bishops and other great men of every Methodist church in the world upon the platform of Ecumenical Methodism, it is a slander of inexcusable character to assert that the Methodist Episcopal Church with her thousands of colored ministers, has no such man. If that be true we better retire from the colored as well as white work in the south, and allow others who can do better work with less money and fewer facilities to cultivate the field. If that be true, let our Freedman's Aid and Southern Educational Society be abolished at once and the money turned into more efficient channels.

The above answers do not satisfy, they do not satisfy because they do not meet the case—they do not give the real reasons for the non-election to the episcopacy of our "brother in black." What are the reasons? First, there are more white men than colored in the General Conference, and there are more white men than colored who aspire to episcopal place. Second, Our protest against caste is so much more theoretical than practical, that we do not allow it to stand in the way when self or prejudice or fear or race is at stake.

If the Methodist Episcopal

Church is really called of God to stand against caste, she ought against all odds to place in the General Superintendency one of her able colored men, even if some white brother who would otherwise be elected has to abide his time or die without the possession. Personally we believe there should not only be a colored bishop but mixed conferences and schools open to all.

Omaha, Nebraska

The Gem of the Year.

BY C. H. PAYNE, LL. D.

Among all the Sabbath gems that sparkle in the diadem of the circling year none has such brilliance and beauty as the bright Sabbath denominated "Children's Day." Hundreds of thousands of children throughout the world, in heathen as well as in Christian lands, look forward with joyous anticipations to this their jubilee day, and hail its coming with delight. It would be culpable in the highest degree to disappoint them. It would be equally culpable to give them a "stone for bread," or fail to utilize the day for the high purpose intended in its establishment. It furnishes a rare opportunity to the wise pastor and Sunday school superintendent to combine the beautiful and the useful, entertainment and profit, and so to make the youth of their charge happy at the same time that they are lifted to higher planes of thought and purpose and life.

The observance of Children's Day has now become well-nigh universal among all Denominations of Christians. To the Methodist Episcopal Church undoubtedly belongs the honor of originating Children's Day, at least in any such form and for any such objects as now mark the day. What are the objects sought?

1. The original object chiefly contemplated, when first suggested by the Centenary Committee of 1865, of which committee Dr. G. R. Crooks, still in vigorous health and service, was a member, was to furnish a fitting occasion to increase the "Children's Fund" for aiding the young people of our Sunday-schools to secure "a more advanced education." No grander idea or one bearing in itself the germ of greater possibilities was ever advocated or projected by the wise master-builders of the Church. The establishment of a "Sunday-school Children's Fund," in which all the Sunday-school scholars of our Methodism should be interested, to which all of them should be taught to contribute, and by which many of them might be educated and prepared for higher Christian service, was a stroke of genius. There is grandeur in this conception, and there are possibilities in it that might tax an angel's mind to compass in their utmost limits. This original object ought never to be lost sight of. The joyousness of the day, the jubilant songs and bounding hearts, all ought to contribute to this end—helping the worthy youth of our Sunday-schools to academy and college, to a sphere of blessed service and a throne of consecrated power. Pity it is that some, even in the Church, thus honored by originating this unique and helpful day should forget its origin and history or fail to be inspired by the greatness of its scope. But there are some who, forgetful of its origin and missing its high ends, use it for merely local purposes, and even claim that the collection, with its far-reaching aims, is a departure from the original type of observance, which, strangely enough, is supposed by them to have consisted chiefly in flowers and birds and show. No; if there has been any departure from the original, it has been in quite the other

direction. Let the day be steadily held to its grand original object, and let all the youth of Methodism be taught systematic benevolence and loyalty to connectional interests thereby.

2. Another prime purpose of the day's inauguration was to furnish a bond of connection between the millions of our Sunday-school scholars and the higher institutions of learning of the Church. The noble men who projected this idea saw in prophetic vision thousands of the youth of the Church stimulated and fired with a purpose to secure an education under the inspiration of this great festival day. Nor have those visions failed of realization. Every year the Children's Day service rightly observed stirs the hearts and fires the ambition of hundreds and thousands of our Sunday-school youth to seek the academy and the college as a means of higher usefulness.

3. It was intended also to be a day for educating and elevating these millions of young by presenting to them in attractive and impressive form the highest and truest ideals of character and life. All these objects are sought in the exercises prepared by the Board of Education, and the most abundant testimony has come from the whole country and the wide world that these exercises have not failed to accomplish the end sought. The program for next Children's Day, June 12, is entitled "The League of Honor." Bishop, editors, educators, pastors, and superintendents commend it in the highest terms. It is prepared not to make money, but to accomplish high and worthy ends, and is sold at a price barely sufficient to cover cost, not a fourth of the price of many other programs of far less value. Will not every pastor and every superintendent this year see that his Sunday-school is not robbed of the rich treat which the proper observance of this brightest of festival days will bring, and will he take good care to see also that the "Children's Fund" administered by the Board of Education, 150 Fifth Avenue, New York, does not fail to receive a collection from every Sunday-school in Methodism? Do not forget that this collection is not for any other educational object and cannot legitimately be diverted to any local or Conference purpose. It is wholly Connectional, and the taking of such collections in the Sunday-schools of every Conference is by authority of the Church made a condition of sharing in the proceeds of this fund in behalf of the students within the bounds of each Conference. All the avails of the Children's Day collections are expended in aiding the young people of our Sunday-schools throughout this country and in Foreign Mission fields. Over one thousand students were thus aided last year. Any church that contributes \$100 or \$50 can, if it desires, designate the person whom it may choose to aid in accordance with the rules of the board, and the board will be its almoner. In any event and in every instance every Sunday-school and every individual contributing may be certain that the contribution will be wisely and profitably administered.

The absorbing interest in General Conference is liable to push aside the needful preparations for Children's Day. Kindly avoid this by beginning early and having all plans promptly perfected. "The League of Honor" is for sale at all Methodist Book Depositories. Order it at once, use it, and write the board about the pleasure and profit which the day affords.

[Price, \$1.00 per hundred post paid. Large stock on hand at this office.]

Publishers' Department.

[Pastors are requested to read this department each week.]

DOVER, Tenn., Apr. 21, '92.
The sewing machine that you ordered came all right, and the party is well pleased. Many people have been to see it, for it had been said by machine agents that it was no account, because it was so cheap. When it came they were surprised. Some have given \$35 for one no better than this.

Yours in Christ,
H. ROBINSON.

EDWARDS, Miss., Apr. 23.
I received my machine on the 7th, and I am well pleased. It is all right. My wife likes the machine.

Yours truly,
E. W. JOSSELL.

CHILDREN'S Day is June 12th. Programs on hand ready for mailing at this office.

THE attention of our readers is specially called to the fact that the Indian Committee of the House in Congress has agreed to report favorably the bill providing for the removal of the Southern Ute Indians from fertile lands in Colorado to wild and inaccessible lands in Utah, and have thus adopted the "moving on" policy, the ultimate object of which is the destruction of the Indian, not by merging him in civilized life but by exiling him from it. Fortunately, there is a strong minority on the committee opposed to the bill and to the great wrong which it involves. The removal of the Utes will be a declaration that the Government in future refuses to permit the settlement of Indians upon their lands in severalty, and that it will bar the way to education and civilization for the Indian whenever the greed of men demands the enforcement of this cruel policy. The friends of the Indians are perfectly willing that the surplus lands contained in the present Ute reservation in Colorado should, under proper restrictions, be thrown open to white settlement. They only claim that the Indian himself should have standing and living room. Will the people of the United States permit this handful of people, wholly dependent for existence itself on the good will and integrity of a powerful nation, to be transported to a tract of country seamed with deep and inaccessible canons, already the refuge of murderers and outlaws, and in which only the savage instincts of the Indians will be developed, and where they may readily become a pest to surrounding whites?

The question of this proposed removal involves not only the civilization or the de-civilization of these few Indians, but the future of the whole Indian policy. But though a majority of the Indian Committee of the House have voted for a measure that can be defended from no point of view but that of heartless selfishness, the question still remains to be determined by the House itself and by the Senate. If those who are opposed to such vicious and extravagant legislation as is involved in this bill will express themselves by writing at once to their representatives in the Federal Legislature, the measure will be defeated. Any additional information desired as to the details of the question at issue can be obtained by applying to the office of the Indian Rights Association, 1305 Arch Street, Philadelphia.

HERBERT WELSH,
Cor. Sec. I. R. A.

AN attache of the office remarked the other day that the pastors who did the most for the SOUTHWESTERN were the best preachers. We believe that is true, for when we run over in our mind the names of those who are booming the paper with cash subscribers, we notice that they as a rule, are the successful pastors.

URIC ACID.

WHAT IT IS AND HOW IT FORMS.

A Clear Description of this Most Subtle Enemy of Modern American Life. What a Prominent Professor Says.

A well-known professor connected with a leading medical college, in conversation, recently made the following wonderful assertions:

"There is probably nothing which has ever been known in the history of the world that has caused more real misery to men and women than that simple and yet dangerous element called uric acid. This dangerous substance gets into the blood of men and women, and even children, even before they suspect it, and the havoc that it works is simply appalling. It causes rheumatism, neuralgia, gout and pneumonia. It is the cause of most colds and the actual source of nearly every case of grip.

You ask how this dangerous acid gets into the blood? Very easily. The principal duty of the kidneys and bladder are to expel uric acid from the system. They fail to work very frequently, and, instead of being driven from the system, this poisonous uric acid goes into the blood. When once in the blood it ferments, it poisons, it causes unnumbered diseases and too often occasions death.

"It must be plain, even to a novice, that the only way in which to keep this acid out of the blood is to keep the kidneys and bladder in a strong, a healthy and a vigorous condition. This is the whole problem in a nutshell, and the man or woman who does this invariably free from uric acid and the infinite troubles which it causes. I have never known of but one thing that will in every case drive uric acid from the system, and that is Warner's Safe Cure. It has been found by the medical profession to be possessed of proper ties unknown to any discovery of modern times. I have known of women who have been weak, sallow, run down, of men who have been debilitated and wholly unnerved, who are to day pictures of health and strength, and they know as well as I do that the result is due to but one thing—the great cure of which I have spoken."

The great truths above stated are as certain as existence, and they reveal the real cause of most physical misery of the present day, and they clearly reveal the way of escaping from such misery. No man or woman at the present day should be the victim of uric acid poison. That it is very prevalent is most true, but to permit it to get into the system, or having gotten there to remain, is simply folly.

For Over Fifty Years.

Mrs. WINDLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Windlow's Soothing Syrup," and take no other. Twenty-five cents a bottle. 1892

FITS—ALL. Dr. J. C. Kline's Great Nerve Restorer. No cure after first day's use. Marvellous cures. Treatise and certificate free to all. Send to Dr. Kline, 631 Arch St., Philadelphia, Pa.

ALTHOUGH Dr. Payne of the Board of Education prepared the excellent Children's Day Program; the Board does not supply them. Address Hunt and Eaton, New Orleans. Price \$1 per hundred, cash with the order. Prepare early.

This certifies that I have used Dr. Bull's Cough Syrup and found it to be what it is represented. I can safely say that it has helped my cough, which I might say was chronic, and I cheerfully recommend it to all those afflicted. H. W. DOUGLASS, 64 East 151st Street, New York.

HAVE you fought the House of Boudicca? Price, 75 cents.

Do You Suffer with Piles?

You can cure yourself in a few days with our new and simple method of treatment. Medicine used locally and gives immediate relief. Sent by mail for \$1. Special treatment and extra large package of Cure \$2. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE MEDICINE CO., Box 703 Cincinnati, O.

Notes from the Districts.

Alexandria (La.) District.

S. E. H. MORANT, P. E.

A preacher is or should be a shining mark in a dark place. Pre-eminently so, because he is called and selected to fill such a position in life, and hold such a relation to the world. It is certain that if in any case his light is diminished from lack of grace or through evil practices, that he then becomes an object of darkness and his usefulness is impaired. I remember once in early life of awaking from sleep in a very dark room, under great bodily distress. I needed a light. After considerable bumping in the dark, I finally found the mantle, matches, and lamp, and soon had the much desired and difficultly found light. But if there had been only one bright spot, one shining mark in the midnight darkness of that room, whereby I could have directed my steps, much of the unpleasant experiences of those breaking and head bumping I went through, would have been avoided! O, brethren, if you can do no more than let your light shine, then do that as brightly as you can. Who knows how many souls you may save by the truth of your light as it shines from a solid and moral point of christianity.

The Alexandria district is thriving under God's divine care. The devil is quite busy, however, notwithstanding our care and watchfulness. He has broken in on us like a flood, and swept from his place one of our men, whom a committee of investigation has suspended under very grave charges. Another had to be moved from one charge to another, because the devil got into the people, and not the man. So things got to the point where they seemed to agree to disagree. But otherwise, all along the line on the district, the brethren are pushing the enemy, and in many cases driving him and his host from the field of battle.

Bros. A. J. Ford, at Alexandria; Jules Augustus, Pineville; A. G. Davis, Chevenyville; G. J. Rogers, Boonville; A. H. Banks, Eola; A. Moore, Washington; H. T. O. Abbott, Opelousas; Ed. Powell, Lake Charles; M. J. Dyer, Jeanerette; Willis Carr, Hbertville; J. A. Vincent, St. Peter; S. Tillman, Olivier; and Ed. Fields at Glencoe, have had, and in some cases are having, glorious revivals. Many souls, male and female, are being converted and are breaking through from darkness into light. Quite a number of backsliders have been brought back into the fold, and all are shouting, happy in the Lord. I hope and pray that all the pastors will collect their benevolences and send them to the respective treasuries, as soon as possible. Push the cash circulation of the SOUTHWESTERN.

Austin District.

MACK HENSON, P. E.

I began the first round of the district January 9.

At West Point, Bro. Wm. Reed had entered upon his fourth year's work with high hopes and bright prospects for large success.

Bro. Charles Hart, at Smithville, was busily at work. He has at last succeeded in purchasing a fine church building site, upon an eminence in the northeastern portion of the town of Bastrop. The membership on this circuit is small. The field is inviting, and our chance of success is greatly enhanced by the purchase of this valuable piece of property at Bastrop. With the aid of \$250, we can build a neat church edifice there, and do our share of soul saving. We have the confidence of the people, among all classes, and they extend to us a cordial invitation which we can no longer refuse.

At Littig, on the Manor Circuit, Bro. J. Harriord and his people were ready to enter upon the year's work with zeal. This is Bro. Harriord's first year of labor among

this people, and the indications are good for future success.

At Cedar Creek, Bro. J. H. Swann was moving forward, and the people are proud of their new pastor.

Bro. G. A. Shanklin was returned to the Burnett and Lampasas Circuit for the fourth year, to find his circuit enlarged by the addition of San Saba, and 45 miles more added to his already large circuit. This, as well as much of our district, has a sparse population, and what few people (Methodist people I mean) belong to the M. E. Church, are scattered over a wide territory, and the only way to reach them, or to edify the church, is to enlarge the circuit, and supply them with good, trustworthy men, who will labor for their edification. Some objection, as well as some comparison, is made between ours and other denominations laboring in the same territory, doing the same kind of work, but with more than twice as many preachers. But we are doing twice as much work as they are, and it is much better in every sense of the word. Our preachers are not receiving near as good support as they should, but as it is, it is far better than any other class of men occupying the same territory. We use no other than straightforward, honest methods to raise means for support, and for benevolent purposes. Some of our own men complain a little because of these conditions, entering as a plea the building of the Sunday schools, etc. We know quite well that the presence of the pastor is essential to the increase and development of the Sabbath school. We must not lose sight of the fact that earnest, thorough going superintendents and teachers, and other officers, are equally as essential to the growth of the Sunday school. We have some in every part of our large circuits, but it is just to say that there are some things needful upon their part. The public and private schools are filling the whole country with persons who can read and write quite well. Some pretend to be learned, but they are worthless when it comes to work of this kind. They have no time, nor patience, to labor for the upbuilding of the ignorant masses; according to their own statements, their education "cost them too much to work for nothing." Some of them care nothing for the church or preachers except to use them in helping to get one or more public schools to teach. And it seems that the only use they have for money is to gratify their vanity. They think it wise to style plain preachers and people "common," and "old fogies." However, we believe when the righteous Judge passes his decision, these out of fashion, hard worked people and preachers will be reckoned up "as the chariots of Israel, and the horsemen thereof." Let us continue to work, and wait for fuller developments.

Bro. B. F. Whitaker is doing a noble work at Simpson and Mt. Salem. He has had 40 conversions up to the present time. Bro. Oarmichael, at Wesley Chapel, Austin, is moving forward and enjoying a good degree of success. His health has been bad, but it is now somewhat better. Bro. J. T. Jacobs, at Georgetown, is succeeding grandly, and has already gained more souls to the kingdom of heaven than he did all of last year. Bro. Julius Williams has succeeded in organizing the Taylor and Rockdale Circuit, and was well prepared, with some representatives from three points on this new circuit, to enter upon the business of the first quarterly conference. We need churches at every point on this new circuit. Four personal friends at Taylor subscribed \$65 to build a church there, none of whom are members of the church. It is said that a donation was made some years ago to build at Temple. Not being able to learn or get at the facts of the case, I wrote to Dr. Kynett, but have not

as yet received any reply from him upon the subject, though I have up to date written three letters, beginning with my first in January, 1892. We cannot understand these matters without his aid, nor can we understand why the good Doctor has not replied. As I understand this subject to be strictly official in its nature, personally we ask no special favors in this matter. We must build churches at three points on this circuit to succeed. We cannot succeed without aid from the Church Extension Board.

Bro. A. Merida, at Port Sullivan, and his official brethren, were ready for the first quarterly conference, and did nobly.

At Olver, Bro. W. H. Davis, though not at the conference at Victoria on account of sickness in his family, had gathered inspiration from the work there performed, was ready for the first quarterly conference, and his people have reset the brick pillars under his church, repainted it, and varnished the pulpit and the seats. He is one of those kind of men that like to be doing something for the good of the cause.

April 2, 3, I was to have closed the first round of the district at Davilla. Bro. Young is pastor. A wreck on the I. & G. N. Railroad, together with other difficulties, prevented me from reaching that point. The Lord has some children there whom he alone can understand.

We urge the people everywhere to take the SOUTHWESTERN. We are now in the work of the second tour of the district.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that makes it sell, and wins the confidence of the people.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, let that all anonymous letters go directly to our waste basket; 2d, Letters must be written on only one side of the paper; 3d, No frivolous questions will be noticed; 4th, Abbreviations should not be used; 5th, Notes and items must be condensed so as to insure brevity; 6th, We return no manuscript.

R. C. Barrow, Darrowville, La.

We have just closed our revival, resulting in nine conversions. We will have a financial rally on the second Sunday in May to meet our indebtedness to get a bell for the church. The visit of Rev. E. Lyon our Sunday School Agent, was a source of inspiration to us.

M. Adams, Cedar Bluff, Miss., writes in approval of the position taken by the SOUTHWESTERN in reference to Bishop Turner's tirades in favor of the Negro's wholesale deportation to Africa. He cites the fact that while Bishop Turner makes such an ado about his recent trip, of a few days, to Africa, that the Methodist Episcopal Church has been operating in Africa for nearly sixty years, and has had three resident bishops over there, viz: Bishops Burns and Roberts, colored men, and during the past eight years Bishop Taylor, a white man. Besides these, Bishops Scott and Haven made long episcopal visits over there many years ago. He says: "Instead of talking so much, I hope the General Conference of the A. M. E. Church will now do something for Africa." Further, he says: "I see in the book entitled 'Men of Mark,' that the A. M. E. Church has a college, Turner's College, at Hernando, Miss. I have enquired about it, but the people of that place know nothing of it. They also tell the people from the pulpit that they have a \$20,000 college in Vicksburg. I hope the report is not published to further humbug the people. Let us tell the truth, because it is only the that walketh uprightly, and worketh righteousness, and that speaketh the truth in his heart, that shall dwell in the holy hill of Zion."

W. L. Duncan, Huntsville, Texas.

Our second quarterly conference convened March 19, 20. Our beloved Presiding Elder, Rev. F. Parker, was with us. Reports showed improvement in every department. The Elder preached two good sermons to large congregations. One joined the church; 85 partook of the Lord's Supper.

The reputation of Ayer's Sarsaparilla, as a blood medicine, is maintained by daily cures.

getic. We are increasing daily, numerically, financially, spiritually and influentially. We are endeavoring to raise money with which to erect a parsonage and belfry for our church. We are circulating subscription lists, which guarantee to the generous public a prompt and grateful acknowledgment of their gifts to this cause in the SOUTHWESTERN. Sunday, March 27, brought to us the grandest and most enjoyable treat ever had at this place, viz: the presence and aid of our beloved father and brother, Bishop W. F. Mallieu, who very ably and acceptably preached for us, to the great delight, edification and appreciation of all the people. God bless, prosper and guide Bishop Mallieu in his onward march to the sky, in spending and being spent, in uplifting fallen humanity to the gospel standard. The dear father seems to carry with him the sunshine to shed into the overcast skies of those whom he chances to meet in despondency. His visit and sermon will be to us all a source of benediction and inspiration for many years to come. The grateful people join with me in saying, 'Come again, dear Bishop.' But, dear Dr. Albert, as fraught with delight and benefits as was the day in question, there was an unfortunate tragedy to mar the beauty of the day, and prevent the fullest enjoyment of the treat. Saturday night, preceding the said Sunday, was pay day on the Des Lignes Plantation, owned by Hoffman & Shattuck, northern capitalists, and as is the custom in these parts, there was a cheap whisky ball given, at which one Pierre Scipion, detailed by the authorities to keep the peace, was shot and instantly killed by Charley Robertson. All parties are colored. Scipion was buried Sunday at 2 p. m., after the Bishop's sermon, by the writer. Scipion was a nice young man, highly esteemed by both white and colored, and was connected with some of the best families of St. Mary parish. So intense was the feeling against Charley Robertson, that a mob of about 800 men, white and colored, armed with sixteen shooters, Winchester rifles, shot guns, pistols and rope, started out in search of him, with vengeance in their hearts and threats of lynching on their lips. They scoured the country until the helpless object of their search was overtaken, and without judge or jury, in the presence of a howling multitude of men, women and children, white and colored, in the sight of heaven and earth and the open churches, on the Lord's day, Charley Robertson was swung to a limb and left hanging all day until dead, to the great disgust and consternation of those who advocated the majesty of the law. So stirred up was the community that divine worship was suspended for the rest of the day. At this writing all is quiet. It is quite refreshing to know that steps are being taken to break up these vile haunts of sinful pleasure.

Our second quarterly conference was held by Rev. A. Hol. It was a grand session. Reports showed progress. We are about to rebuild Mt. Zion Church, which was blown down. The new lumber cost \$105. S. Green, Union Chapel and Bayon Settlement Circuit, La., expresses gratitude to Rev. J. F. Marshall, Presiding Elder, for appointing Rev. H. O. Gair there to succeed the Rev. R. J. Thomas, deceased. Bro. Gair is much beloved, and is doing much good.

Aaron Taylor, Texarkana, Tex.

The excellent program was carried out to the letter. It was a grand affair. Collection \$10.50.

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallieu, D.D. SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A. M. 212 Canal street, New Orleans.

ST. CHARLES AVENUE CHURCH—Rev. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; church day school, every evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. F. Frost, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching 11 a. m. and 7 p. m.; Sabbath-school 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL on Carrollton avenue—Rev. M. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery, pastor. Sabbath: 5 a. m., prayer meeting, 11 a. m. and 7 p. m.; public worship, communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class, every fourth Monday evening; prayer meeting, Thursday, 7 p. m.; preaching, Thursday, 7 p. m.

HAVEN CHURCH—Jefferson street, Carrollton, cor. Fifth street. Rev. W. S. Harris, pastor. Services: Sabbath at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching, Thursday evening.

LAFAYETTE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; church day school, every evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

MT. ZION M. E. CHURCH—Rev. F. T. Chism, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching, Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. Wesley Turner, pastor; public worship, Sabbath at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; church day school, every evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

NASHUA CHAPEL—Union street, cor. of Claiborne; Sunday-school, 11 a. m.; preaching, Sunday at 11 a. m. and 7 p. m.; church day school, every evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Poydras; Rev. Elmer Evans, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening at 7 p. m.; church day school, every evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

ST. MATTHEW M. E. CHURCH—Varnett street, Algiers, La. Rev. Frank W. Allen, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school, 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching, Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 and 7 p. m. Wednesday, at 5 o'clock.

THOMSON CHAPEL M. E. CHURCH—Post st. nr. Rampart, Samuel Davage, pastor. Sunday services at 11 a. m. and 7 p. m.; preaching Wednesday at 7:30 p. m.; Sunday-school, 1 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hilton, pastor. Sunday services: prayer meeting, 6 a. m.; preaching at 9:30 a. m.; class meeting Tuesday night; preaching, Thursday night; prayer meeting Friday night. Sabbath school, every Sunday at 9 a. m.; communion, monthly, third Sunday; general class, every first Monday evening.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 11 a. m. and 7 p. m.; prayer meeting, preaching 11 a. m., 3 and 7 p. m.; class meeting Monday evening; preaching, Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; class meeting 9:30 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 1:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eighteenth street. Rev. Charles Sennler, pastor. Sabbath services at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Letters from the Laity.

D. J. Turner, Washington, D. C.

I have just looked into the great buildings of our national capital. The scenery is grand. The Washington Monument, which rises 500 feet into the air, is one of the world's greatest wonders. At the top of this monument all the beauty of the city can be seen; and other cities at a great distance can also be seen therefrom.

I had the pleasure of meeting Rev. J. W. E. Bowen, Ph. D., pastor of Asbury Chapel. He is one of our coming young men. His

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

COVERED WITH A TASTELESS AND SOLUBLE COATING.

For SICK HEADACHE,

Biliousness, or Swelling in the Head, Wind, Pain, and Spasms at the Stomach, Pains in the Back, Girdle, and Sides, Pains in the Body, Rheumatism, etc.

Take four or five even six of Beecham's Pills, and in ten minutes you will feel better. If necessary, repeat the dose. The pills will go direct to the cause, and remove it, the cause being no more, no less than wind, together with poisons and noxious vapours, and sometimes melancholic food.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

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FLUID EXTRACT OF MALT AND HOPS

CONCENTRATED AND NON-ALCOHOLIC.

FOR THE CURE OF

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Takes hold in this order:

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Driving everything before it that ought to be out.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed to do so, I have not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., N. Y.

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American Political and Constitutional History, American Literature, American Social Institutions, German Literature in English, etc.

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Our Church.

\$1,250,000

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Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,650
Woman's Home Missionary Society	86,000

Delegates to the General Conference.

AFRICA—Ministerial, William T. Hagan, Reserve, Thomas Sims, Lay, F. C. Freeman, Reserve, I. D. N. Goodridge.

CENTRAL ALABAMA—Ministerial, Alfred W. McKinney, president, seminary, Huntsville, Ala. Reserve, Hardy N. Brown, presiding elder, Marion, Ala. Lay, Burgess E. Scruggs, physician, Huntsville, Ala. Reserve, Fonza B. Bishop, laborer, Warrior, Ala.

GENERAL MISSOURI—Ministerial, Richard E. Gillum, presiding elder, Mexico, Mo. Reserve, William G. Colby, presiding elder, Holde, Mo. Lay, John M. Arbuckle, laborer, Mexico, Mo. Reserve, George C. Cole, carpenter, Kansas City, Missouri.

DELAWARE—Ministerial, William H. Coffey, presiding elder, Chester, Pa. Isaac H. White, presiding elder, Salisbury, Md. Reserves, Thomas H. Johnson, presiding elder, Dover, Del.; Louis Y. Cox, presiding elder, Philadelphia, Pa. Lay, John E. Gunby, teacher, Camden, N. J.; William T. Morgan, Philadelphia, Pa. Reserve, Frederick Nichols, Jr., Chester town, Md.; Edward Reed, Cheswold, Del.

EAST TENNESSEE—Ministerial, Daniel W. Hays, presiding elder, Cleveland, Tenn. Reserve, Jndson S. Hill, president Normal Academy, Morristown, Tenn. Lay, Robert Howard, real estate, Chattanooga, Tenn. Reserve, Andrew F. Filton, professor, Morristown, Tenn.

FLORIDA—Ministerial, Benjamin Dilworth, presiding elder, Jacksonville, Fla. Reserve, James F. Elliott, pastor, Fernandina, Fla. Lay, Alonzo R. Jones, bricklayer, Jacksonville, Fla. Reserve, Robert R. Robinson, merchant, Ocala, Fla.

LEXINGTON—Ministerial, Louis M. Hagood, presiding elder, Bowling Green; Edward W. S. Hammond, presiding elder, Covington. Reserves, Williams S. Rollins, presiding elder, Indianapolis; Willis W. Locke, pastor, Paris, La.; Jeremiah M. Peters, physician, Owensboro; George L. Knox, barber, Indianapolis. Reserves, George V. Nelson, teacher, North Middletown; John T. Leggett, merchant, Indianapolis.

LITTLE ROCK—Ministerial, William R. R. Duncan, presiding elder, Little Rock, Ark. Reserve, Thomas Mason, presiding Philander Smith College, Little Rock, Ark. Lay, James M. Cox, professor, Little Rock, Ark. Reserves, Jesse D. Denson, Pine Bluff, Ark.

LOUISIANA—Ministerial, Joseph C. Hartzell, secretary Freedmen's Aid and Southern Education Society, Cincinnati, O.; Aristides E. P. Albert, editor, New Orleans, La.; Pierre Landry, presiding elder, Donaldsonville, La. Reserves, Stephen Duncan, presiding elder, Shreveport, La.; Stephen Priestley, presiding elder, New Orleans, La.; Earnest Lyon, Sunday-school agent, New Orleans, La. Lay, Andrew G. Miller, teacher, Vanceville, La.; John F. Patty, naval officer, New Orleans, La. Reserve, Charles O. Morse, business manager, Southwestern Christian Advocate, New Orleans, La.; William J. Walker, bricklayer, Shreveport, Louisiana.

MISSISSIPPI—Ministerial, Jas. M. Shumppert, presiding elder, Columbus, Miss.; Alfred D. Payne, pastor, Moss Point, Miss. Reserve, Samuel A. Cowan, pre-

siding elder, Vicksburg, Miss.; Enrrell L. Crump, presiding elder, Brookhaven, Miss. Lay, John H. Brooks, teacher, Meridian, Miss.; Simon L. Jones, editor, Meridian, Miss. Reserve, George W. Stith, teacher, Vicksburg, Miss.; P. D. Gnlridge, Pearlinton, Miss.

NORTH CAROLINA—Ministerial, Chas. N. Grandison, president Bennett College, Greensboro, N. C. Reserve, Elias M. Collett, presiding elder, Charlotte, N. C. Lay, R. Baxter McRary, professor, Lexington, N. C. Reserve, Henry B. Kenedy, postal service, Charlotte, N. C.

SAVANNAH—Ministerial, Charles O. Fisher, presiding elder, Atlanta, Ga.; Wilbur P. Thirkfield, president Theological Seminary, Atlanta, Ga. Reserves, Mathew M. Alston, presiding elder, Gainesville, Ga.; John Watts, pastor, LaGrange, Ga. Lay, Thomas A. Fortson, editor, Atlanta, Ga.; Thornton T. Greenwood, mail carrier, Atlanta, Ga. Reserve, John T. King, contractor, LaGrange; John L. Bowdoin, teacher.

SOUTH CAROLINA—Ministerial, Joshua E. Wilson, presiding elder, Florence, S. C.; Louis M. Dutton, president Claflin University, Orangeburg, S. C. Reserve, Benjamin F. Witherspoon, pastor, Charleston, S. C. Francis L. Baxter, presiding elder, Florence, S. C. Lay, Mark H. Gassaway, teacher, Anderson, S. C.; Edward J. Sawyer, lawyer, Orangeburg, S. C. Reserves, John H. Fordham, lawyer, Orangeburg, S. C.; Thos. H. Moses, teacher, Bamberg, S. C.

TENNESSEE—Ministerial, Crawford S. Wilson, pastor, Murfreesboro, Tenn. Reserve, Hillary W. Key, pastor, Mason, Tenn. Lay, Thomas W. Johnson, merchant, Nashville, Tenn. Reserve, Granderson D. Fields, teacher, Mason, Tenn.

TEXAS—Ministerial, Isaiah B. Scott, presiding elder, Houston; Wade H. Logan, presiding elder, Navasota; Edward Lee, pastor Houston. Reserve, Freeman Parker, presiding elder, Huntsville; Wade Hamilton, presiding elder, Marshall, La. Lay, Henry B. Pemberton, professor, Wiley University, Marshall; Robert B. Smith, teacher, Willis. Reserves, Edwin B. Ramsey, physician, Houston; John H. Wilkins, physician, Galveston.

UPPER MISSISSIPPI—Ministerial, Warren McDonald, presiding elder, Columbus; John C. Eckles, presiding elder, Tupelo. Reserves, Benjamin H. S. Ferguson, pastor, Holly Springs; Moses Adams, pastor, Cedar Bluff, La. Lay, John A. Williams, teacher, Holy Springs; Paulon E. Tabb, merchant, Okolona. Reserves, Samuel B. Coins, carpenter, Aberdeen; J. H. Philips, teacher, Grenada.

WASHINGTON—Ministerial, Benjamin Brown, presiding elder, Baltimore, Md.; John E. Holmes, presiding elder, Stanton, Va.; Henry A. Carroll, pastor, Washington, D. C. Reserves, Charles G. Key, presiding elder, Baltimore, Md.; William P. Ryder, pastor, Baltimore, Md. Lay, Irvin G. Penn, teacher, Lynchburg, Va.; John H. Griffin, teacher, Frederick, Md. Reserves, Norman B. Pinn, teacher, Alexandria, Va.; Joseph H. Norris, grain measurer, Baltimore, Md.

WEST TEXAS—Ministerial, Harry Swann, presiding elder, Waco. Reserve, Mack Henson, presiding elder, Austin, La. Lay, B. J. Henry, teacher, Waco. Reserve, J. C. Johns, San Marcos.

Total, 57 delegates from colored conferences.

A Sunday School Chair or Teachership in the India Theological Seminary.

A BRIGHT thought comes as an inspiration: let the multitude of Sunday Schools found this chair. Nothing like having a definite object. Let the children have a direct and personal interest in this; their Sunday School's Chair or Teachership, and keep telling them about it. Some \$10,000 from a multitude, means many silken threads of sympathy and interest stretching away to the "School of the Prophets." We are training

preachers to tell millions of dying men of Jesus. Our opportunity is narrowed for want of endowment. The Sunday School is becoming the hope of missionary work. Here the scholars are learning to give to, and love the cause.

Presiding Elder, Missionary, Pastor, Superintendent, pin this up, and help this Chair. Tell your school of our Seminary. An encouraging beginning has already been made. Give us a collection however small—something if possible from every scholar. Send to me directly or through missionary secretaries, New York.

T. J. SCOTT, Principal.
Bareilly, N. W. P., India.

Rev. Wm. Hollinshead,
Pastor of the Presbyterian Church of Sparta, N. J., voluntarily writes strongly in favor of Hood's Sarsaparilla. He says: "Nothing I know of will cleanse the blood, stimulate the liver or clean the stomach like this remedy. I know of scores and scores who have been helped or cured by it."

The highest praise has been won by Hood's Pills for their easy, yet efficient, action.

General Church News.

To the Scholars of the Public Schools of the United States, the Executive Committee of the Columbian Public School Celebration sends the following Message:

THE SCHOOLS MAY LEAD.
The 12th, of October, 1892, the 400th Anniversary of the Discovery of America, ought to be observed everywhere in America.

The day will be marked in Chicago, by the dedication of the Columbian Exposition grounds. The day also may be signalized in every town and village in the Republic by a local celebration of which the Public School is the center.

The Public Schools of the Republic will form the most fitting centres for all these local celebrations. A national Public School Observance simultaneous with the Chicago exercises will awaken a popular interest in the coming Exposition. Far more important is the fact that the Public School has the right to occupy the most prominent place in the celebration. The Public School is the one characteristic institution which links all neighborhoods together, and can thus furnish a common bond for a national celebration. The Public School is the ripe fruit of the four centuries of American civilization. The Public School of today sways the hundred years to come.

The first thing to do is to determine, that you will do all you can to induce your school to enter the celebration. The next thing after this will be the appointment of a committee to take charge. This committee should be made up jointly from scholars, teachers and friends of the school. A program of exercises will be furnished by the Executive Committee. It will be simple and adapted to any school, yet so arranged that more elaborate exercises may be added whenever desired. On October 12th the Stars and Stripes should be floating from every Schoolhouse in the Republic.

It is the hope of the friends of Common School Education that not one Public School in the United States will allow itself to be left out in this most memorial celebration.

Signed by Executive Committee. Francois Bellamy, Chairman, representing The Youth's Companion, Boston, Mass.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the Southwestern.

Mr. Editor: Permit me to inquire for my daughter, who left me in 1834. The last I heard of her she was at Olive Grove, Ark. She was married to a man by the name of Isham Whittier. Address any information to Gracey Hewett, Arlington, Tenn., care Henry Carter.

Mr. Editor: I wish to inquire for my son and his children. They went to Little Rock, Ark., three

Three Black Crows

There were three crows sat on a tree,
As black as any crow could be.
"Alas!" said one, "would I were white
Instead of being black as night."
"Such foolish wishing," said his friends,
"In disappointment often ends."
But now, forsooth, to make you white,
Will be an easy matter, quite.
We'll wash you well with some GOLD DUST,
And, when you're white, we fondly trust
That while you wonder at the feat,
Your happiness will be complete."

Behold him now as white as snow!
Wonder of wonders! saith the crow,
"If GOLD DUST POWDER makes black white,
'Twill surely all the world delight;
And mistress, mother, nurse and maid
Will find themselves henceforth well paid
In using this great help for all,
The household needs—both great and small;
For dishes, kettles, pots and pans,
For paint, and floors, and milkmen's cans—
It surely will great comfort bring,
And clean each dirty place or thing;
For what will make a black crow white,
Will make whatever is dingy bright."

GOLD DUST WASHING POWDER.
N. K. Fairbank & Co.,
Sole Manufacturers,
Chicago, St. Louis, New York, Boston,
Philadelphia, Baltimore, New Orleans,
San Francisco, Portland, Me., Portland,
Ore., Pittsburgh and Milwaukee.

years ago. His name is Samuel Darnly; and his wife, Lonisa Darnly. Their sons were named Dock, Ahner and William Darnly. My name is Hersey Darnly. Direct your letters to Hersey Darnly, care Rev. L. J. Little, Benedict, Fla.

Mr. Editor: I desire to find my people. They belonged to Joe Green. Their names are Robin and Pinnie Green. The oldest son was named Stephen; another, Richard, and a girl named Caroline. They had a very large family of children. I can't call all of their names. Stephen was married when I last saw him, and was living near Montgomery, Ala. At that time I belonged to Morgan Smith. I last saw them in 1860. Address Valentine Toliver, box 100, Shreveport, La.

General News Items.

Venezuela is having another revolution.

The recent death of ex-President Noah Porter, of Yale University, was an event of much importance in American religious and educational history. Born in Deo, 1811, he was in his eighty-first year. During fifteen years, from 1871 to 1886, he was president of Yale College, now University, where he pursued his own course of study, graduating in 1831. He was eminent not only as a teacher but as an author. When in the height of his career he was esteemed, as we find said of him, "one of the most scholarly metaphysicians in this country."

A national convention of colored people is to be held in Cincinnati July 4-5. A committee consisting of Dan A. Ridd, S. J. Hunter and A. M. Porter has been appointed to devise a plan whereby proper attention of the American people and of the world may be called to the condition of the colored people in the United States.

That committee has decided to ask the colored people of the United States to send delegates to a national convention to be held in Cincinnati, July 4 and 5, for the purpose of taking effective steps to enlist the sympathy of all civilization in behalf of justice. Each State will be entitled to one delegate for every 10,000 of its colored population.

Galveston, Texas, shows its public spirit. And has already raised \$80,000 of the \$150,000 which it has pledged to the State's exhibit. Galveston deserves to be remembered. It is no sleepy city and will be heard from at no distant day as one of the great shipping points of the South.

There is no subject of local interest which more vitally concerns the people of any states than that of good roads. It would be difficult to estimate the value of improved public highways to the farmers of the country. It would be so great that their actual cost would be insignificant by comparison.

The present condition of the country roads is amazing when we consider the progress of civiliza-

tion in other directions. It is only in highways that the people of this country have made no advance from the pioneer period. Time has arrived when the roads must be improved. What is now needed is for some one to propose a feasible plan for obtaining them.

It is reported that the lynching of a colored man in Holmes County, Ohio, April first, was an April fool hoax.

Dr. T. L. Flood, editor of the Chautauquan, has been nominated for Congress by the Republican party in the Crawford, Erie, district in Pennsylvania. The Crawford system of nominating is peculiar. There is no convention of delegates, but every voter in the Republican party votes direct for his choice. There were nearly 12,000 votes cast, and Dr. Flood received a majority of 3,907. It is a Republican district and the nomination is equivalent to an election.

The Republican Convention of Florida resolved that "the Florida election laws are damnable in their conception and fiendish in their operation." This is strong language, but it is backed by figures which shows that in six years the Democrats have, by fraud, bull dozing, and murder, reduced the Republican vote of the State 28,031 to 4,637. The Democrats of Florida, like the Democrats in other Southern States, do not recognize the right of any man to vote any but the Democratic ticket.—Exchange.

Jacksonville, Fla., April 19. Four negroes were hanged at Inverness last night for the murder of Stephenson and Rayne. A mob surrounded the jail, overpowered the sheriff and hanged the men to the trees near by. They confessed and implicated two other negroes who will no doubt soon be captured. The same fate awaits them that overtook their guilty accomplices.

The prospect of Sunday closing at the World's Fair is bright. Several State Legislatures have taken decided action in favor of closing, notably New York, Kentucky, Ohio and New Jersey. Several of the states through their Commissioners have spoken most emphatically upon the same side. The friends of the Sabbath from every state of the Union have earnestly appealed to Congress, by petition and other ways, to decide the question immediately.

The recent hearings granted the American Sabbath Union at Washington by the Senate and House Committee on the World's Fair have been most encouraging. Acting in accordance with the demand of millions of our citizens that the Exposition shall be closed on Sundays, the Union has urged this as a condition in any bill making additional appropriations by Congress to the Fair.

It is now highly important that every Senator and Congressman should be urged by his constituency at home not to vote one dollar more to the Fair without this condition.

Sick headache yields to BEECHAM'S PILLS.

The Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAY 5, 1892.

THE BEST

RALLY OF THE YEAR

CHILDREN'S DAY,

JUNE 12.

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ORDER NOW!

FRANCIS Murphy, the great temperance lecturer and reformer, says most emphatically that the Gospel is the best bi-choride of gold for drunkards. That is so.

THE Michigan Christian Advocate sees the necessity of a bishop in Detroit, and of one in Europe; but can conceive of no earthly reason why a colored man should be selected to help our colored work. We hope our otherwise friendly and able editorial friend, Dr. Potts, will be led to a different conclusion in reference to the colored bishop question, by his presence and contact with our colored delegates at the General Conference.

THE attention of our readers is called to the terrible tragedy and lynching which followed, as described in a letter by Rev. J. A. Tirenit, of Charenton, La., in another column. The unfortunate killing of two men, one by being shot and the other by being strung to a limb by a mob, all resulted from the cheap whiskey dancing party given on that occasion. These balls nearly always end that way. Our ministers owe it to God and man to preach against and to plead with our people against the giving of those soul and body destroying balls, and whiskey drinking.

Rev. F. L. Teague, Bluffington M. E. Church, West Point, Ga., Central Alabama Conference, writes us a sharp and pointed letter, in which he expresses deep regret over the political methods that too often obtain in the matter of fixing the appointments in his conference. The selfishness and prejudices shown in that direction, he declares, are injuring the church and ministry and should be reformed. He prays for the baptism of the Holy Ghost on the church and ministry, and for the thorough purification and greater efficiency of both. We regret that his communication cannot be published in full, on account of its length and the burdened condition of our columns.

That Colored Bishop.

Rev. H. W. Key, of the Tennessee Conference, says: "I see no danger ahead. No matter what the General Conference does in regard to electing a Colored Bishop. Our people will remain as loyal to the Church after the adjournment of the General Conference as they now are, whether a Colored Bishop is elected or not. If a colored man is elected a Bishop, I hope it will not be because he is colored, but because he is a man. If a colored Bishop is elected we shall all rejoice; if not we shall still remain in the church of our choice. Let us trust the whole matter to the will of God."

Rev. J. M. Carter, of the Central Tennessee Conference says among other things:

"I have watched with pleasure the devotion of our colored membership to the Church of their choice. Scarcely a man has flinched under the severest tests and ordeals through which they have passed. And I hope that now, after twenty-five years of sacrifice and devotion, coupled with the most marvelous growth ever witnessed in any people, that neither the Ministry or Membership of the Colored wing of the great Methodist Army of our Church, will be discouraged or dismayed at the taunts of those who say you are a 'set of underlings and serfs.'"

There are three things to be taken into account, if the question of a Colored Bishop is to be considered at the coming General Conference next May.

1. Does the Church need the services of a Colored Bishop and, do the circumstances require that such an election should be had? I am disposed to take the affirmative of this question. It is clear to my mind that the services of a wise and consecrated Colored Bishop would prove an incalculable benefit to our colored membership and would "kindle a zeal among them akin to that of early Methodism." Not only would it have this effect, but it would forever shut the mouths of those who tauntingly say that our Colored members are "serfs."

I believe too that our Colored Ministry need the contact of a Colored General Superintendent. I think that there are no greater men on this or any other continent than the Bishops of our Church. But in the very nature of things they can never get into the home life and lift our Colored people as one of their own color could do.

2. Has the Church an available man? This is the second of the fundamental questions in this case. I am persuaded that some where in the Church such a man can be found. I believe with President Duntun that, "There are men mentally, morally, and nationally qualified" for this work.

His third proposition—is to the effect that he be limited to the colored work. This he bases upon the fact that Bishops Taylor and Thoburn are limited to Africa and India respectively; and that Colored presiding elders and pastors almost without exception preside over colored work and white ones over the white work, and all the conferences are thus divided. If such arrangements can be effected as to limit the colored bishop to colored work in like manner he can see no objection to such an election. This is exactly wherein the tightness of the shoe appears. Our colored membership would make no objections to any practical adjustment that may be deemed prudent to make by the Board of Bishops in their plan of episcopal visitation, but they would much prefer that no colored bishop be elected rather than have his work limited in any wise.

Rev. W. H. Coffey, of the Delaware Conference, says that "the intelligent and wealthy colored people of the North do not belong to our Church, as a rule. We can not reach them because of the reproach against us that our Church has no Colored Bishop."

We want a Colored Bishop because the time has fully come. The

cry has gone forth, and the Church is alive with the echo. Thousands of white laymen are ready to open their hearts and churches and to say to their Bishop in black, Come in thou man of God; we welcome thee!

Hundreds of white ministers are ready to take their appointments from his hands.

We have the men—yes, strong men who will grace the chair of any Conference in the Church. Certainly we have them. Has not the strong Caucasian brain been drilling and training us for over twenty-five years! Has all this work been done in vain! Answer out, Grandison, Albert, Hammond, Bowen I. B. Scott, Peck, Monroe, and God's other strong men. They have been tried and have proven themselves equal to the occasion. They were tried as local Preachers as Presiding Elders, as Professors and Presidents of our schools, and as Editors, and in nearly every case, where they had a chance, they gave satisfaction; and proved to be equal to the occasion.

Now trust him another step and make him a Bishop; give him experience and contact with the enlightening thought of this age; and in four years the Church will be proud of her black Bishop. Then a hearty Amen will be heard over all the land. Night brings out the stars, occasion the man.

Further on he says: "It will increase our efficiency in reaching and saving our people. It will make the Church consistent with all her previous history toward this people." He says it is not true that the Irish, German, French, Italians, etc., are without representation upon our Board of Bishops. They are all represented; but the Negro is not represented at all. His race lacks in inspiration which naturally flows from the fact that he is only represented. We want a Colored Bishop because it is right and we ought not to be denied it."

"Descendants of Good old Dinah and Sambos."

Rev. J. W. Hill, pastor of the M. E. Church South, Parish, Texas, published a letter commendatory of the effort to build a Colored M. E. Church, in that place. He says:

"The best wishes and the substantial help of the white people of Parish should be given to these faithful negroes, since they are the descendants of those good old Dinahs and Sambos, who during the dark days of 61-5 staid with our wives and mothers while our fathers and brothers were in the army of the Confederacy; and who, when freedom came, remained true in their feelings and sympathies with the South and the Southern white people."

He briefly gives the history of the Church in the following: "In 1870 the bishops of the M. E. Church, finding quite a number of faithful old Methodist negroes who did not wish to affiliate with the M. E. Church, North, and who could no longer conveniently remain in the Southern Church, since it was to be strictly a white church, organized them into a separate and distinct church, giving them the above name. But they have not had smooth sailing. Other colored churches have sneered at them as the 'old slave church' and the 'old Democrat church' and all that, and they have had some difficulty in convincing their own race that these charges are false and that it is better to be a pure colored church than to be mixed up with the whites as they are in the M. E. Church, North."

Our readers will readily supply their own comments.

Charities and Correction.

Until the present century the policy of Europe, in dealing with crime and pauperism, was the best possible if the object had been to propagate and increase them both. The States of the New World necessarily copied many of the methods of the old. Unfortunately, along with much that was true and

wise, they copied and perpetuated many old blunders. To spread abroad and make popular the better ways in charity and reform is the object of the National Conference of Charities and correction, which meets annually in one or other of our great cities, and will hold its 19th Annual Session in Denver, Colo., next June. The membership of this conference is unique. It has no salaried officers and no selfish benefit to offer to anyone, so its doors are open to all the world; whosoever will may come in, on a footing of the most perfect equality. The fact that you are interested in its work, makes you a member, and entitles you to a seat and a voice in its discussions. Anyone desiring further particulars as to reduced railroad fare, hotel accommodations, etc., may address Alexander Johnson, Secretary, Indianapolis, Ind., who will send circulars and answer inquiries.

We had made up our minds to say nothing further ourselves, and to publish no other contributions on the subject of the election of a colored bishop by the next General Conference, but in deference to the protestations of many of our best people, interested in the discussion of the subject, who declare that we "shall not muzzle them nor stifle their freedom of speech in the premises," we present the article of Dr. Clendenning in full and a summary of several others in another column. Much as we desire to meet their wishes, however, we cannot find the space to publish any more of them at present. Whatever the General Conference may do, however, we bespeak for our people their continued implicit trust in the faithfulness of the old church and of their unflinching loyalty and devotion to the same. The Methodist Episcopal Church has always been to us a loving mother and a faithful friend, and we can well afford to abide her godly judgment in this as in every other matter that concerns our advancement and elevation. Having made known to her what we deem to be best; now let the case rest there with the assurance that God is still in the lead, and he will lead to the wisest and best conclusion. Let us pray for at least four more bishops, and let God pick out the men.

THE Methodist Advocate, of a recent date had an article in favor of the election of more Bishops from which we briefly summarize the following points, viz: "It is our candid conviction, a conviction rooted in the needs of our great missionary and Southern fields, that we ought to have at least, two more Bishops for our Southern work alone, and it is also our humble judgment that the church would make no mistake if it should allow one of these to be colored." Of the kind of men wanted it said:

1st. They ought to be familiar with this field.

2nd. They must believe in our work here, must believe in it intensely.

3rd. They must be men who not only know and believe as above, but they must have the heroic mould.

4th. They ought to be in the vigor of middle age, who have passed neither their physical or mental zenith; men of sanctified ambitions who have a burning zeal to build our Zion in this Southland. Brethren of the General Conference, give us two such men, to live and labor with the heroes who are already in this field, and the future of our church in the South will be fixed.

No preacher of another denomination has recently received so many words of praise, upon his death, from representatives of all denominations, as has the late Chas. H. Spurgeon, the great London preacher. The reason for this, in addition to his immense labors and marvelous success, is that while he was a Baptist preacher, he was first and foremost a Christian minister of the most liberal and fraternal type.

Political Review.

Most of the states have held their conventions. Of the Republican, all endorse President Harrison's administration, and many have instructed their delegates for him. There seems to be nothing in the way of his renomination, though there are several other aspirants of more or less strength.

Among the Democrats, all but New York seem to favor Cleveland. Dave Hill's boom has collapsed, but that embodiment of the real Democratic party has not given up the fight by any means, and will have sweet revenge if not nominated.

One of the most favorable signs for our people is the apparent waking up of Northern Republicans to the outrages in the South. The New York convention, where the greatest harmony and enthusiasm prevailed, and where the "big tom," Depew, Platt, Hiscock and Miller, were sent as delegates at large, the following plank was put in the platform:

"We denounce the treatment of colored people in the South as barbarous and continued in defiance of the laws and the Federal constitution for the sole purpose of perpetuating Democratic control of that section, and we tender to the people thus oppressed our cordial sympathy and our most earnest efforts for the amelioration of their condition."

If this could be followed up by other states, it would crystallize into some definite plan of action with good results.

In Ohio the Sherman and Foraker factions united, dividing the delegates equally, and the utmost enthusiasm prevailed. McKinley and Foraker are among the delegates chosen.

We mentioned last week that a delegation had called on President Harrison, asking his interference in behalf of our people's outrageous treatment in the South, at which the President claimed he had no authority to interfere. We wonder if in case these outrages were committed upon British subjects, even though of dark skin, he would not find some way to stop it; and if it is not just as much the duty of a President to see that the constitutional rights of an American citizen are made secure, as to parcel out offices? We hold that most of the occasions where these outrages have occurred are cases of riot and insurrection that would warrant the President in issuing a proclamation, warning the people to desist from such unlawful acts, and at the first recurrence to place the county or state under martial law and a military governor. It is generally conceded by the best constitutional lawyers that the President of the United States has more power than the Queen of England, and we believe that power extends to these cases. It is high time something was done, for a nation that will unconcernedly see these outrages go on year after year, will surely come to judgment and suffer the penalty.

We were pained to see the Frank Leslie Illustrated Weekly, of which Russell Harrison is one of the editors, espouse the Democratic cause in this State by publishing as a leading article one written by Mr. Wickliffe, the editor of the New Delta. In that article he styled the Leonard Republicans as pro-lottery, which is no more true of one faction than the other, and is not true of either, and in fact, the lottery has been "out of politics" since the Supreme Court decision. Such articles published in papers of such a character are very injurious to the interests and even the lives of the people composing the Republican party of the South.

TEACHERS and those needing teachers may accommodate themselves by writing to Dr. Albert, the editor of this paper, as he is constantly in possession of applications from the one or the other. Always enclose stamp for an answer.

Personal.

—Will the editor of the proposed book, "Our Eminent Women," at Waco, Texas, please send his name and address to W. D. Godman, Winsted, Louisiana.

—Rev. R. L. Selle has transferred from the Arkansas to the Austin Conference, and has been appointed to Panhandle, Tex., where he is editing the *Panhandle Methodist*.

—Rev. W. D. Wright has succeeded the Rev. R. L. Selle in the editorship of the *Methodist Herald* at Harrison, Ark. Welcome.

—The *Panhandle Methodist* says that, "Bishop Goodsell is a favorite all over Texas."

—Presiding Elder J. C. Eckles was at Rust University, Holly Springs, Miss., a few days ago, and inspired the young folks with his encouraging words and presence.

—The *Christian Recorder* informs us that Rev. J. T. Jenifer, D. D., of Chicago, has been appointed a member of the Executive Committee of the Congress of African Ethnology, under the World's Congress Auxiliary of the World's Columbian Exposition. The position is quite an honorable one. The committee is composed of some of the most scholarly men of this and other countries.

—Rev. Ernest Lyon of the Louisiana Conference, and traveling Sunday School Agent for three of the southwestern conferences of the M. E. Church, was installed pastor of St. Mark's M. E. Church last Sunday morning. The beautiful display of flowers, the singing of birds, the fine music and the large congregation that awaited him, it being Easter Sunday, tended to give joy to the occasion, but no more so than the interesting, effective, scholarly and well delivered sermon of the pastor.

In the afternoon the Rev. Wm. B. Derrick, D. D., introduced the Rev. Lyon at the Lyceum service and welcomed him to New York. The audience, which was the largest ever gathered within the walls of St. Mark's, rose in a body to receive him. In the evening he administered the Lord's Supper to a large number, and the day closed with much joy and delight at the coming and sayings of the new minister. He is small of stature, an easy speaker, with the voice and delivery of good pulpit orator. He possesses tact and discretion, yet in some of his declarations one can not but be reminded of a power of will. - N. Y. Age.

—Rev. T. G. Montgomery of the First St. Church, and Rev. W. P. McLaughlin D. D., of the mission district, left for the General Conference last Monday night. Dr. McLaughlin will represent the New Delta of this city as special correspondent.

The family of Rev. Dr. McLaughlin left for Ohio last Monday night to spend the summer. Mrs. McLaughlin has improved in health considerably since Conference, and it is hoped that this change will completely restore her. Her daughter, Miss Grace, intends to enter one of our Northern schools in the fall.

THE season for union meetings is coming. We hope it will not witness again the sacrilegious practice so often seen in many churches of offering prizes to the preacher raising the highest collection. It is outrageous to hear preachers preaching for such prizes as cakes, umbrellas, walking canes, watches, hats, etc.

It is a sin and a shame. Our fathers, in the days of their most abject ignorance, and helplessness, did not resort to such things, why should we, right under the shadow of our schools and colleges? Let us put a stop to such wicked nonsense. From this on let us have no more gambling in our churches and pulpits.

W. T. Thompson, of Stamps, Ark., says if he could have but one, a Sunday dinner or the SOUTHWESTERN, he should choose the paper.

DAILY BREAD.

If you are sore beset and impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spent a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par read Paul.

If you are getting lazy, watch James.

If you are loosing sight of the future, climb up to Revelation and get a glimpse of the Promised Land.

If you trust in Jesus you have his word that he will save you.

If you have not yet given Christ your pocket-book, how do you know you have given him your heart?

If you want to find God, stop sinning turn around and do the first thing his Spirit tells you to do.

If you love the theatre more than the prayer meeting, how do you know that you are on your way to heaven?

If you don't know whether you have been converted or not, perhaps your next door neighbor could tell you.—Ram's Horn.

Can you bear a rival?

Have you a love that thinketh no evil?

How much time do you spend in real Bible study?

Do you feel puffed up when any one commends or flatters you?

Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or humble, but it may be done to a great purpose and ennobled thereby.—Geo. Mac Donald.

"My Savior!" What rapture in that sound! We may, by faith, draw nigh and claim Him in that endearing relation. And with Him His highest and best gift, the Father will surely give us all things. So we may ask largely—yea, for all the precious things His boundless love can give. Let us not then, be poor but enriched abundantly by the precious gifts of his boundless love.

"I would, but thou must give the power;
My heart from every sin release;
Bring near, bring near the joyful hour.
And fill me with Thy perfect peace."

The will is here set in the right attitude—"I would." Would what! That my heart should from every sin be released. How desirable, how accordant with the Gospel plan of salvation. When? Ah, the longing heart breaks out in strong desire. "Bring near the joyful hour." And when a *now* is put in the prayer, and it comes in contact with God's *now* in the promise, "Behold now is the accepted time," the consummation is reached.

It is true that the Bible promises salvation from all sin through the blood of Christ—positive sin outwardly—and the inward defilement which is denominated sin—the sinful principle. This work is known as entire sanctification, holiness, Christian perfection. But the term "sinless perfection" is liable to be misunderstood, hence our Methodist fathers even Mr Wesley, preferred not to use it, but rather perfect love, or a perfection in love, which comprehends all that is implied in Christian perfection, of course, implying the entire de-

struction of sin. But "sinless perfection, would exclude all errors, mistakes and infirmities—a faultless condition, which we may not hope for on earth—we may be blameless but not faultless here. These imperfections make it necessary to keep under the blood.

Jesus gave His disciples full warning of the testing time that was coming. He was the Light of the world; but He was soon to leave them by the thorny way of the cross. They must see the Light while they could. There is no darkness so dense as that of neglected light. When Christ's light shines into the soul it must be used, or it will go out. If we are given light to know that we ought to be filled with the Spirit, our only safety is to let God lead us at once by an unconditional surrender to the steady trust that brings the abiding fullness of love.

The Blood of Christ! Holiness cannot *dissolve your dependence upon it*. You will need its merit and cleansing efficacy from moment to moment, while in these bodies of clay. The standard of our perfection is *love*. That of Adam and angelic perfection is almost infinitely higher, excluding errors of judgement and other infirmities,—demanding, in fact, sinless obedience. But we are constantly liable to *unfavorable mistakes and involuntary infirmities*, though the single eye of the soul be steadily intent upon pleasing God. These, in view of the holiness of God, and of the higher standard which that holiness demands, need to be covered with the merits of Christ. *Faith* appropriates that merit, and the soul is made holy through that merit and the power of the Holy Ghost.

Happy people are of great service in the world. It would be worth while to live for no other purpose than to keep cheerful, and thus help others along the weary way of life. St. Paul says: "Rejoice, and again I say rejoice." There is so much real sorrow in the world, so much in almost every life to obscure the sunshine if we linger on the dark side of the cloud, that it seems as if the talent of becoming cheerful is the best sort of talent one can have. "A merry heart doeth good like a medicine," and "pleasant words are as honeycomb, sweet to the mouth and health to the bones." That dear old lady was far from having outlived her usefulness who sat every Sunday in church near the door in her wheel-chair. "What good does it do for you to come here when you cannot hear anything?" asked a gruff old man one day. "O," she replied, cheerily, "they couldn't get along without me. When the folks come I smile them in, and when they go out I smile them out." The pastor said her friendly smiles were worth as much as his sermons.

"Axes to grind, axes to grind," shouted a hoarse voice in the alley. Humble and tattered was this representative of an overcrowded but prosperous profession. Multitudinous are their clans, fair and flattering their families, costly their compliments to the recipients thereof. The people who are "on the make" are sweeter than syrup, more oleaginous than butter, and usually as wily as the first serpent recorded in history. The sum of their experience was voiced by a novice, who made up in frankness what he lacked in experience. "I have no use for anybody I can't make something out of." The axe grinder is the getter transformed by polish and suavity into an angel of light. He is a brother to the sponge, a son of the tuft-hunter, and first, consue to the beat. His motto is, "It is more blessed to receive than to give."

The exceedingly fine program for Children's Day prepared by Dr. Payne, deserves an elaborate presentation to the people. So prepare well and commence early. A good supply on hand at this office.

Schools and Colleges.

Clark University.

We make the following condensation of the report of President W. H. Hickman, of Clark University, South Atlanta Ga.

To the Trustees of Clark University, GENTLEMEN: As president of Clark University, I herewith submit my annual report. Our enrollment this year has been 362, coming from many states. Our last term had the largest enrollment the school ever had in the Fall term. A better class of students; a more promising, willing, obedient class, I do not think, ever gathered on these grounds. I am sure I can pick out 25 or 30 boys and girls that are above the average, every way. Our order has been exceptionally good; we have had no trouble whatever in government, and the kindest feeling among students toward teachers and toward me personally.

We had a gracious revival among our students, resulting in the conversion of 27. We have had 28 accessions to the church, among these are many of the children of our Methodist ministers. There are very few unconverted students among us now.

The students are well divided in the classes from the Freshman growing more and more through the grades. We have a good Junior class, and perhaps the best sixth year class we have had. We have lost but one advanced student in three years, except one married and two suspended. We will have six to graduate in the normal course. The student referred to had trouble with President Thayer, and would have been dismissed before I came to this school had it not been for Prof. Croghan and others who requested that he might have another year.

I settled this week, after the Sheriff came out to attach property, the last debt against the school, when I came, a debt of over four years standing and that I do not believe we justly owed \$50 of the \$230.60 claimed. I tried every method open to law to defeat it; but there was a sheriff any day. I paid off the account with \$210. We paid off, also, a debt of \$102 for old iron which is down in our yards now, worthless. This debt was over three years standing.

I have saved, by compromise, investigations and threatening to meet law with law, about \$1,500 in these old debts.

We have made some lasting improvements in these three years. A water plant, which cost us about \$2,500, of standard proportion and first-class every way. We saved over \$2,000 by putting this plant in ourselves. We now have 400 feet of hose and three nozzles, and will have hose carts and hose house soon. We built a barn in these three years, two houses; we helped to secure the McPherson Electric Railway, planned for the opening of Pryor street. We built a provision house, a great deal of fencing, cleared off two fields and brought them to producing, opened up road-ways; done \$200 worth of machinery in the shops, on the farm, etc., etc.; have re-roofed one or two houses; made many changes for school room purposes; have graded the English department after the best models; introduced a shop system of work; secured police protection through the Legislature for all the buildings and grounds, and turned out not less than \$2,500 worth of work in the way of printing, blacksmith work, painting, carpentry, buggies, drays, etc.; we have made improvements, all told in these three years, at least \$12,000.

RECOMMENDATIONS.

First. As the Haven Memorial Hall has been deferred, I would recommend the erection of a large normal building, to contain recitation rooms for the English grades and a large chapel and boys dormitory, etc.; this building to be made of brick and stone. Then change

the inside of Chrisman Hall so as to make it strictly a college building for college work; with these changes we would be in shape to take care of six or eighth hundred students for the next ten years.

Second. I would recommend either a substantial small building near by that should be fire-proof for library and museum purposes and archives, or make such a room in one of the large buildings for that purpose.

Third. I would recommend appropriating at least \$500 for philosophical and chemical apparatus; this department is sadly in need of apparatus; the scientific department college training is becoming more and more important. Our purpose is to make some changes in the course of study; some studies are out of place, and need to be pushed forward. We think it is better, also, to make a classical preparatory, a scientific preparatory, the first two years of the normal course and a trade course to run parallel, as far as possible, taking the same studies; we hereby secure certain desirable results; if the student becomes aroused for an education, he can turn to the freshman year with better advantages. Our classes would be larger and less teaching force necessary. We think it will be necessary next year to introduce another teacher in the grades; that department is the most important because our foundations are there.

Fourth. I would recommend the organization of a medical school in connection with and as part of the University. There is a great need, and here is a great field, for such a school.

The Atlanta Times has recently fallen into new and friendly hands. It starts out like it would be a clean, manly, helpful paper.

W. H. HICKMAN, President.
February 25, 1892.

Marriages.

Natchitoches, La.—April 21, Mr. Thos. Barnum to Miss Mary Thompson.
Rev. D. Shelby officiated.

Greenwood, Miss.—April 17, Mr. William Fox to Miss Huldy Findell.
Rev. S. H. Nevils officiated.

Ewing Chapel—April 15, Mr. George Washington to Miss Sukey Peterson.
Rev. Wm. Josey officiated.

Obituary.

Rev. H. W. Wilson.
Was born in Woodville, Texas, Feb. 15, 1891. He was converted in 1869, during the pastorate of Rev. S. Hardwill, at Richmond, Texas; joined the M. E. Church the same year, and was licensed as a local preacher by Rev. L. P. Cushman; was admitted into the traveling connection in the Texas Conference in 1880, and received his first appointment at Trinity, Tex. He was ordained a deacon in 1881, by Bishop Warren. In 1882 he was assigned to Willis, Texas; 1883, to Beaumont, Texas. In 1884 he was ordained Elder, and assigned to Huntsville, Texas, and there he was married to Miss Lora Robertson. In 1886 he served St. James Church, Houston; in 1886, Sloan Street Church, Houston; in 1888, '89, '90, he served at



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence. Hood's Sarsaparilla is sold by all druggists. Prepared by C. L. Hood & Co., Lowell, Mass.

100 Doses One Dollar

One Pure Article of Food.

The Royal Baking Powder Officially Commended.

It is particularly gratifying to consumers to know that the baking powder which they have so long been accustomed to using, the Royal, has invariably gone through all analyses and competitive tests made under National and State authority, not only without a reflection against it of impurity or unwholesomeness, but each time more emphatically indorsed as the superior of all the baking powders of the market.

The health authorities of New-York, Massachusetts, Ohio, Indiana, Illinois, Iowa, Wisconsin, Minnesota, California, Washington and other States have made exhaustive examinations of this character, uniformly finding the Royal superior to all others. The United States Government Chemist, after an examination for the Indian Department, emphatically stated that "The Royal Baking Powder is the purest in quality and highest in strength of any baking powder of which I have knowledge." The official analyst of Ontario says that he "finds the Royal Baking Powder far superior to the others," and recommends its use in preference to any other. Likewise hundreds of tests made by public analysts and other chemists of prominence throughout the country show the Royal pure, wholesome, and to produce an average of twenty-five per cent. more leavening gas than any other baking powder.

When there are so many impure and unwholesome mixtures, called baking powders, in the market, consumers will wisely adhere to the Royal, whose good qualities they have proven, and whose superior purity and wholesomeness have been officially established.

The Rochester Lamp.

Perfect in Construction.
Artistic in Design.
Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and good lamp it is indeed, and it is made in over 2,000 artistic varieties—Hanging and Table Lamps, Banquet, Valet, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine "The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO.,
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Manufacturers, and sole owners of Rochester Lamps. The Largest Lamp Store in the World.

Galveston Tabernacle. In 1891 he served the Breunham charge. A short year of ten months, and in December, 1891, he was located at his own request. Shortly after conference he was seized with la-grippe, and in spite of all medical aid, he grew worse. Thinking that a change of climate might benefit his health, he went to Orange, and from thence to San Antonio, Texas. Feeling a little better there, he assisted in a revival and preached until exhausted. Feeling worse, he left for his home at Brenham, Tex. March 5, he called me to his bed and gave me instructions concerning his property and funeral. He said: "I do this for fear that I may not be able to speak before I die, and you will know how my business stands." Presiding Elder Logan called to see him, and he said: "Good-bye. I am prepared to meet my God. Meet me in heaven." Thursday, April 7 he sang: "Ye sinners in Zion arouse, it is time," and said, "I am all fixed up and am not going to die. I am just going home. On the morning of the 8th, at 12:45, the momentous crisis came, and his soul left its prison of clay and he breathed his last.

Bro. Wilson was a great student and a good preacher. He was one of the best preachers in the Texas Conference. In him was found the happiest combination of great emotion and passion. He had a correct judgment of human nature. Genius, fancy and imagination all united in blended strength to accomplish the mighty purpose that moved his heart. His remains were conveyed to the Sloan Street Church, Houston, where the services were conducted by Revs. E. Lee, Jesse Jones, Geo. Booker of the Baptist Church, and the writer. The remains, followed by a large crowd of friends, were laid to rest in the Fifth Ward Cemetery. He leaves a wife and five children to mourn his loss.

Tenola Edwards, P. C., Brenham, Tex.

Saturday, April 16, Mrs. Georgiana E. Craig, beloved wife of Jos. A. Craig, aged 55 years. She was buried from her late residence, No. 31 S. Roman street, on Sunday at 3 p. m. Her funeral was attended by a large concourse of friends. Burial services were held at Wesley Chapel M. E. Church, where Mrs. Craig had been a member for thirty years. Rev. T. J. Johnson officiated, assisted by Revs. Whittaker, Jenkins and Henderson. Mrs. Craig was a devoted christian woman, and was widely known for her kind and charitable disposition. Generous almost to a fault, many were the unostentatious acts of charity she was

wont to perform. She leaves a large family to mourn her loss, with whom we, in common with innumerable friends and acquaintances, join in extending condolence.
New Orleans, La.

Sherman, Texas.—Bettie Sanders died in full triumph of faith March 29. Bro. Samuel Scroggins, one of our oldest preachers, after singing and rejoicing in church on the night of April 6th, passed from labor to reward the same night. He was found dead in his bed the next morning.
B. J. Goff, P. C.

Scobey, Miss.—Bro. Isaac Sampson, a member of the M. E. Church for 60 years, died in full triumph of faith Mar. 11, aged 110 years.

Bro. Smith Obanoun departed this life April 8, aged 60 years.
W. H. Smith, P. C.

Big Springs, Tenn.—Sister Delia Wright daughter of Bro. Jefferson Wright, died April 2, aged 18 years. She joined the church the night before she died.

C. W. Walton, P. C.

Butler, Texas.—Sister Hagar Turner departed this life March 31, in full triumph of faith, aged 65 years. She lived a consistent member of the M. E. Church for 35 years. She leaves nine children, many relatives and a host of friends.
M. Wilson, P. C.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Mt. Zion, Rev. F. T. Chinn pastor, observed Easter in splendid style. The following program was rendered:

Essay—"Easter," by Miss Alice Bell.

Essay—"Did Christ Rise on Earth," by Miss O. Smith.

Declamation—A. Claude.

Recitation—Miss Gertrude Sercey.

Solo—"The King of Glory," Miss Lotta Groom.

Twenty-first chapter of St. Matthew—Miss Athale Leal.

Recitation—"One Cent," Miss V. L. Chium.

"Evidences of the Resurrection," Mr. W. J. Ricardo.

Duet—Easter anthem, Miss Mamie M. Taylor and H. J. Carter.

"Angels," Mr. Geo. Jackson.

Solo—"Easter Carol," Miss Anna Washington.

"Woman," A. H. Hinton.

Solo—"Calvary," Miss Octavia Taylor.

Baster offering, \$5.

A power of good to the children is the Children's Day program.

Give them a chance to improve it. Get the programs early at this office.

BISHOP Hurst says that the "best men in the conferences should be selected for presiding elders." But can this be done in every case, unless the opinion of the conferences is, in some way, consulted in the premises? The conferences know their own men, but the bishops, in nine cases out of ten, do not.

OUR SAINT.

No golden circlet showed about her head
The while she tarried with us here below;
Only in heaven doth God find it meet
On such the crown of victory to bestow.
I seem to see her look of glad surprise,
To find herself a saint in paradise.

No thought of self entered her guileless heart,
Busy for those she loved the long day through;
Weary the hands, and the dear feet so tired,
Till there was nothing more that they could do.
Yet I see her look of meek surprise,
To find herself a saint in paradise.

Placid and quiet—when her work was done,
Knowing at last the blessedness of rest,
She laid her burden down, and sweetly slept;
What pillow half so soft as Jesus' breast!
I'm sure her face was radiant with surprise,
To find herself a saint in paradise!

O, thou dear Christ! Heaven is not so far away,
But we miss that loving mother-face,
And, since the light of home has been withdrawn,
Seem to have lost our earthly resting place.
Sorely 'twill be the best of all surprise
To find once more our saint in paradise.

—Selected.

The Household.

Things Here and There.

Always use a wooden spoon or fork to stir salads.

We cannot be wise in everything, but we can at least be punctual to our engagements.

To iron napkins: Iron perfectly dry before folding; iron only on one side, to preserve the polish, and with selvaige, to bring out the pattern.

Domestic lecturing is a new profession opened to women in England, and is the outcome of the popular technical educational movement. The lecturer is expected to deliver simple talks on plain cooking, household knowledge, and the elements of sanitary knowledge of rural districts.

A useful novelty is the invalid's teacup. It consists of a teacup and saucer, differing neither in price nor size from the ordinary breakfast or teacup, but so made as to allow of a depression in the saucer, in which is placed a small cube of prepared fuel, by means of which the liquid contained can be kept hot for some time, until the invalid is ready for it.

ROAST BEEF.—Sirloin preferred, boned, rolled, and tied securely. Heat the pan hot enough for steak; lay one end of the roast on the pan, brown quickly, then reverse. This retains the juice of the meat. Put in the grate, with meat on one side, about one inch of hot water, and place in a brick oven. Fifteen minutes per pound is sufficient if the roast is small. If it weighs more than three pounds, allow five minutes extra for each two pounds, and you have a roast that will furnish the "done brown" and the rarest bit. Cut the slices one quarter inches thick with a sharp knife. For gravy, remove the fat, brown with flour, season with salt and pepper.

PIGS IN A BLANKET (for breakfast)—Take the thinnest possible slices of bacon, in this roll one plump oyster, and pin with a wooden toothpick; fry on a hot butter pan and serve at once.

BAKED EGG FOR INVALID.—Beat the white of the egg very light, place on a slate, and put the yolk in the centre. Bake until the white is set.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

W. & T. TRAU, Wholesale Druggists, Toledo, O.
W. & T. TRAU, Wholesale Druggists, Toledo, O.
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DON'T WEAR STIFF CORSETS
FERRIS' GOOD SENSE

Corset Waists are now made in various shapes. SHORT, MEDIUM, and LONG WAIST for CHILDREN, MISSES, LADIES. Made in FAST BLACK, and white. All genuine have Clasp Buckle at hip. Send for circular. FERRIS BROS. 341 Broadway, New York. For Sale by ALL LEADING RETAILERS.

Books and Current Literature.

The Treasury for Pastor and People for April—the last number of the ninth volume of this excellent monthly is on our table. This magazine has held on its way, growing brighter and more attractive as its years increased, and is to enter upon its tenth volume with a larger page, with twenty-five per cent of additional pages, with a new cover, and with a more comprehensive aim. It is worthy of all praise.

Yearly, \$2.50; clergymen, \$2; single copies, 25c. E. B. Treat, Publisher, 5 Cooper Union, New York.

The New York Ledger's Easter Number, dated April 9, contained a vigorous sketch entitled "Easter, 1892," a complete novelette, "The Mate of the Easter Bell," by Amelia E. Barr; timely articles on "Easter Bonnettes," "Spring Style," and "Spring House Cleaning;" When did Columbus Discover America?" and a valuable article on Alaskan exploration and adventure by Lieutenant Schwatka. The Number has beautifully colored covers, twenty pages and six large illustrations, and is sold for five cents.

If you have Demorest's Family Magazine don't wait until the trouble becomes so aggravated that nothing can help you, when you may as easily learn what will be of immediate and permanent benefit, through reading a splendid paper on "The Consumptive's Climate," published in Demorest's Family Magazine for May. There is a Decoration Day story, "The Voodoo Charm," and Decoration Day poem, "Our Truce." Every member of the family is sure to find something of personal interest; \$2 a year, 15 E. 14th St., New York.

Not on Calvary. Price 35 cents. The boldness of the position which the writer of this book takes, at the outset, leads the reader to expect conclusions widely at variance with those which the popular christology teach. But as one lays down the book, its deep reverence for the Christ sacrifice, its full acceptance of the divinity of the Master, its plea for a higher conception of the Father's love, all leave the conviction that this is the most orthodox heterodoxy that has issued from the press for a long time and it cannot fail to command attention. O. T. Dillingham and Co., Publishers, 718 and 720 Broadway, New York.

I FEEL it my duty to say a few words in regard to Ely's Cream Balm, and I do so entirely without solicitation. I have used it more or less half a year, and have found it to be most admirable. I have suffered from catarrh of the worst kind ever since I was a little boy, and I never hoped for cure, but Cream Balm seems to do even that. Many of my acquaintances have used it with excellent results.—Oscar Ostrum, 45 Warren Avenue, Chicago, Ill.

REV. J. A. Creighton has an article in a recent issue of the *West-ern*, entitled: "What we don't want," in which he says:

"We don't want the General Conference to make any more missionary bishops, but to make the two we have now full bishops. We don't want the General Conference to deny the colored Methodists two or three bishops of their own race. They would be greatly honored and loved, and have great opportunities for good."

Further, he says: "We don't want to deny equal rights to our lay brethren. We don't want the General Conference to spend much time debating the woman question. Women have already been declared lay members ever since 1872. We don't want the question debated another four years, for eligibility is sure to come. We don't want the General Conference to stay too long in Omaha. There is much to do at home."

Our Symposium.

Spurgeon's Last Message to the Church. The closing words of his last sermon were: "My time is ended, although I had much more to say. I can only pray the Lord to give you to believe in Him. If I should never again have the pleasure of speaking for my Lord upon the face of the earth, I should like to deliver, as my last confession of faith, this testimony: That nothing but faith can save this nineteenth century; nothing but faith can save England; nothing but faith can save the present unbelieving church; nothing but firm faith in the grand old doctrines of grace and in the ever living and unchanging God can bring back to the church again a full tide of prosperity, and make her to be the nations for Christ; nothing but faith in the Lord Jesus can save you or me. The Lord give you, my brothers, to believe to the utmost degree for His name's sake. Amen."

The American home is the one thing we cannot afford to lose out of the American life. The American home, where the father abides in the respect and the mother in the deep love of the children that sit about the fireside; where all that makes us good is taught, and the first rudiments of obedience to law, of orderly relations, one to another, are put into the young minds. That which distinguishes us from other nations whose political experience and history have been full of strife and discord is the American home where one wife sits in single uncrowned glory. —President Harrison.

The first duty of a Christian is the promotion of his own personal piety. To neglect this is ruinous. No matter what he may do for others; no matter how correct may be his outward life; no matter how regular may be his attendance on the worship of God in the church; no matter how frequently he may participate in her sacraments; no matter how much he may give to feed the poor or support the gospel,—all this is of little account compared with the state of his heart towards God.

Saloon-keeper as a class are capable of deceit, bribery, violence, and perjury. Watch them, always.—N. Y. Christian Advocate.

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the programs early at this office.

To Preserve

The richness, color, and beauty of the hair, the greatest care is necessary, much harm being done by the use of worthless dressings. To be sure of having a first-class article, ask your druggist or perfumer for Ayer's Hair Vigor. It is absolutely superior to any other preparation of the kind. It restores the original color and fullness to hair which has become thin, faded, or gray. It keeps the scalp cool, moist, and free from dandruff. It heals itching humors, prevents baldness, and imparts to

THE HAIR

a silken texture and lasting fragrance. No toilet can be considered complete without this most popular and elegant of all hair-dressings.

"My hair began turning gray and falling out when I was about 25 years of age. I have lately been using Ayer's Hair Vigor, and it is causing a new growth of hair of the natural color."—R. J. Lowry, Jones Prairie, Texas.

"Over a year ago I had a severe fever, and when I recovered, my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to

USE

Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."—Mrs. Anne Collins, Dighton, Mass.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty-five years."—Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists Everywhere.

A Tonic and A Pleasure:

That's the happy combination found in

Hires' Root Beer

You drink it for pleasure, and get physical benefit. A wholesome, refreshing, appetizing, thirst quenching drink.

One package makes five gallons.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good." It is false. No imitation is as good as the genuine Hires'.

CONSUMPTION.

I have a positive remedy for the above disease; by long use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two bottles free, with a VALUABLE TREATISE on the disease to any sufferer who will send me Express and P. O. address. T. A. Lecum, M. C. 153 Pearl St., N. Y.

AGENTS WANTED in every County and Parish in the United States, on commission, to handle GREEN'S GREAT MAGNETIC CURE OIL. It is no humbug. It cures and cures when all other remedies fail. All that is required is to try it. Once introduced in your locality will make a demand forever. Write for circulars and references. Address, 146 Adams Street, New Orleans, La. ap124-3meow

IRON FENCE SIXTY STYLES FOR CEMETERY & LAWN CATALOGUE FREE J. W. RICE, ATLANTA, GA.

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Size.	Weight.	Bell and Mountings.	Price.
24 inches.	185 lbs.	300 lbs.	\$135.00
26 "	200 lbs.	350 lbs.	145.00
28 "	225 lbs.	375 lbs.	155.00
30 "	250 lbs.	400 lbs.	165.00
32 "	275 lbs.	425 lbs.	175.00
34 "	300 lbs.	450 lbs.	185.00
36 "	325 lbs.	475 lbs.	195.00
38 "	350 lbs.	500 lbs.	205.00
40 "	375 lbs.	525 lbs.	215.00
42 "	400 lbs.	550 lbs.	225.00
44 "	425 lbs.	575 lbs.	235.00
46 "	450 lbs.	600 lbs.	245.00
48 "	475 lbs.	625 lbs.	255.00
50 "	500 lbs.	650 lbs.	265.00
52 "	525 lbs.	675 lbs.	275.00
54 "	550 lbs.	700 lbs.	285.00
56 "	575 lbs.	725 lbs.	295.00
58 "	600 lbs.	750 lbs.	305.00
60 "	625 lbs.	775 lbs.	315.00

Prices include Bell and Mountings, as in set above.



Bells for Churches, Schools, Etc.

18 inches.....75 lbs.....\$135.00
20 ".....100 lbs.....145.00
22 ".....125 lbs.....155.00
24 ".....150 lbs.....165.00

We have arranged to furnish our churches and schools with bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation. On receipt of the price we will at once order the bells shipped.

HUNT & EATON,
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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES

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SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO.
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METHODIST BOOKS.

Merrill's Digest, Discipline, Hymnals, Class-Books, Sunday School Registers and Minute Books, Catechisms, Primers, Class Leaders' Blanks, Local Preachers and Exhorters' Discourses.

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Plantation Melodies.....60c
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Methodist Literature, For Preachers and People.

The Pastor's Study and the School Room.

THE NEW COURSES OF STUDY.

AS ORDERED BY THE BISHOPS.

NOTE 1. The Old Courses of Study held good for all conference meetings before May 1, 1889.

NOTE 2. All examinations occurring after May 1st shall be upon the following Courses of Study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Bible.....	\$3.00
History of the U. S.—R. H. Stoddard.....	60
Scripture History—Smyth.....	60
Catechism of the Methodist Episcopal Church (No. 3) Net.....	2.50
History of American Methodism—Stevens.....	2.50
(Abridged edition).....	1.50
Discipline of the Methodist Episcopal Church, Edition of 1888.....	1.50
Compendium of Methodism—Fletcher.....	1.50
To be read: Wesley's Sermons, (Vol. I) (2 vols.) Cloth.....	3.00
Books of reference: Hand-book of Bible Geography—Fletcher.....	2.25
Hand-book of Bible Manners and Customs.....	2.25
Hand-book of Bible Biography—Barnes.....	2.25

FIRST YEAR.

To be studied: Biblical Theology, Introduction to the Holy Scriptures—Harnman, Old Testament, Chapters XXX.....	1.00
Systematic Theology—Compendium of Christian Theology—Lowe, (Vol. I) 13 weeks.....	7.50
Plain Account of Christian Perfection—Wesley, Cloth.....	.30
To be read: Ancient History—Thalheimer, Net.....	1.00
Rhetoric—Haven, Net.....	.40
Written Sermons.....	.40
To be read: Wesley's Sermons (Vol. II) Cloth.....	3.00
Books of reference: Hand-book of Bible Geography—Fletcher.....	2.25
Hand-book of Bible Manners and Customs.....	2.25
Hand-book of Bible Biography—Barnes.....	2.25

SECOND YEAR.

To be studied: Biblical Theology, Introduction to the Holy Scriptures, Old Testament, Chapters XXXI-III—Harnman.....	4.00
Systematic Theology—Compendium of Christian Theology—Lowe, (Vol. II) 13 weeks.....	7.50
Plain Account of Christian Perfection—Wesley, Cloth.....	.30
To be read: Ancient History—Thalheimer, Net.....	1.00
Rhetoric—Haven, Net.....	.40
Written Sermons.....	.40
To be read: Wesley's Sermons (Vol. II) Cloth.....	3.00
Books of reference: Hand-book of Bible Geography—Fletcher.....	2.25
Hand-book of Bible Manners and Customs.....	2.25
Hand-book of Bible Biography—Barnes.....	2.25

THIRD YEAR.

To be studied: Biblical Theology, Introduction to the Holy Scriptures, New Testament, Chapters I-XIII—Harnman.....	4.00
Systematic Theology—Compendium of Christian Theology—Lowe, (Vol. III) 13 weeks.....	7.50
Plain Account of Christian Perfection—Wesley, Cloth.....	.30
To be read: Ancient History—Thalheimer, Net.....	1.00
Rhetoric—Haven, Net.....	.40
Written Sermons.....	.40
To be read: Wesley's Sermons (Vol. II) Cloth.....	3.00
Books of reference: Hand-book of Bible Geography—Fletcher.....	2.25
Hand-book of Bible Manners and Customs.....	2.25
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The much dreaded waste basket has swallowed up the following letters, which contained only repetitions of what others have been writing for several weeks in succession before, viz: Panline E. Byers, Houston, Texas; Mattie Owens, Hughes Springs, Texas; Fannie Smith, Quitman, Miss.; Marcellin Williams, Mobile, Ala.; Hilliard Golden, Belle Prairie, Miss.; George Ella Brantley, DeSard, La.

Dear Uncle Cephas: Replying to the question asked by Miss Edna Matthews as to where the word Philadelphia is found in the Bible, will you kindly permit me to answer that it can be found in the first chapter, second verse of Revelations.

I will ask the question, where is the following sentence found in the Bible: "The arrow is beyond thee; go thy way?"

Your Niece, LUE DIXON.
Hattiesburg, Miss.

Dear Uncle Cephas: My father takes the SOUTHWESTERN and I delight in reading it; but I never see anything about our work in it. I can always read about other works, but not of ours. Our pastor is Rev. P. H. Hill. Our Presiding Elder is Rev. J. Campbell. He was here March 19, 20, and preached a glorious sermon. He gave lovefeast night.

Your Niece, MARY LENSEY.
Rosenbath, Miss.

Dear Uncle Cephas: My pastor is Rev. W. H. Nelson, D.D. We had a three weeks revival and many souls were converted to Christ.

Your Nephew, P. H. WILLIAMS.
Mobile, Ala.

Dear Uncle Cephas: Bishop Malien was with us a few days ago and we had a nice time. He preached such a good sermon, and gave us such good advice.

Your Niece,
B. F. WILLIAMS
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Harper's Bazar for April 9, was an Easter number, and contains many features especially appropriate to the occasion. It also contains a portrait of Walt Whitman by J. W. Alexander, with a critical article on the poet by Barnett Phillips. Harper and Brothers will soon publish The Kansas Conflict, by Charles Robinson, the famous war Governor of Kansas. The work will be a valuable companion and supplement to Eli Thayer's The Kansas Orsade, published two or three years ago, and the two together will be the important contribution yet made or likely to be made to the history of the memorial struggle between slavery and freedom in 1855-8.

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SECOND QUARTER.—Lesson VI.—Delight in God's House. Ps. 84. 1-12. Commit to memory verses 9-12. May 8, 1892.

HOME READINGS.

M. Ps. 84. Tu. 2 Chron. 3. 11-14. W. Ps. 92. Th. Ps. 65. F. John 4. 19-26. S. Ps. 122. S. Isa. 2. 1-5.

GOLDEN TEXT.

Blessed are they that dwell in thy house. (Ps. 84. 4.)

LESSON HYMN. C. M.

Lord God of hosts that reign'st on high!

They are the truly blest Who only will on Thee rely, In Thee alone will rest.

They pass refreshed the thirsty vale, The dry and barren ground, As through a fruitful, watery dale, Where springs and showers abound.

They journey on from strength to strength, With joy and gladsome cheer, Till all before our God at length In Zion's court appear.

Introductory.—This psalm was either written by or for the son of Korah, and is one of twelve with this inscription. Whether or not written by David himself cannot be certainly said.

QUESTIONS FOR HOME STUDY.

1. The House of the Lord, v. 1-3.

Who is the "Lord of hosts?"

What is said of his tabernacles?

For what did the psalmist greatly long?

After whom did his heart cry out?

Where had the sparrow found a home?

What does this signify?

Where alone can weary souls find rest? (Matt. 11. 28.)

2. Dwellers in God's House, v. 4-12.

What is said of the dwellers in God's House? (Golden Text.)

Who is blessed in regard to his strength?

What change does he bring to Babel?

What progress in strength do such make?

To whom does the psalmist pray?

Upon whom would he have God look?

What does he say of a day in God's house?

What is preferable to living with the wicked?

To what does he liken God?

What will God give?

What will he withhold?

Who then is the really blessed man?

Where will a wise man desire to dwell? (Ps. 27. 4.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. To love God's house?

2. To delight in God's service?

3. To confide in God's care?

HOME WORK FOR YOUNG BEREANS.

Find when and by whom the first tabernacle was built.

Find when and by whom the first temple was built.

Find when and by whom the second temple was built.

Find in John 2 how long the second temple was being built.

THE LESSON CATECHISM.

[For the entire school.]

1. What does the righteous soul long for? The courts of the Lord.

2. What does he regard as most blessed? They that dwell in God's house.

3. What is the Lord God to the Christian? A sun and a shield.

4. What promise of God can we take to ourselves if we walk uprightly? No good thing will be withheld.

EXPLANATIONS.

Antiable—Lovely. Tabernacles—Dwelling; whether reference is here made to the tabernacle or the temple is not certain; both stand emblematically for the services of God's house. Lord of hosts—"Jehovah of armies"—a title of majesty. Courts of the Lord—Both temple and tabernacle were "courts," inclosures in the midst of which was the sanctuary, which none but priests could enter. Living God—In contrast with dead idols. Sparrow... swallow—The birds fluttered at will among the curtains of the sacred tent and built their nests upon the eaves of the temple; but for some reason, to us unknown, the psalmist was

precluded for a time from attending the public service. They that dwell in thy house—Not only the priests, but all who frequent it. Still—Always, continually. In whose heart are the ways—That is, the pilgrim ways, the path down which pilgrims annually flocked to the feast at Jerusalem. The psalmist contrasts the delight of these pilgrims with his own heart's longings; but feels nevertheless. Doctrinal Suggestion—The worship of God.

THE CHURCH CATECHISM.

51. Can we repent and believe of ourselves? No; the power to repent and believe is given us of God. (Eph. 2. 8; Rom. 11. 29.)

52. How can we know when we believe in Jesus Christ? "He that believeth on the Son of God hath the witness in himself." (1 John 5. 10.)

53. What witness is this? "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8. 16.)

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

Conference Notices.

Birmingham District, Central Alabama Conference.

The Conference Board of Church Extension will meet every third Thursday in each month in St. Paul M. F. Church, Birmingham. Brethren, as you send in your applications, please send to your postage stamps for the same.

REV. A. B. ALLEN, President.

L. W. GOODSON, Secretary.

Montgomery District, Central Alabama Conference.

Second Round.

Castleberry.....May 14-15
Pewee..... 21-22
Fowl River..... 21-22
Wesley Chapel (Mobile)..... 21-22
Bog River..... 21-22
Warren Street (Mobile)..... 21-22
Troy..... 21-22
Montgomery..... 21-22

Brethren: Do not wait for the end of the year to raise your benevolent collections, but do so now. Put the cash circulation of the "Southwestern." It is the paper for our people.

C. ROBERTS, P. E.

Baton Rouge District, Louisiana Conference.

Second Round.

Vincent Chapel.....May 24
Blanchard Chapel..... 25
St. Peter..... 26
Jackson..... 27
Macedonia..... 28-29
Clinton..... June 3-5
M. Carmel..... 4-5
New Road..... 6-7
Merrill Chapel and Mt. Zion..... 11-12
Wesley Chapel..... 12-13
Slaughter..... 14
Shaw..... 15-16
Plank Road..... 17-18
Albert Chapel..... 18-19
Argonne..... 20
Priestley Chapel..... 21
Jones Creek..... 22
Conrad..... 23
West Baton Rouge..... 24
Union Chapel and 1 land..... 25
Crosby..... 26
Summer..... 27
Wiley Chapel and Melville..... 28-29
Musson and Shiloh..... 30
Hollywood..... 31
Plaquemine..... 17-18
Hayton Goula..... 19
Baton Rouge..... Aug. 5-7
Bartlett Chapel..... 8-9

The preachers will please take notice that the district conference has been changed from Clinton to Rosedale, and will meet August 10.

J. F. MARSHALL, P. E.

Greenville District, Upper Mississippi Conference.

Woodburn.....May 7-8
Baird..... 9-10
Hatch..... 11-12
Hatchman..... 13-14
Heathman..... 15-16
Cleveland..... 17-18
She by..... 19-20
Crosby..... 21-22
Clarkdale..... 23-24
Chover Hill..... 25-26
Tunica..... 27-28
Jonestown..... 29-30
Lula and Columbia..... 31
Crosby..... 16-17
Rosedale and Dahomey..... 23-24
Greenville..... 25-26
Arcola..... Aug. 6-7

Dear Brethren: Please send your benevolent collections. Do not wait. Delay is dangerous. Urge all to be present with written reports.

J. W. DAVIS, P. E.

Alexandria District, Louisiana Conference.

Second Round.

Glencoe and Island.....May 8-9
St. Peter..... 10-11
Sorell and Union Chapel..... 12-13
Jeanette and Union Chapel..... 14-15
Hubertville..... 16-17
Olivier..... 18-19
Cade..... 20-21
St. Martinville..... 22-23
New Iberia..... 24-25
Bellefleur..... 26-27
Lafayette..... 28-29
Rayne..... 30
Jeanney..... 31
Washington and Ville Platte..... 11-12
Op. Iona..... 13-14
Prairie Pleasant..... 15-16
East Lake Charles..... 17-18
West Lake Charles..... 19-20
Waxia and Palmerville..... 21-22
Bola and Eau Claire..... 23-24
Kosa and Big Cane..... 25-26
Bunkle and Morrow..... May 30, July 3-4
Leconteville..... 7
Chauvinville..... 8
Moreland..... 9
Alexandria..... 10-11
Pelant..... 12
Pineville and Avoa..... 13
Cottonport and Bordelouville..... 30-31

Dear Brethren: The district conference convenes at Jeanette August 10. Program will be published. Please send your benevolent collections. Do not wait. Delay is dangerous. Urge all to be present with written reports.

S. E. H. MORANT, P. E.

Marion District, Central Alabama Conference.

Second Round.

Marion.....May 7-8
New Bern..... 9-10
Oak Grove..... 11-12
Old Town..... 13-14
Eufaula..... 15-16
Mt. Sual..... 17-18
Unio..... 19-20
Clinton..... 21-22
Mt. Sterling..... 23-24
Tuscaloosa..... 25-26

District conference will meet at Tuscaloosa July 25-26. Wednesday and Saturday will be given to Sunday School Institute. Let the committee give us a good program. We expect the presence of Rev. W. L. Davidson, D. D., Agent for our Sunday School Union.

Brethren: Get souls converted, lead the church into Canaan and collect all your benevolent claims before the district conference. The Minutes of the Central Alabama Conference show that our district led the conference by \$103.74 more than any other district for benevolent and other collections. What will the Marion district say to that. They talk best. We collect the money. The Marion district is moving.

H. N. BROWN, P. E.

Greensboro District, North Carolina Conference.

Third Round.

Raleigh and Oberlin.....May 7-8
Gold..... 9-10
Kinston..... 11-12
Oxford..... 13-14
Trentonville..... 15-16
Duke..... 17-18
Empire..... 19-20
Center and Hance-St. John..... 21-22
Sumnerfield..... 23-24
Greensboro and Brown..... 25-26
Mt. Tabor..... 27-28
Cassell..... 29
Wesley Chapel and R. Hillville..... July 2-3
Leaksville..... 4-5
Stonesville..... 6-7
Madison and Prestonville..... 8-9
Pastors will please raise the benevolent collection and have all their committees ready to report. Don't forget Children's Day, and the "Southwestern."

H. N. BROWN, P. E.

Meridian District, Mississippi Conference.

Second Round.

Meridian-St. Paul.....May 7-8
Haven Chapel..... 9-10
Circuit..... 11-12
Enterprise..... 13-14
Stoneville..... 15-16
Quilma..... 17-18
Deola..... 19-20
Shubula..... 21-22
Hickory..... 23-24
Pachina..... 25-26
Lake Union..... 27-28
Heldberg..... 29
Garlandville..... June 4-5
Forsell..... 6-7
Lakeland..... 8-9
Hickory..... 10-11
Decatur..... 12-13
Chunkey..... 14-15
DeKalb..... 16-17
Edinburg..... 18-19
Leaksville..... 20-21
Waynesville..... 22-23
State Line..... 24-25

The first district conference will convene at Enterprise July 7, at 9 o'clock a. m. A large attendance is expected. Let all the reports and benevolent collections be in good shape.

J. M. SUMMERS, P. E.

Tennessee River District.

Third Round.

Adamsville.....May 14-16
Lindie..... 17-19
Palm..... 20-22
Dikson..... 23-25
Cimble land..... 26-28
Hanksville..... 29-31
City Niss..... 32-34
Petersburg..... 35-37
Columbia..... 38-40
Lawrenceburg..... 41-43
Spring Hill..... 44-46
Beck Grove..... 47-49
Franklin..... 50-52
Brentwood..... 53-55
Lawrenceburg..... 56-58

J. B. BRADFORD, P. E.

Huntsville District, Central Alabama Conference.

Second Round.

Decatur.....May 28-29
Courtland..... June 4-5
Huntsville..... 11-12
Abbeville..... 13-14
Scottsboro..... 15-16
Stevenson..... 17-18
Guntersville..... 19-20
Huntsville (Chapel)..... 21-22
Cedar Grove..... 23-24
Triana..... 25-26
Somerfield..... 27-28
Warrenton..... 29-30
Ourenco..... 31-32
Hollywood..... 33-34
Huntsville..... Sept. 4

WESLEY FORTYMAN, P. E.

WE gladly publish the following letter which explains itself:

Mr. Editor:—Permit me to say a word in commendation of your

race. I was a member of the Presbytery which met at Pickens to

dedicate our new church there.

While there I was invited to preach

by your pastor. I went up in time

to give a talk to the Sunday school.

As I was just from school I tried to

make it as rich as possible, but to

my surprise a young colored man

by the name of Burnsides was called

to respond to me in welcome. I

must confess that if I had known

such a reply would have been made

to me I would not have attempted

to say anything. The most I could

say of his great speech could not

Scrofula is, in the main, a

disease of early life. Home

knowledge is all astray about

it. You cannot tell whether

your child has it or not; your

doctor will know.

We do not prescribe. We

are chemists. We make the

remedy, Scott's Emulsion of

cod-liver oil. Your doctor

must tell you when to use it.

A book on CAREFUL LIVING

tells what scrofula is. Shall

we send it? Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do.

S. E. H. MORANT, P. E.

PRESTON'S CURES
HEDAKE
ANY HEADACHE
"While You Wait," BUT CURES NOTHING ELSE.

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Editorial Notes.

Merciful God, how shall we raise
Our hearts so pay Thee all our praise?
Our hearts shall beat for Thee alone;
Our lives shall make Thy goodness known;
Our souls and bodies shall be Thine,
A living sacrifice divine.
—CHARLES WESLEY.

LET us go in for a revival in every charge, and every home.

COLORED men have too much at stake to be fighting among themselves.

TRUST in the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed.

How can white men expect colored men to obey the laws when they take it in their hands by barbarously punishing those suspected of the crime.

BISHOP Merrill's little book on "The Organic Union of American Methodism" is "making the wool fly" in certain quarters. It is reviewed and criticised in nearly all the Advocates of the Southern Church. Get a copy. Price, only 45 cents. It may be ordered from this office.

WHAT excuse has a man to ask Congress not to pass the Pure Food Law, that would not justify him in asking for a repeal of the law against counterfeiting. If it is wrong to counterfeit money is it not a greater wrong to counterfeit and misbrand food and drugs? One article only affects the pocket, and the other affects the pocket, the health, and above all the morals of the nation.

THE following witty story is told of the late General C. B. Fisk: A very seedy individual, with his trousers worn thin behind and before, appeared one day in his office and laid claim to his charity on the ground that they were both Methodists. "O, yes," said the general, after looking at him for a moment, "I see you are a Methodist. You have the marks. You wore out your trousers at the knees praying, and you wore them out behind backsliding."

ECHOES from the pleasant songs of Easter Sunday, 1892, are still being wafted to our sanctuaries; whence they will now fall gently into the waste basket! In this busy world of ours, we must take up the ever present matters that press for utterance. Proceedings of that day, had in our churches, are now too long past to be of interest; therefore, unless of an extraordinary character, giving them unusual importance, they will not be published. In '93 the SOUTHWESTERN will be glad to receive them if sent in immediately after it occurs.

"Memories of New England."

In an article of intense interest, in a recent issue of *Zion's Herald*, Bishop Mallaliu gives the following account of his birth and early life:

"Within the limits of the Boston District is the ancient town of Sutton, a rural, farming town, with here and there small manufacturing interests. My birthplace was within the limits of the town of Sutton, at a place called Pleasant Valley.

When I was a little more than a year old my parents moved to Millbury, an adjoining town to Sutton, where they spent the last forty or more years of their lives, and where they died and are buried. My father died in his eighty-eighth year, and my mother in her eighty-second.

In early life I attended the Congregational Church and Sunday school, but in my twelfth year was converted and joined the Methodist Episcopal Church when, so far as I know, I had not a relative in all the world that was connected with that church. It is worth recording that after an experience of more than fifty years, and a fair degree of acquaintance with the polity and doctrines of other denominations, I feel profoundly satisfied with the choice I made in my early youth, and thankful to God for His gracious leadings. Thus it will be seen that I was born, converted, baptized and received into the Methodist Episcopal Church within the present bounds of Boston District.

He was received in the conference at a session held on that district within six miles of his home, and his first appointment was in sight of his home. He spent nearly all the years of his ministry in that district, and when elected a bishop was serving his third year as Presiding Elder of the Boston District. Referring to some of the great men with whom he came in contact or was associated in the New England Conference, he writes thus of the late Bishop Haven:

Gilbert Haven is a name that will always be dear to every true New England Methodist. He was utterly and completely loyal to his own church, and to those he counted as his friends. He was brave and open-hearted to all foes. He never fought under cover. He went into every fight with his visor up and his motto flying in the breeze. He was a great heart, a glorious soul. In a hundred years his name and fame will be dearer to New England Methodists than they are even at present. I saw him first while I was a student at Wilbraham in the spring of 1853. He was then in the full flush of early manhood, the picture of rosy and healthy physical vigor. The students liked him, because, without precisely knowing why, they could not help it. Perhaps it was "because he first loved us." He had a heart to love young people and appreciate them at their full value, and they were ready to return his love. We all greatly enjoyed his sermons, especially when he wrote and read them, for he had not then acquired the habit of preaching extemporaneously which he afterwards so completely mastered. Leaving Wilbraham for Middletown only two months after Gilbert Haven had commenced his pastorate at W., the very slight acquaintance then formed was not renewed till years after, when we were stationed in neighboring churches. But as the years rolled on, and especially after he became editor of *Zion's Herald*, the bonds of friendship were gradually woven that neither time nor death can sever. He had a pleasant way of calling out young writers, and by way of suggestion would set them

at work on themes that interested them, and so he secured their best work. What endless reminiscences come thronging to the mind, of camp-meetings, and conventions, and conferences, and midnight seances! It would take long chapters to record them. Perhaps they will never be written down, but they will always be held as most precious treasures. It never could be truthfully said of Gilbert Haven that he was ambitious in any improper sense; he was never selfish, never self-seeking, never a schemer for his own personal aggrandizement. He had a settled, indomitable purpose to do his best in every position in which he was placed. He would neither crawl, nor cringe, nor fawn, to obtain praise and good will, nor would he to obtain a crown or a mitre. He held himself ready, by all previous faithfulness and devotion to duty, for whatever advancement or promotion might come to him. Two years and a half before his election to the episcopacy, in a conversation held with him, he said: "The place is worthy of any man's highest aspirations," and he gave his friends permission to seek his election. But if ever a man was elected to the highest office in our church without the slightest taint of worldly arts and contrivances, it was Gilbert Haven when he was elected bishop. The very night before he was elected we walked together along the quiet streets of Brooklyn to far past midnight, talking over the past, present and future. At one point he stopped suddenly, and with a far-off look gazed into the starlit skies and exclaimed: "I don't want this thing; I don't care to be elected bishop of the Methodist Church!" And then his blue eyes filled with great tears that trembled on the lids, and still his gaze was toward the far-away stars, as he said: "I want to see my wife; and if I could see her for one single hour by walking round this world, I would leave this place on the next train for Boston, and I would take my children, my boy by one hand and my girl by the other, and we would walk together round this world. I don't care to be bishop. I want to see my wife!" Magnificent, transparent, heroic soul! His memory is fragrant with kindly words and christian deeds.

Surely the members of the New England Conference of the present day have bright and illustrious examples which ought to stimulate and inspire every young man to do his very best, that he may prove worthy of his royal fellowship. A eulogy, that most accomplished of young Athenians, declared on one occasion that the victories of Miltiades would not permit him to sleep. Would that the toils, sacrifices, and achievements of the crowned and the about-to-be-crowned members of the New England Conference might so lift out of all common ambitions the standard bearers of to-day, that each one of them shall more than parallel all that is best and grandest and most Christlike in those who have preceded them!

New Orleans, La.

For the SOUTHWESTERN.

To The Work!

H. N. BROWN.

To the members of the Central Alabama Conference and the membership of the M. E. Church in the State:

To our shame, I write in the defense of a great cause. In looking over the seventy-third annual report of the Missionary Society of our great church, I find in 1882 we gave for the cause of missions \$75, an average of one cent per member; in 1883, \$75 with the same average; in 1884, \$97, and average of two cents per member; in 1885,

\$97 with same average; in 1886, \$110 with same average; in 1887, \$291 with an average of four cents per member; in 1888, \$223, an average of three cents per member; in 1889, \$425, an average of five cents per member; in 1890, \$424 with the same average; in 1891, \$327, an average of three cents per member. In ten years we have given only \$2,144, an average of two cents per member for ten years. We received from the Missionary Society in one year (1890) \$3,345, \$1,201 more than we gave the society in ten years. Our conference should have fallen at no time below \$500 a year for the society.

Now, brethren, go to work and let us raise this year for missions alone \$1,000. If the preachers will lead out, the people will follow. Let every preacher see to it that every committee in his charge work and have them report at each Quarterly Conference the amount raised. See that the Sunday-school superintendents sleep not, and that the children all fall in line for the salvation of the world. Money, money! Brother Presiding Elders, push things and let this be a year to us of great victory. We cannot afford to be behind and stay behind.

Eight thousand converts and one thousand dollars for missions is a little for God and us to do.

For the SOUTHWESTERN.

Weak and Lame Persons.

REV. STEPHEN PRIESTLEY.

Weakness arises from the want of relieving proper and sufficient nourishment of food, whether mental or physical. From a long experience among men, we shall treat principally upon weak and lame persons who claim to be called to do the work of a preacher.

This class of men is in the majority among our colored people in many localities. They sow erroneous ideas among the people. They are the eels that slip through the nets and hands of the fisherman's grasp. Whenever such persons are questioned or tested, they seek for complaints against class leaders; they find fault with the pastor's administration, and generally seek to defeat the success of the financial growth of the church. They sometimes seek for a letter of removal that may be obtained and kept in their possession until they can join a large congregation. The pastor can never keep up with this class of church members, whether private member, exhorter, local preacher, deacon or elder. The last two are the most troublesome with some few exceptions. They know more than pastors, and especially younger men; they say to the simple and weak members that they know more or as much as the Presiding Elders. When the truth is known, they cannot defend the doctrine they talk about. Their weakness to conduct business with official boards; their weakness to act as the discipline directs in lifting the benevolent collections; their weakness in representing the periodicals of our Church; their weakness in lifting the Ministerial claim are everywhere manifest. Their weakness is the cause of their failure to get their own salaries. A weak pastor will make a strong church weak, and a strong pastor will make a weak one strong. The principal studies of these persons are very sublime, such as "the silver waters dropping from the garments" and in naming the streets in heaven and "a check on Salvation's Bank," owning "corner lots in heaven, etc." Hence, it is difficult to get such weak men to secure checks or to purchase property on earth for church purposes.

The books mainly used by these men are the words used by Sam

Jones, Sam Small, Talmage and Mr. Moody. They, by chance, have been to some academy, college or university, and claim to know as much as a D.D. They may be compared to a cracked glass—good if not touched—but not fit for general use. These weak men sometimes become strong by relieving the proper mental and spiritual food if they will do as directed by pastors, presiding elders and the bishops.

Last, but not the least. As to the appointment of these weak and lame persons? No! Not a church wants him; he does not know it. Not a presiding elder wants him, and he cannot be suited at no place on the work, because of his weakness in judgment, in managing, in tattling on other minister's work, etc.

The Rindge Donation to the Sunday-school Union.

BY JESSE L. HURLBUT, D.D.

In September, 1891, the treasurer of the Sunday-school Union of the Methodist Episcopal Church received a check to the amount of twenty-five thousand dollars from Mr. Frederick H. Rindge, of Los Angeles, California. This noble gift was made to the Sunday-school Union for the purpose of aiding in the establishment of Sunday-schools in the United States, where ever in the judgment of the Union there is a reasonable probability that such Sunday-schools will become permanent and self-supporting institutions, through which children and young people will be brought to Christ.

In accordance with the desire of the donor, the Sunday-school Union has made the following regulations concerning this gift. 1. It is not to be kept as a fund of which the interest only might be used, but is to be expended as the need arises and opportunities for a appropriation are found. 2. It is not to be employed in the payment of salaries, nor in the foreign work, but in gifts to Sunday-schools within the bounds of the United States. 3. It is not to be appropriated for the benefit of schools already established, but to be employed in the establishment of new Sunday-schools, where such schools are needed and are likely to be permanent.

There are many places, both in cities and in the new settlements, where a generous gift will establish a Sunday-school that will become a church, and in due time return the gift many times multiplied. If presiding elders and pastors know of such places they are invited to communicate with the Secretary of the Sunday-school Union, Rev. Jesse L. Hurlbut, 150 Fifth Avenue, New York, giving all information.

The Sunday-school Union makes no grants in money, but gives the printed requisites for the school, periodicals for teachers, lesson-quarterlies and children's papers for the scholars, a library, and the blank books for the secretary's work. With these in hand the school can be carried on at a very small expense to its members.

In the administration of the Rindge fund all grants will be made from the central office by the Executive Committee; but the supplies will be sent from the depository or book concern nearest the Sunday-school which is to receive the grant.

The thanks of the entire church are due to Mr. Rindge for his timely and generous gift. Twenty-five thousand dollars now, while the new west and the new south are budding with the promise of the coming millions, can accomplish more than ten times that sum will be able to do in the future. This is the hour of opportunity in our land, and we rejoice that some means have been provided to meet it.

EASTER GLEANINGS.

S. D. Troupe, Abbeville, Miss.

Grand success on the Abbeville circuit. The churches were nicely decorated at each point, with mot-toes, flowers and cedars. The oldest people said they had never witnessed such a time. I am in the midst of a grand people. Collection, \$13.50.

L. C. McClendon, Hernando, Miss.

Easter was observed. The church was nicely decorated. Sermon by the pastor. Mrs. M. A. Bell, of the Baptist Church, at the organ. Addresses by M. Strong, M. Robinson, Profs. P. M. Martin, Geo. W. Baker and H. Bell. Essays by Misses Sylvia McDaniel, Lucinda Bryant and Mrs. L. R. McClendon. Collection \$2.17.

L. J. Hogan, Dodge, Texas.

Easter was observed on this circuit with much joy. The school decorated the church. We have a great many willing workers, among whom is Treaver Roark, 8 years old, who took a card and returned it filled for missions. Total collection for missions, \$22; for Freedmen's Aid and Southern Education Society, \$3.

It is about time that our Government adopt a humane and christian policy towards the Indians. The latest scheme is to dispossess the Ute Indians of Southern Colorado of their present lands and remove them to Utah. The Indian Rights Association, of Philadelphia, Pa., which has been pleading the cause of the Indians for so many years with such faithfulness and devotion, express their disapproval for the reasons that:

1. Such removal is contrary to the professed policy of the Government, evidently wise and just, which seeks the settlement of all Indians on lands which they now occupy when such lands are fitted to render them self-supporting.

2. This general policy should not be violated in the case of the Southern Utes. Their present lands are arable, and it is for this reason that the whites want to get them, and are quite capable of furnishing subsistence to the Indians after they have been settled upon them under the land in severalty bill. There is no reason why they should not be so settled, and why the work of educating and civilizing them, to which the Government is solemnly pledged, should not be begun at once and continued until accomplished.

3. The new reservation in Utah consists largely of wild mountainous lands, admirably suited as a home and fortress for outlaws, such as it would tempt these Indians to become, and from which they could not be dislodged by troops excepting at great expense of life and money, but ill suited for settling and civilizing Indians.

If this removal is determined upon, it will be a virtual acknowledgment that the government will violate its own policy when ever self-fish interests, which are alike hostile to the best welfare of the Indians and of the majority of their white neighbors, demand that it shall so do. If, on the other hand, the proposed removal is successfully resisted, it will be a declaration that the government intends to be true to its own policy. Those who urge the removal will quietly acquiesce in this decision, the delayed education of those Indians will be begun, their settlement in severalty, like that of other Indians who have been so treated, will be effected, and lands which the Indians do not need will be open for legitimate white settlement.

Believing that the latter alternative is the wise and sensible one, ask your co-operation in pressing its adoption upon Congress."

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Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

A Damaging Mistake.

It was reported by a number of the official papers that the Missionary Committee, at its Meeting last November appropriated \$200, to pay back salary, and \$1,000, to pay the salary of the Principal of the Monrovia Seminary.

The small appropriations made for building and repairing houses, and re-opening the school work of our Missionary Society in Liberia, so long neglected, and so imperiously needed, are not in any sense a salary for anybody.

The annual appropriation of \$2,500, to the Liberia (now At.) Conference, to be divided between the colored members of the conference, and the widows of their dead, is a small subsidy, but not a salary.

"The laborer is worthy of his hire." All these preachers have as good a right to a salary as the preachers of any other conference, and all my missionaries have the same right.

The old Liberia preachers don't receive a salary, because they can't get it. The Missionary Board, and the Liberia people, also, decline, respectfully to pay them a full equivalent for their labors.

My missionaries on the self-supporting line, refuse, for the sake of a rapid extension of the gospel among the heathen, to receive a salary. I have not a missionary in Africa who receives a salary, and have not had one. We have had a few who came down from the zone of the "New Commandment," and sought residence near to "the Mount that might be touched," but finding no home in that region in Africa, soon left us, and returned to the home of their fathers.

The appropriations, therefore, of \$200, to pay back salary, and of \$1,000, for salary of the Principal of Monrovia Seminary, have no claimants in my work; and the widespread public announcement of said appropriations is very damaging to my Africa work, both there and here.

The patrons of my Africa Missions in England, America, and all Christian countries, are thus indirectly informed that I have abandoned my self-sacrificing no salary missionary plan in exchange for the old salary system, which, though utterly untrue, tends to weaken their confidence in my self-supporting work, and their cooperation in extending it.

The effect here may be illustrated by a fact. Our first missionary at Niffo, on Kru Coast, after many months of hard work, having gathered a school of about 20 pupils, and a regular congregation of about 40 men and women, made a short visit to Sinoe. During his absence a man came to Niffo and informed the people that their missionary was receiving a big salary from America, and also "big money," to be paid over to the king and chiefs, and that he had put all this money into his own pockets, without letting them know about it.

When our missionary returned to resume his work, not a scholar responded to his call. On Sabbath, at preaching hour, not a soul was present except two broken down olden women.

He inquired, but days elapsed before he could find a key to unlock his problem; on taking the case to the king and chiefs, they told him of his "rascally deception and meanness," in not giving them their money.

He declared emphatically that they had been wrongly informed, and that he had not received, and never expected to receive a salary from America.

They vociferated in response, "You are a liar. You get big money, and hide away our big money from America, and won't give it to us."

His way was so blocked, that at the next Conference he begged to be sent away to Cavala river.

Anywhere within forty miles of where an old mission, under the plan of a salary paid to the missionary, and large gifts given to kings and chiefs, was located, we have great trouble of this sort, and to this day our missionaries are often charged the same, as the Niffo brother, and receive for their denial the angry shout, "You tell lie."

It may, therefore, be easily seen how the devil points his arrows with the damaging announcements aforesaid, to be shot at our dear, loving, self-sacrificing missionaries in Africa; not only by the heathen, but by Liberian Christians, as well. We are now trying to persuade parents and guardians in Monrovia to pay the small tuition of fifty cents per month for the schooling of their children in our Monrovia Seminary.

We are confronted with the statement, "Why, a thousand dollars has been given by the Missionary Board in New York to pay the teacher."

We contradict, and try to explain, but they get their information direct through official sources, and whom will they believe?

It may be asked, "Has not the Missionary Board a right to appropriate a salary for the teacher of their own Seminary?"

It is lawful, certainly, but is it expedient, in the Pauline sense of that word?

It is fair to presume from circumstantial evidence that the "Professor" for whom she Board designed the thousand dollar salary is Rev. W. D. Nichols, who voluntarily came out to work under my no salary system of creating self-support from indigenous sources. And who has been hard at work as Principal of our Cape Palmas Seminary for a year. He is making a success, and remains there in preference to an appointment to Monrovia Seminary.

If the Board is anxious to appropriate salaries for Africa, why not give them to the old Liberian Preachers, who have, in great poverty, borne the burden of this work for so many years? They claim their right to a salary from the Board, and I make no objection to their receiving it, but why tempt my Pauline tent builders with the offer of "big money," and provoke a war of jealousy from the old liners?

The fact is, the complications of our work in Africa, and the daily change of conditions at the front, are such, that no committee residing in America can wisely administer here, any more than a New York merchant can reside in West Africa and carry on his business in New York.

We have not changed the plan of our self-supporting missions in Africa. We are more than ever convinced of its great utility, as demonstrated by the ever increasing success of its workings.

WM. TAYLOR.

Monrovia, Liberia, W. Africa, March 8th, 1892.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. WEST & THAYER, Wholesale Druggists, Toledo, O. WALKING, KINMAN & MAKIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

TEACHERS and those needing teachers may accommodate themselves by writing to Dr. Albert, the editor of this paper, as he is constantly in possession of applications from the one or the other. Always enclose stamp for an answer.

HAVE you bought the House of Bondage. Price, 75 cents.

Lost Friends.

We make no charge for publishing these letters from our readers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my people. My stepfather was named George, and mother's name was Chania. I am the oldest of ten children, and am named Caroline. The others were named Ann, Mary, Lucinda, George Washington, Right Wesley, Martha, Louisa, Samuel Houston, Prince Albert, in order of age, and were all my mother had when separated. Our first owner was Jephtha Wooten, who carried us all from Mississippi to Texas, where he died. We were stolen from Texas by Green Wooten, a nephew of Jephtha, who brought us back to Mississippi, on Pearl River, where he sold us to a lawyer named Bakers Baken, who seems not to have paid for us. My stepfather and oldest brother were stolen and carried off by him to Natchez, Miss., and there sold. The remainder of us were taken from him and put, for safe keeping, in the Holmesville, Pike county, Miss., jail, after which we were put in the hands of another lawyer, John Lambkins, who sold us all. My mother and three children were sold to Bill Files, in Pike county, Miss.; my sister Ann to one Coleman, in same county; she was foolish and dumb. My sister Mary to a man named Amaeker, who lived in the vicinity of Gainesville, Miss. Lucinda was sold into Louisiana. Right Wesley was sold at the same time, but to whom or where to, I do not know. Martha was also sold to somewhere in the settlement near my mother, but I don't know to whom. I was sold to Bill Flowers, being quite a young woman. I am now 60 years of age and have one son, Orange Henry Flowers, preacher in the Mississippi Conference, located at Pearlington, Hancock county, Miss., on the Bay St. Louis charge. Any information will be acceptable and thankfully received. Write to Caroline Flowers, in care of Rev. O. H. Flowers, Pearlington, Hancock county, Miss.

Mr. Editor: Will you please do me the kindness to inquire through your paper if there are now residing anywhere in the State of Louisiana any of the comrades of Company D, 76 U. S. Colored Infantry, who were enlisted in Mobile, Ala., and served under Capt. Foster, and who were discharged at New Orleans, La., about February or March, 1868. If you can find any, please send name and postoffice address to the undersigned. Said information will be thankfully received and highly appreciated by Benjamin Barnett, late private Company D, 76 U. S. Colored Infantry, care J. B. Edwards, Esq., Sumter, S. C.

Mr. Editor: I desire to find my mother and two brothers, who were carried off from me about 50 years ago. They were carried off by a Mr. Langston, from Glunaway county, Va. We belonged to the widow Patty Jones. My mother's name was Elina, and my brothers were Patrick Nelson and George Washington. My mother's husband was named Jack Jones, a Baptist preacher. My name at that time was Henry Fisher. Address any information to Henry Bell, Brinkley, Ark.

Mr. Editor: I desire to inquire for my mother, Jane Coleman, and my sisters. The youngest was Elizabeth Coleman. Isabella was the oldest. The others were Ann and Naney. My grandmother was Frankie Wells. She died before I came out from Richmond, Va. Mother belonged to William Golden. He hired out his servants all the time. My two uncles were named Phil Miller and Thornton Perfer, all of Richmond, Va. Address Wm. Golden, care Rev. W. H. Gatewood, Box 25, Ackerman, Miss.

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Letters from the Laity.

Mary Williams, Winsted, La.

The Temperance Society of Winsted and Baldwin is doing a grand work in the cause of Christ and humanity. Through the kindness and help of Miss Kearney and Mrs. Capt. Pharr, of Morgan City, we have organized the W. C. T. U. here. Our Christian Endeavor Society is doing a good work in bringing sinners to God. Miss I. A. Godman is doing a good work for our people. Her whole life is being spent here for the education of our people.

M. C. Harrison, Natchitoches, La.

Our pastor, Rev. D. Shelby, came to us Jan. 19 and was gladly received. Rev. S. Duncan was with us March 30. We had a grand time. We are preparing to build a new church, \$225 has been subscribed for the purpose. We have raised this quarter \$93.65. We ask our friends, from the Bishop down to the laymen, to please help us build a church here in the oldest town in Louisiana.

Mamie E. Johnson, Napoleonville, La.

Sunday, April 10, was the grandest day known here for many a year. Rev. D. G. Butler, although this is his fifth year, is doing a grand work. The people all love him. Collection on the Sunday of the rally, \$125.85, for purchasing another lot upon which to move the church and parsonage. The public school here, under the leadership of Miss R. L. Holmes and the writer, is moving along nicely. There are 193 scholars in regular attendance. Pray for the success of our dear pastor, Rev. D. G. Butler, and the faithful workers of Napoleonville.

Joseph Davis, Carrollton, Ga.

I wish to correct a mistake made in the Minutes of the Savannah Conference. Reports in the Minutes show that Carrollton raised for all claims, \$200. It should have been \$380.

Hypertrophy of the stomach, salt rheum, and blood disorders are cured by Ayer's Sarsaparilla.

General News Items.

Gen. Benj. Butler's Book recently published is an important contribution to the history of the war of rebellion. In its pages he pays a warm but just tribute to the efficiency of the Afro-American as a soldier.

Mr. George W. Cable says "the Negro of the south to-day is carrying a heavier burden of expenditures for public education with less proportionate assistance from the landowners and tax-payers than any other class of poor men in the world."

The Capitol Savings Bank of Washington D. C. has elected Dr. C. V. Parvis as president, no better selection could have been made. Since his acceptance such distinguished men as Hon. John R. Lynch, Mr. W. H. H. Wornley and others have become depositors.

Why don't our people venture in the banking business in every city in the south?

A petition signed by many prominent colored citizens and some white republicans has been

presented to Judge Riddick, of the second judicial district of Arkansas, asking for the appointment of a colored American jury commissioner.

General Church News.

The Y. M. C. A. of this city are about to build a hall cost \$50,000.

The Rev. Isaacs Olourelle, a Negro clergyman, will probably be the successor of the late Samuel Adjai Crowther, D. D., as bishop of Niger territory.

The recent death of Dr. Crowther, the Negro bishop of the Niger country, recalls the wonderful story of his life. When a lad of nine years he was carried off as a slave and was once sold for a horse, and at another time for a little tobacco and rum. With others he was rescued by a British man-of-war and landed at Sierra Leone in 1822. While connected with the school of an Episcopal Mission he was baptized and his native name of Adjai was changed to Crowther. After years of active ministerial work, in which he developed remarkable gifts, he was consecrated bishop in 1864. Among other romantic incidents in the life of this noble African prelate, was the discovery of his parents, from whom he was kidnapped in boyhood.—Illustrated Christian Weekly.

\$75.00 to \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 27th and Main St., Richmond, Va. xm36

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[Floral Praise No. 10.]

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The Southwestern.

A. E. P. ALBERT, D. D., - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

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THURSDAY, MAY 12, 1892.

THE BEST

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ORDER NOW!

CHILDREN'S Day is June 12th. Programs on hand and ready for mailing at this office.

"You can fool all the people some of the time, and some of the people all the time, but you can not fool all the people all the time."—President Lincoln.

SECRETARY Noble has finally taken the bull by the horns in the Indian Territory, and decides that beer cannot be sold there.—Boston Herald.

THE London Christian takes a position of the correctness of which there can be no doubt: "Careful observation has shown that the number of cases of drunkenness in any town or village is, with few exceptions, in proportion to the number of public houses. No interpretation of the public need can justify the existence of these places, for the diminution of which a determined crusade ought to be waged by the temperance and the common weal."

PROF. C. C. Painter, Washington agent of the Association, has notified the Indian Rights Association that the House Committee on Indian Affairs has voted to report the Ute bill favorably. There were ten present at the meeting, six of whom voted in favor, and four against. Mr. Allen, of Mississippi, gave notice of his intention to make a minority report. He feels confident that if all the members who were opposed to the removal had been present, they would have voted against it. The probabilities are now that they will have to make a fight in the House at large, and a strong minority report will give very great advantage. Members of the Indian Committee of the House who voted against the Ute removal bill, were: Hopkins, Allen, Lynch and Brawley. The members of the Indian Committee of the House who voted for the Ute removal bill, were: Peel, Rockwell, English, Clover, Kou and Pickler.

General Conference.

The General Conference of the Methodist Episcopal Church, now in session in the city of Omaha, Neb., is the most important ecclesiastical body, having legislative, judiciary and executive powers, that has ever assembled upon the American continent. It is composed of Bishops and 506 representatives, lay and clerical, from all parts of the habitable globe. Europe, Asia, Africa, North and South America, and the isles of the sea, are all therein represented, not by proxies, but by actual representatives. The assembly is typical of the general assembly, the church of the First Born in heaven, where, in all nations, tongues and kindreds, are gathered together in one body in Christ Jesus. They are there as brethren, and as equals, enjoying all the rights, privileges and immunities vouchsafed to them as representatives of the greatest Protestant church on God's footstool. They are there as the representatives of the only church in the world that knows no North, no South, no East, no West, no clime, no race, no color; but that proclaims "the world is my parish," in spirit and in truth. Toward this assembly the gaze of the whole world is now directed. And well may it be, for upon its deliberations and decisions hang the most tremendous proportions the destiny of this nation, the great heathen world beyond, and that of unborn millions.

May God give it the greatest wisdom, and the most constant guidance. Questions of the most far reaching and tremendous importance will claim its attention; questions that affect every interest in life and in death. How inadequate is the most cultured mind, the ripest scholarship and the largest wisdom to grapple with and rightly solve them all! Let the whole church fervently pray, upon bended knees, to Almighty God to bless and guide the conference in its work.

Nearly all the members of the conference reached Omaha in time to participate in the conference services which had been provided for on Sunday, May 1. All the city and neighboring pulpits were supplied by some one of the bishops or ministers of the conference. During the afternoon a great missionary meeting, such as has never been held before west of the Mississippi River, was held in the great Exposition Hall. Thousands of happy hearts were thrilled by the inspiring missionary addresses of representatives of the Missionary, Woman's Foreign, and the Woman's Home Missionary Societies. Bishop Bowman presided. The addresses were delivered by Dr. C. C. McCabe, Mrs. Bishop Newman, Mrs. Dr. Shanks, Miss Franc Baker, and Mrs. Dr. Merrill.

Monday morning, May 2, the twenty-first delegated General Conference of the Methodist Episcopal Church convened at Boyd Opera House. Bishop Bowman presided. All the bishops were present, with the exception of Bishop Taylor and a few of the delegates. Bishop Newman read the 121st and 122nd Psalms from John Wesley's Bible, presented to our church by the Hon. Samuel D. Waddy, of London. Dr. Pearne read hymn 811:

"High on His everlasting throne," etc.
Chaplain C. C. McCabe led the singing. Bishop Foss led in a fervent prayer. Bishop Merrill read the first Epistle to the Ephesians. Dr. Parker read the 77th hymn:

"I love thy kingdom, Lord,
The house of thine abode."

Dr. John Lanahan led in prayer. After the roll call, Dr. David S. Monroe, secretary of the last General Conference, was elected secretary. The rules of the last General Conference were adopted for the government of the present session. Bishop Bowman introduced the Rev. Dr. F. B. Moulton, the representative of the British Wesleyan Church. Hon. John Field, of Philadelphia, presented a request in behalf of a large number of laymen, asking that the laymen be

permitted to occupy seats to themselves. After considerable discussion, in which Drs. Neely, Qneal, Col. Shinkle, L. H. Root, Esq., and others opposed the request; and Hon. John Field, Gov. Evans, Drs. J. W. Hamilton, Buckley, Lanahan and others favored the request, which was finally granted. Among the assistant secretaries of the conference elected, our readers will rejoice to read the name of Dr. I. B. Scott of the Texas Conference.

During the third day's session, the Episcopal Address, a document that from its importance, exhaustive comprehension and ability, easily takes its place at the head of any paper of its character ever read to an ecclesiastical assembly, was read by Bishop Foster. It is certainly the greatest paper of its kind ever read to a religious or any other kind of a body. We hope to give various portions of it to our readers, until they get to read every material fact treated therein. During the afternoon, the several standing committees were appointed and organized. Our readers will be gratified to learn that Dr. C. N. Grandison of the North Carolina Conference, was elected secretary of the Committee on the Episcopacy, of which Dr. Buckley was elected chairman; and Dr. L. M. Hagood of the Lexington Conference, secretary of the Committee on Freedmen's Aid, of which Dr. Swindell was elected chairman. Wednesday night, May 4, the Freedmen's Aid and Southern Educational Society anniversary was held. Bishop Walden presided. Able and inspiring addresses were delivered by Drs. Hartzell, Spence, E. W. S. Hammond, M. C. B. Mason and C. N. Grandison.

The preliminaries were all arranged by the close of the second day's session, and the work of the session is now progressing grandly.

Omaha, Neb., May 5.

Bishop Mallalien's Hymn of Faith and Hope.

Bishop Mallalien's hymn of faith and hope: the new "America," which exactly expresses our "faith and hope," and which every patriotic American can sing without protest or mental reservation, has already won a place in the popular appreciation of everybody that has read or sung it, is commended everywhere. The Rev. P. A. Cool, D. D., president of Wiley University, Marshall, Tex., commends it in the following words:

"I have read it again and again and it grows better each time. Tested by all the standards I know of I regard it superior to the old hymn, 'My Country 'Tis of Thee,' by Smith. It will find a place among the most popular and inspiring hymns of the church militant. Especially is it appropriate in the Southland, and in the name of this outraged company of colored people, mobbed, lynched, battered down without regard to justice or law, I want to thank Bishop Mallalien a thousand times for that hymn."

A TEXAS correspondent writes: "Only three days ago, a young colored man, a student in the Baptist College, at Marshall, Tex., was riding in a buggy. By some means a wheel collided with a buggy in which was the county attorney of the city. The next day the county attorney met the young man on the street took a shovel or rake handle from the front of a hardware store and struck the boy on the head, felling him to the ground. The boy is reported dying or dead from the effects of the stroke. The daily papers justified the county attorney for striking the boy because he did not apologize. The boy is said to be a very quiet, inoffensive young man."

Great God once more arise
Subdue our enemies.
While lawless outrage flies
Far from this land."

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the programs early at this office.

General Conference Notes.

Among the great meetings being held in connection with the conference at Omaha, Neb., was the magnificent reception tendered the conference by the municipal authorities. The Exposition Hall, in which it was held, was packed by an elegant audience of about 5,000 or more. Bishop Newman, resident bishop, presided. Able and eloquent addresses of welcome were delivered by his Honor, Geo. P. Bemis, mayor; Hon. E. P. Davis, president City Council, Judge Jacob Fawcett, Mr. H. D. Estabrook and his Excellency, Gov. Boyd, of Nebraska. Bishop Bowman responded in behalf of the conference, after which a royal feast and entertainment was spread to the honored guests.

On Wednesday night, May 4, the Freedmen's Aid Anniversary was observed. It was a great and glorious meeting.

Thursday, night, May 5, a temperance mass meeting was held, when Drs. Leonard and Kynett thrilled the hearts of all with their great speeches in behalf of temperance and prohibition.

Dr. S. A. Keen, the great revivalist, holds daily pentecostal services to the great joy of all that attends them.

Among the visitors from our section, are: Revs. J. F. Marshall, T. G. Montgomery, W. R. Butler, J. W. Hudson, Mrs. J. F. Patty, Mrs. Mary Grant, of Louisiana; Prof. E. C. Cole, of Mississippi; and several others.

Our colored conferences are to be congratulated upon the class of delegates that they have selected to represent them. Among the fifty-three of them are many of the ablest men of the race. Among them are about a dozen or more doctors of divinity, having A. M. and B. D. preceding such degree; five regularly graduated doctors of medicine, three or four lawyers, several successful merchants and business men, a college president and a dozen or more professors in our schools and colleges. They represent character and scholarship, refinement and culture; and are an honor to their race and the great church they so ably represent. In addition to these, there are four white brethren representing colored conferences, viz: Drs. J. C. Hartzell, of Louisiana; J. C. Eekles, of Upper Mississippi; L. M. Duntun, of South Carolina; and W. P. Thirkield, of the Savannah.

Political Review.

The conventions held since our last issue are on a line with the previous ones. The Republican were wild with enthusiasm while the Democratic were given to wrangling more or less. Cleveland still leads in that party. As it now looks and has for some time, Harrison will have little or no opposition in the convention. This, however, will not be the case at the polls. "There's the rub," for while under ordinary circumstances, his re-election would appear easy, it may be that some of the heretofore most staunch and reliable voters will conclude that the time has now come when a departure should be had. We allude to the colored voters in the doubtful States. They look with horror upon the numerous and insurrectionary acts of murder, lynching and abuse of their race in the South, which it is believed the President could prevent if he choose to do so and had the "stuff" in him that a ruler of this great nation ought to have. The taunt, and may be the fact, that many or even most of the colored leaders also look with complacency upon these unlawful acts, furnishes no excuse for the President. Indeed the sufferers need all the more to be protected, for they are not clamoring for "recognition," or the emoluments of office; they only ask for the simplest and commonest rights guaranteed to them by the constitution: "life, liberty and the pursuit of happiness." Very likely a Democratic President would do no

more, and he could do no less! It would not be expected of him—"for he is not built that way"—to hinder his Southern friends in their pastime of killing "niggers," but a Republican President should have regard for his oath to uphold the constitution. Some pledge should be exacted from whoever is nominated at Minneapolis, that vigorous and effective measures shall be taken to protect peaceful and law-abiding citizens of the United States from insurrectionary mobs. We hold that more than half of these mobs, planned and organized as they have been, are just as much an attack against the United States and its government as was the attack on Fort Sumpter, and demands as much notice by the chief executive Hiram C. Powers of Mississippi, has been confirmed as Internal Revenue Collector, vice Capt. Wimberly, removed.

Personal.

—Address Rev. J. D. Arnold at Stinson, Ga.

—Rev. Nelson Burton will supply New Iberia until Rev. V. Chapman finishes his work at Gammon, when he will take charge.

—Rev. W. B. Anderson has been suspended.

—R. F. Long, of Monroe, La., writes an appreciative letter on the work and worth of Rev. E. E. Lyon, who has recently been transferred to New York City. He regrets to have him leave the State, but is consoled by the thought that what is Louisiana's loss is New York's gain.

—Rev. S. Tillman's address is Bunkie, La., box 71.

—Rev. Mack Henson, of the West Texas, and the Rev. Joshua E. Wilson, D. D., of the South Carolina Conferences, have been appointed fraternal delegates from the General Conference of the Methodist Episcopal to the General Conferences of the African M. E. and the A. M. E. Zion Churches, respectively. The former is now in session in Philadelphia, and the latter in Pittsburgh, Pa. They will convey to those two esteemed daughters of our maternal Methodism her love and benedictions. Bro. Henson, on his return, will report the result of his mission to our General Conference at Omaha, Neb., as will Dr. Wilson, who is also a member of our General Conference.

We have repeatedly called the attention of our readers to the important fact that all our boys cannot be lawyers and doctors and ministers and teachers. We are glad to notice several of our colored exchanges have taken up the question and are impressing the same fact. The Star of Zion referring to the matter, says: "We must have skilled mechanics and artisans and machinists and engineers and operatives in factories, and merchants and business men. Do we thoroughly understand this fact? If not, we had better do so at once."

We are not giving proper attention to the trades. Indeed we are being displaced and others are taking our places. It is due chiefly to the fact that we are not educating blacksmiths and carpenters and masons and contractors as we used to do. It is a great mistake to persist in this neglect. Rome, ye freemen! Bestir yourselves, least ye awake to find your occupation gone."

SPEAKING of the general rules of the Methodist Church, Dr. Daniel Steele, in Zion's Herald, has this healthy paragraph:

My faith in the future of our church is too strong to believe that any future legislation will ever abolish the wholesome rules of conduct which the experience of the Christian ages has formulated. So long as wine is a mocker, and the promiscuous dance is lustful, and the theatre is the favorite haunt of sin, and the card-table and lottery the vortex of hell, Methodists will cry aloud with a voice of disciplinary warning against these devices of Satan for the ruin of souls, and all good Christians will say, Amen!

Publishers' Department.

Pastors are requested to read this department each week.]

A. Debose, Presiding Elder of the Gainesville District, Florida Conference, says: "I am trying to get every family on my district to take the SOUTHWESTERN this year. It is a grand paper and I cannot do without it."

It is next to impossible for Americans to realize the extent and degree of the Russian famine. The Rock-English—pnts it clearly. Eighteen provinces, each as large as England, though not so densely populated, are laid waste. To make up the grain shortage would cost \$300,000,000 and to transport it would require a navy of 6,400 vessels.

This is not all. The difficulties attending inland conveyance are practically insurmountable, owing to the few railways in Russia. There are but five kilometres of railway to every one thousand square kilometres of land. Besides, the relief has to be given, for there is a money famine as well as a rye famine. There are also difficulties connected with the administration of relief. In Russia private initiation is not tolerated, and organized methods by representative societies are illegal. Only the Government can take action, and though action has been tardy on its part, it is now doing its best to cope with the famine as well as it can do under the system of venality operative amongst all grades of Russian officials.

Of the 90,207 arrests in New York city last year, according to the police reports, no less than 50,000 were attributable to the liquor traffic. Nearly 40,000 were directly credited to the traffic by the police. And the records also showed that crime of all kinds was increasing in that city faster than the population.

OUR senior Bishop, the venerable Thomas Bowman, takes no discouraging view of any portion of our work in the South. In a recent letter to one of our Advocates, he says: "For more than twenty-five years I have been visiting the Southern States, to dedicate churches, to look after our schools, and to attend our annual conferences. During all these years I have been more and more impressed with the thought that our presence among the white people of the South is providential and has been a great blessing to them. Not only have many souls been converted through our labors, but other evangelical churches have been stimulated and thus led to do more good than they would have done without our being there. Several prominent pastors of other churches in the South have said to me that our presence there 'had been a benediction to them all.'"

Bishop Newman, who upon invitation, made an appeal for money at the Baptist Missionary Conference, held recently in Omaha, prefaced his address with these words: "I believe that this is the first time in my life that I have been called upon to plead for deep water missions. I have had some experience in evoking fire among Methodists but this is my first trial at getting up steam among Baptists."

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

All who attend the General Conference at Omaha in May, should make due arrangements to take a side trip over the original overland route, the Union Pacific. Fast time, unequalled service, Pullman sleepers and diners from Chicago, Omaha or Kansas City, and the grandest scenery on this continent.

E. L. Lomax, General Passenger and Ticket Agent, Omaha, Nebraska.

SAVE your money and buy a home, and educate your children.

DAILY BREAD.

Don't expect too much from people who don't know for certain whether they have been converted.

Don't expect too much from the man who joins church because he thinks it is a good thing to do to make money.

Don't expect too much from the church member who is always throwing stones at his preacher.

Don't expect too much from the man who is always talking about the great things he would do if he had somebody else's opportunities.

Don't expect too much from folks who are always ready to fight for their politics, but who are not willing to suffer the slightest persecution for their religion.

Don't expect much from the man whose wife is afraid to ask him for a little money.

Don't expect too much from the church that never has any trouble with the devil.

Don't expect too much from the Christian who is not trying to do a thing to tell sinners that God loves them.—Ram's Horn.

Looking back is more than we can sustain without going back.—Cecil.

We have lost a paradise by sin, and have gained a Heaven by the Cross.—Charnock.

Faith in to-morrow instead of Christ, is Satan's muse for man's perdition.—Cheever

The whispers of conscience are as loud within the soul as the brazen tongue of the floating fogbell which gives warning of danger.—Selected

You may have a rich voyage through life, but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.—Selected.

The more honesty a man has the less he affects the air a saint.—Lavater.

It is the heart that makes a man rich; he is rich or poor according to what he is, not what he has.—Beecher.

A devout Arab was asked in her last illness how she endured such suffering, and replied: "They who look upon God's face do not feel his hand."—Selected.

Those that do the will of God heartily will do it speedily; while we delay time is lost, and the heart hardened.—Henry.

If we had no failings ourselves we should not take such pleasure in finding out those of others.—La Rochefoucauld.

Every day is a golden opportunity, which the yather of mercies has put into our hands for moral and religious purpose.—Bruce.

I would labor to take the word as God hath laid it down, without restraining the natural force of one syllable thereof.—John Bunyan.

Prayer is more than asking; it is a receiving, a waiting, a learning of God, a converse and communion in which he has much to say, and we have much to learn.—Simpson.

Words once spoken can never die, they will turn up in the day of judgement, like things of life, and will either acquit or condemn.—Everett.

The soul that knows the sweetness of his presence and his face shining on it will account no place nor condition hard, providing it may be refreshed with that.—Archbishop Leighton.

There are thousands of promises in the Bible, but not one for those who hunger and thirst after the ball room and the theater.

God, in tender indulgence to our different dispositions, has strewed

the Bible with flowers, dignified it with wonders, and enriched it with delight.—Hervy.

A good motto is, speak not well of yourself nor ill of others.—Christian Witness.

The ornaments of a home are the friends who frequent it.—Emerson.

I believe the want of our age is not more "free" handling of the Bible, but more "reverent" handling, more patient study, and more prayer.—Anon.

You should expect temptations; you should not be afraid of them; for, although the devil can tempt you against your will, he cannot conquer you, unless you consent to be conquered.—Peschond.

Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—Aristotle.

There are many who are solicited by the spirit of God, yet who are not led by him.—Dr. Chalmers.

You can not repent too soon, because you do not know how soon it may be too late.—Thomas Fuller.

The humblest occupation has in it all the materials of discipline for the highest heaven.—Robertson.

Come unto me, and ye shall find rest to your souls. You may find some burdens, some difficulties and much unrest on the way, but when you find Him you will find rest. Rest from the sin that harras, from the care that eats, from the ghosts of doubt and fear that haunt. You will be so charmed by His presence, so enriched by His love, so comforted by His words, that the things in your life which annoy you will sink into utter insignificance. Oh, such rest. Oh, such security. Better than the shadow of a rock in a weary land!

In the boarding school at Tokio, the missionary asked the girls to write on paper what they would give to Jesus, and their answers were collected and read without giving the names. Some of these answers were indeed beautiful, and forcibly reminded us of the words of the prophet, "A little child shall lead them." One sweet little girl wrote, "I give my soul and body, and all my hopes." Another wrote, "I offer my heart, my love, my faith to Jesus." Eight have been baptized and received into full membership, and still another has asked for baptism.

Paul in speaking of the liberality of certain churches and of their disposition to give for benevolent purposes said that he could bear witness that according to their power, yea and beyond their power, they gave of their own accord, and then he, incidentally, gives the secret of their generosity and largeheartedness: "They first gave their own selves to the Lord." That is the grand secret of all true beneficence. When a man truly makes over himself to God that settles the property question and all kindred questions. Therefore the first demand the gospel makes upon us is an unconditional surrender of all to the Lord. "Yield yourselves unto God." The Westminster Teacher thus aptly emphasizes this thought:—It used to be that men wrote checks or gave money for Christ's work; but now it is becoming more and more the feeling of true hearts—"I must give myself." The Lord's question is very suggestive. It is not "Who will give money to hire a messenger?" but "Whom shall I send?" The answer recognized the duty. The prophet did not say: "I will find somebody to go" or "I will hire a boy or a man to run the Lord's errands." It was rather: "Here am I; send me." We need to get this truth into our heart. It is us, not ours, God wants. Then the "us" draws the "ours" with it.—Buffalo Chr. Adv.

Schools and Colleges.

Central Alabama Academy.

The closing exercises of the Central Alabama Academy were held at Huntsville, April 17-22, 1892.

This school closed its twenty-second anniversary three weeks earlier than usual, on account of its principal, Prof. A. W. McKinney, having to attend the General Conference.

From all indications this has been the best year in the history of the school. It breaks the past record in drawing crowds to its exercises and the number of graduates. From the beginning to the end of its closing exercises, the people were not seated; but their interest was so intense that they would remain patiently and quietly for hours, until every word was heard and the benediction pronounced.

The commencement sermon was preached Sunday, April 17, by E. M. Jones, pastor at Huntsville, to a large and attentive audience.

On the following Tuesday night the primary department entertained the patrons and friends at the school building.

Wednesday night brought another multitude to the church to hear a well rendered program of recitations, declamations, solos, duets, choruses, etc., by a higher department, which won the plaudits and compliments of all.

Thursday night was the climax. The exercise was opened by prayer by Rev. E. B. McCauley. Then the following program was rendered by the graduates:

Face Your Work. Oration by A. G. Petty, Scottsboro.

Woman's Place. Essay by Miss Lila B. Rankin, Huntsville.

Home, by Miss Rosetta B. Brown, Huntsville.

End Not Yet, by Miss Mary E. Jacobs.

The Visions of Ambition, by Miss Bessie L. Martin.

Then followed the class address of Rev. J. F. Humphrey, and the delivery of diplomas by Prof. McKinney.

The oration and essays were well written, timely and well delivered. Much praise is due Prof. Wm. L. Riley, the musical instructor.

The school has impressed the citizens of Huntsville as never before, and we look for a large attendance next year and a general increase of interest in every respect.

A note from President Braden, of Central Tennessee College, Nashville, Tenn., says: "The need of the church is not any less of a bishop, but more of Christ; not any less of episcopal supervision, but more of intelligent, earnest, consecrated men in our pulpits. I think too much stress has been put on the color of the man's skin who may be elected bishop. God is not dead. We have been taught to trust Him. We have been taught to believe that He answers prayer. If we pray for Divine guidance is it wise to say He must answer our prayers as we dictate, or we will take the matter in our own hands. This may not be a popular view to take, but it is certainly Methodist. I would write more for you, but my hands are full. We have a larger enrollment than ever. Every room occupied and others asking for admission. We hope for enlargement from some quarter. I rejoice in the success of the SOUTHWESTERN; it is doing a grand work, which I fear many of our preachers do not appreciate, or more effort would be made to put this paper in every family."

Ebenezer Sunday school, Marshall, Texas, under the leadership of Prof. H. B. Pemberton, Sunday school superintendent, and Rev. Thos. Cole, pastor, has had a grand rally, and collected in cash and subscription \$100 for Wiley University. They say, "We are now ready for roll call."

The Mason Academy, Mason, Tenn., having been taught eight months by Prof. G. D. Field and his assistants, closed April 22 with examinations for two days and a

ROYAL BAKING POWDER

is free from lime, alum, and all extraneous or detrimental substances, and ABSOLUTELY PURE. It is in every way superior to every similar preparation. *Witness:*

The United States Government tests (Chemical Division, Agricultural Department) show Royal Baking Powder a cream of tartar powder superior to all others in leavening strength.—See BULLETIN 13, AG. DEP., p. 599.

The Royal Baking Powder fulfils all requirements which the public can make of a baking powder. For purity and care in preparation it equals any in the market, and our test shows that it has greater leavening power than any other of which we have any knowledge. W. B. RISING.

Prof. Chemistry, University of California, and State Analyst.

I find the Royal Baking Powder superior to all the others in every respect. It is purest and strongest. WALTER S. HAINES, M. D.

Prof. Chemistry, Rush Medical College, Consulting Chemist, Chicago Board of Health, etc.

I have found the constituents of Royal Baking Powder to be of a high degree of purity, free from adulteration or admixture of deleterious substances. J. W. MALLETT, Ph. D., F. R. S.

Prof. of Chemistry, University of Virginia.

I find the Royal Baking Powder far superior to the others. It is pure, contains none but wholesome ingredients, is of 23 per cent. greater strength. F. X. VALADE, M. D.

Public Analyst, Dominion of Canada.

The Royal Baking Powder is perfectly healthful, and free from every deleterious substance; purest in quality and highest in strength of any baking powder of which I have knowledge.

WM. MCMURTRIE, E. M., Ph. D.

Late Chief Chemist, Agricultural Department.

From actual analysis made by me, I pronounce the Royal Baking Powder to be the strongest and purest baking powder before the public.

W. T. WENZELL.

Prof. Chemistry, College of Pharmacy, University of California, State Board of Horticulture, etc.

The Royal Baking Powder is absolutely pure. It is undoubtedly the purest and most reliable baking powder offered to the public.

HENRY A. MOTT, Ph. D.

Late Chemist for U. S. Government.

grand concert at night. Rev. H. W. Key delivered the annual address. This school is assisted by the Freedmen's Aid and Southern Education Society.

To the Brethren of the Upper Mississippi Conference.

All hail! Rust University is going up! What a magnificent building it is! It will be the finest educational building in the State of Mississippi. Let us praise God and take courage.

Now, brethren, the conference, through the Presiding Elders, apportioned \$3000 to be raised during the coming year. Dr. Libby is publishing the apportionments from each district in the *Rust Enterprise*, and you will have it. Please go to work at once and raise the money and forward it to Dr. Libby at Holly Springs. He is superintending the erection of the building, and we are saving every dollar possible in the work. Do not wait, but go to work at once to raise the money.

There will be a roll call on commencement day, and we want to have it in the new chapel, and it is hoped that no pastor of the conference will be behind with his collection. Send forward the money as fast as it is raised.

Yours for victory in our school work, J. C. HARTZELL.

The SOUTHWESTERN is making a rally for 5,000 new subscribers. Brother Albert, may you get 6,000.—*Methodist Advocate*.

Thanks. We have now over 6,100, and are pulling for as many more. We reciprocate Bro. Northrup's fraternal good wishes.

Peculiar

Many peculiar points make Hood's Sarsaparilla superior to all other medicines. Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses make One Dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla in its medicinal merits. Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered."

Peculiar in its "good name" at home,—there is now more of Hood's Sarsaparilla sold in Lowell, where than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time, and retained its popularity and confidence among all classes of people so steadfastly.

Do not be induced to buy other preparations, but be sure to get the Peculiar Medicine, Hood's Sarsaparilla.

Sold by all druggists. \$1.50 for 35. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

"Seeing is Believing."

Do you want to buy a Lamp?

Some folks get cheated in buying a lamp. Nobody ever gets cheated that buys the lamp with this stamp.—"The Rochester." It is not one lamp, it is one burner on 2,000 different kinds of lamps.

And a wonderful burner it is indeed! Insist upon seeing the stamp of the genuine.—"The Rochester," and ask for the written guarantee. If the lamp-dealer has not the genuine Rochester and the style you want, send to us for "The Rochester" price list, and we will send you (by express) a lamp safely by express.

ROCHESTER LAMP CO., 42 Park Place, New York. Manufacturers, and sole owners of Rochester Patent Lamps.—The Largest Lamp Store in the World.

Marriages.

At Mt. Vernon M. E. Church, Beattitown, La., April 28, Miss Eliza Smith to Mr. Joe Harvey, both of Terrebonne, La.

Rev. W. J. M. Price officiated.

Natchitoches, La.—April 28, Mr. Henry E. Braden to Miss Mary L. Allen, at Ashbury M. E. Church. D. Shelby officiated.

Memphis, Tenn.—May 1, Mr. J. W. Hegward to Miss Willie Fitzgerald. March 29, Mr. Andrew Ivray to Miss Maggie Willis.

C. L. Seward officiated.

Texarkana, Tex.—At the residence of the bride, Mr. Jordan Woods to Miss Hattie Jones.

Rev. Aaron Taylor officiated.

Louisville, Miss.—May 1, Mr. Charley Estes and Miss Laura Hanna. Rev. N. B. Blackman officiated.

Obituary.

Mrs. Henrietta Hart.

She was born on the Eastern Shore of Maryland, near Baltimore, in 1801, and departed this life Feb. 19, 1892, at her home, on her son's, Rev. Charles Hart's farm, near Winchester, Texas. She was brought to Texas in 1854. Her husband died January 6, 1855, and six of her seventeen children mourned his death. She was early impressed with religious sentiments, having been baptized in infancy, and was converted at a camp meeting conducted by the Rev. Charles Thomas, of the M. E. Church South, in the fall of 1836, and was received in the church by him. After the war she was one of the first to unite with the old Mother Church. She was generally healthy and vigorous, and was known far and near as a good nurse of the sick. Her services were always in great demand. She survived all of her seventeen children except two, viz: Mrs. Laura Isaacs and the Rev. Charles Hart, a faithful minister in the M. E. Church. Her health began to fail two years ago, but she continued to go about up to a few days before she went home. She sank to her sweet repose in Jesus in the 91st year of her age, leaving two children, over fifty grandchildren, many

great-grandchildren and a host of friends.

Mack Henson. Austin, Texas.

Birmingham, Ala.—Mrs. Annie B. Speight, wife of Bro. William D. Speight, one of the local preachers of St. Paul M. E. Church, departed this life Sunday night, April 10. She was converted when but a child, and united with the M. E. Church under the pastorate of the Rev. N. H. Speight, at Tuscaloosa, Ala. She was married to W. D. Speight August 14, 1880. She was a devoted wife and Christian. In last October, 1891, consumption marked her for its victim. Her sufferings were intense, and the doctors, her husband and other members of the family did all they could, but to no avail. The remains were taken to Tuscaloosa Monday evening for interment. The funeral sermon was preached by the writer, in the M. E. Church, at 3:30 p. m., assisted by the Rev. T. J. English, pastor of the M. E. Church, Rev. McIntosh of the Zion Church, and Rev. Smith of the C. M. E. Church. Her last words to me were that death would cure her disease and she was ready and willing to go. She was youthful, and her soul has passed into the city of light where she shall never know any more pain. Her people are sorrowing for their great loss, but their loss is heaven's gain. A. B. Allen.

Clinton, La.—Little Frank Banks died April 24, aged 7 years. D. M. Seals, P. C.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Mt. Zion in the Lead In honor of their pastor, Rev. F. T. Chinn's 44th birthday, the Kings' Daughters of Mt. Zion M. E. Church presented him with a fine phaeton buggy, and the official board presented him with a fine set of harness.

Sunday, May 1, was high day at Scott Chinn Chapel. Never since the church was organized did so many join at once. "In the morning by the bright light" twelve were baptized at Spanish Fort by immersion, and nine by sprinkling at night. Twenty were also received in full membership.

The members and friends of Malden Chapel tendered to their pastor, Rev. Wesley Turner, and his brother Samuel, a grand surprise party. They brought many nice things with them, including a new set of furniture, which was highly appreciated.

ALTHOUGH Dr. Payne of the Board of Education prepared the excellent Children's Day Program; the Board does not supply them. Address Hunt and Eaton, New Orleans. Price \$1 per hundred, cash with the order. Prepare early.

Subscribe for the SOUTHWESTERN.

Elys Cream Balm For CATARRH
THE POSITIVE CURE.
ELY BROTHERS, 64 Warren St., New York. Price 50c.

Our Children's Legion. For Our Boys and Girls.

BY UNCLE CEPHAS.

Dear Uncle Cephas: My pastor is Rev. H. P. Conter. This is his second year. We all love him. We have a church with 32 members, and have had 3 conversions and 5 accessions this year. Papa, mamma, sister and I are members of the M. E. Church. We have a good Sunday school.

Your Niece,
LIZZIE FOUNTAIN.

Bearden, Arkansas.

Dear Uncle Cephas: I am a little boy only 8 years old. Mr. A. B. Buntin is my teacher. I can write very well, don't you think so? My papa, Rev. C. H. Brown, is the pastor at Bolton, and the people seem to love him so much. My papa takes the SOUTHWESTERN. Mamma, papa and I all dearly love it. I have no brother or sister. Papa says he wants to make a man of me. We have a good Sunday school. My mamma is teacher of the Bible class. Miss M. E. Goudson is my teacher. I want to be a doctor if the Lord lets me live. Your Nephew,
SAMUEL BROWN.

Bolton, Miss.

Dear Uncle Cephas: We have a good day school here, and I go to it. Miss Sarah Butler, of Nashville, Tenn., a graduate of Central Tennessee College, is the teacher. She is loved by all. We had a revival which lasted two weeks. We had 24 conversions and 22 joined the church. Two of my brothers were converted. The peach and apple trees are all blooming nicely and flowers are plentiful. Your Niece,
CALLIE ANDERSON.

Martin, Tenn.

Dear Uncle Cephas: I am a little boy 9 years old. I go to school every day. My teacher is Miss Minnie E. Brown. We all love her dearly. We have one of the best Sunday Schools in the State. My papa is the superintendent. Papa and mamma are members of the M. E. Church. I will answer Mattie L. Collins' question: The exvii psalm. Your Nephew,
AMOS ARMSTRONG.

Cuero, Texas.

Dear Uncle Cephas: Many days and months have passed since I last wrote to you. Sunday, the 20th, was set apart as rally day for the trustees. Our collection for the day was \$20.30. I was 12 years old on the 13th of February. I was very proud to meet you at the Annual Conference. I go to the Houston Academy, in the fifth ward. Prof. Reed is my teacher. He is our pastor also. God bless the dear SOUTHWESTERN. Your Niece,
VIOLA A. BURKE.

Houston, Texas.

Salt Solution.
is guaranteed to every one who takes Hood's Sarsaparilla fairly and according to directions. This is the only preparation of which "100 Doses One Dollar" can truly be said.

Have you seen Hood's Rainy Day and Ballroom Puzzle? For particulars send to C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the programs early at this office.

It pays to read the papers, especially your county paper, for often through this medium business chances and opportunities are presented that might otherwise entirely escape your attention. For instance, B. F. Johnson & Co., Richmond, Va., have an advertisement in this paper that will prove of especial interest and value to a large number of people hereabouts. Write to them for further particulars.

The exceedingly fine program for Children's Day prepared by Dr. Payne, deserves an elaborate presentation to the people. So prepare well and commence early. A good supply on hand at this office

An Unprecedented Offer!

We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14.00 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

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Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:
Honorary President and State Local Worker, Mrs. Heister Williams, East Baton Rouge, La.
Mrs. H. Hall, President, 332 Customhouse street, New Orleans.
Mrs. A. Rosemore, First Vice-President, New Orleans.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.
Mrs. Cornealer Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.
Mrs. S. E. Johnson, Corresponding Secretary, Wesley Chapel M. E. Church, New Orleans.
Mrs. Alice L. R. Remond, Treasurer, 185 Toulous street, New Orleans.

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All officers of the Woman's Home Missionary Society in Louisiana have certificates properly signed. The Board, with each manager, meets the third Monday in each month, at Union Chapel, on Bienville street, at 3 o'clock p. m.

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St. Francis, Wis., Oct. 21, 1892.
A member of my congregation used Pastor Koening's Nerve Tonic with good results. The patient was so nervous that he could not find sleep for weeks. He suffered from the most intense anxiety, which bordered on insanity. I gave the person some of Koening's Nerve Tonic and he continued to use it. The appetite returned gradually, the anxiety disappeared, the headache left, and to-day the sufferer, who had almost despaired, is enjoying excellent health. *Rev. J. C. Bergon, Pastor.*

FREE—A Valuable Book on Nerve Diseases sent free to any address, and poor patients can obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koening, of St. Francis, Ind., since 1876, and now prepared under his direction by the

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Mississippi Valley Railroad.
Kansas City and Memphis (Departure): Arrives
Fast Train, 8:00 p.m.; 8:00 p.m.
Vicksburg & Natchez Express, 8:10 a.m.; 5:35 p.m.
Baton Rouge (Coast) Train, 3:45 p.m.; 10:00 a.m.
Illinois Central.
ARRIVE—
No. 1, pass., 7:20 p.m.; No. 2, pass., 7:00 a.m.
No. 41, Chic. & St. Lou., 8:00 a.m.; No. 42, St. Lou. & Chic., 8:00 p.m.
Fast Mail, 8:25 a.m.; Fast Mail, 8:25 p.m.
No. 43, Chic. & N. O., 8:40 a.m.; No. 44, N. O. & Chic., 8:40 p.m.
Limited, 8:50 a.m.; Limited, 8:50 p.m.
No. 45, Memphis & St. Louis, 9:00 a.m.; No. 46, St. Louis & Memphis, 9:00 p.m.
City Fast Ex., 8:50 a.m.; City Fast Ex., 8:50 p.m.
No. 5, McComb City & St. Louis, 9:00 a.m.; No. 6, St. Louis & McComb City, 9:00 p.m.
Tennessee & Pacific.
No. 52, Cal. ex., 7:30 p.m.; No. 51, Cal. ex., 8:00 a.m.
No. 54, R.R. loc., 10:25 a.m.; No. 53, R.R. loc., 3:00 p.m.
Queen and Crescent Route.
No. 1, l.h., 2:30 p.m.; No. 6, fast l.h., 5:45 a.m.
No. 5, fast l.h., 7:00 a.m.; No. 2, l.h., 5:00 p.m.

THE exceedingly fine program for Children's Day prepared by Dr. Payne, deserves an elaborate presentation to the people. So prepare well and commence early. A good supply on hand at this office

TEACHERS and those needing teachers may accommodate themselves by writing to Dr. Albert, the editor of this paper, as he is constantly in possession of applications from the one or the other. Always enclose stamp for an answer.

HAVE you bought the House of Bondage. Price, 75 cents.

Indigestion. Dizziness. Take BEECHAM'S PILLS.

Sunday-School and Children.

SECOND QUARTER.—Lesson VII. A Song of Praise. Psalms 103, 1-22. Commit to memory verses 1-5. May 15, 1892.

HOME READINGS.
M. Psalms 103, Tu. Psalms 148. W. Luke 1, 46-55. Th. Jer. 33, 9-13. F. Mic. 7, 14-20. S. Isa. 12. S. Psalms 111.

GOLDEN TEXT.
Bless the Lord, O my soul, and forget not all his benefits. (Psalms 103:2.)

LESSON HYMN. S. M.
My soul, repeat his praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.

His power subdues our sins;
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove.

The pity of the Lord,
To those that fear his name,
Is such as tender parents feel;
He knows our feeble frame.

Introduction.—The date of this psalm is not certain. It is called in the title "A psalm of David."

QUESTIONS FOR HOME STUDY.

1. The Lord's Benefits, v. 1-7.

To whom is this song of praise offered?

Who is called upon to offer the song?

What five benefits named call for praise?

What does the Lord do for the oppressed?

To whom did he make his ways known?

What should be our daily song of praise. (Psalms 6:19.)

2. The Lord's Mercies, v. 8-18.

What is declared of the Lord's mercy?

What will he not always do?

How great is his mercy?

How far does he remove sin?

In what respect is he like a father?

What is said of his knowledge and memory?

In what respect is a man like grass?

How long does God's mercy last?

To whom is this mercy promised?

How much do we owe to God's mercy? (Lam. 3:22-23.)

3. The Lord's Hosts, v. 19-22.

Where is God's throne?

How extensive is his kingdom?

What strong ones are called to praise?

What "hosts" are urged to bless the Lord?

How do these praise him? (Psalms 19:1.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. Concerning God's character?

2. Concerning God's mercies?

3. Concerning God's praise?

HOME WORK FOR YOUNG BEREAVES.

Find the case of a King of Judah where disease was healed by God.

Find how God made known his way to Moses.

THE LESSON CATECHISM.

[For the entire school.]

1. Mention four things for which the psalmist blesses the Lord. Forgiveness, healing, protection, loving-kindness.

2. For whom has God special sympathy? All that are oppressed.

3. How far does he remove our transgressions? As far as the east is from the west.

4. How does God pity them that fear him? As a father pitieth his children.

5. What does God remember? That we are dust.

6. How long is his mercy? From everlasting to everlasting.

EXPLANATIONS.

Forget not—Nearly all our ingratitude comes from either a neglect to notice or a neglect to remember God's kindness. Who forgiveth—Forgiveness is the first and greatest of divine blessings. Healeth all thy diseases—No matter how skillful our physician, it is God who heals our maladies. Redeemeth thy life—Saves you from hourly dangers. Renewed like the eagle's—The eagle has always been a type of vigor, and in antiquity many legends were current regarding its repeated renewals of strength. The psalmist's thought is that the child of God has in himself the spring of everlasting youth. Flower of the field—The wild flower, which is more perish-

able than the cultivated flower. The wind—The east and southeast winds which come from the desert of Arabia and destroy vegetation in Palestine.

Doctrinal Suggestion.—The mercy of God.

THE CHURCH CATECHISM.

54. What fruits doth this faith produce? Justification, regeneration, sanctification. (Rom. 5:1; John 1:12, 13; Gal. 2:16; 2:Thess. 2:13.)

55. What is justification? Justification is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ. (Eph. 1:7; 2 Cor. 5:21; Rom. 3:24; 5:19.)

56. What is regeneration? It is the new birth of the soul in the image of Christ, whereby we become the children of God. (Eph. 1:5; John 1:12, 13; 3:3; Eph. 4:24; 1 John 3:2.)

Conference Notices.

Florence District, S. C. Conference.
Second Round.

Lytle	May 13
Derlington Station	15-16
Florence	17
Salem and Wesley	19
Marion	21
Pee Dee	22
Little Rock	23-24
Hopewell Station	25
Snyder's Charge	26
Se-nettsville	27
North Marlboro	28
Cheraw	29
Bethel and Mt. Zion	30
Cherokee	31
Elizabethtown	1
New Hope	2
Lynch's River	3
Chesapeake	4
Mayville	5

The Florence District Conference and Sunday School Institute will convene at Marion, S. C., July 27 to August 1. Let there be a full attendance. A. G. TOWNSEND, P. E.

Orangeburg District, S. C. Conference.

Second Round.

Edisto Forks	May 13
Macedonia	15
Branchville	16
Elizabeth	17
Orangeburg and St. Matthews	18
Pineville	19
Orangeburg	20
Laurens	21
Camden	22
Canoe Creek	23
Shiloh	24
Waterloo	25
Laurens	26
Autioch	27
McCombville	28
Sumter	29
Mt. Zion	30
Orangeburg Mission	31
St. Charles	1
Lexington	2
Columbia	3
Columbia Mission	4

Each Sabbath filled pastor will be duly notified. A. C. DUTTON, P. E.

Beaufort District, S. C. Conference.

Second Round.

Colleton	May 14-15
Springfield	16-17
Allico	18
Barnwell	19
Franklin	20
Hamberg	21
Cladon and Pine Grove	22-23
Bluff Bridge	24
Richmond Hill	25
Hosier	26
Holly Hill	27
Ridgely	28
McCombville	29
Jacksonboro	30
Waterboro	31
Combahee	1
Yemassee	2
Beaufort	3
Grahamville and Hilton Head	4
Folk's Store and Yemassee	5
New Hope	6
Allendale	7
Appleton	8

God and the M. E. Church expect each man to do his duty. B. F. WITKAMP.

Notice.

To the brethren of the Shreveport District: Our district conference will convene at Marthasville, La., August 18. Dr. Davidson, Adkins, Allen, Mason, and the Presbytery are invited. S. DUNCAN, P. E.

North New Orleans District, Louisiana Conference.

Second Round.

Lafayette	May 24
Thomson	25
St. Matthew	26
Pineau Plain	27
Union	28
Mt. Zion	29
Wesley	30
St. Charles	31
St. John	1
St. Peter	2
St. Paul	3
St. James	4
St. George	5
St. Andrew	6
St. Nicholas	7
St. Raphael	8
St. Elizabeth	9
St. Ann	10
St. Ursula	11
St. Agatha	12
St. Lucia	13
St. Rose	14
St. Vincent	15
St. John the Baptist	16
St. James the Apostle	17
St. Peter the Apostle	18
St. Paul the Apostle	19
St. Andrew the Apostle	20
St. Nicholas	21
St. Raphael	22
St. Elizabeth	23
St. Ann	24
St. Ursula	25
St. Agatha	26
St. Lucia	27
St. Rose	28
St. Vincent	29
St. John the Baptist	30
St. James the Apostle	31

Palatka District, Florida Conference.

Second Round.

Camp Grant	May 14-15
Anthony	16-17
Orange Lake	18
Ocala	19
Cotton Plant	20
St. John	21
St. Peter	22
St. Paul	23
St. James	24
St. Andrew	25
St. Nicholas	26
St. Raphael	27
St. Elizabeth	28
St. Ann	29
St. Ursula	30
St. Agatha	31
St. Lucia	1
St. Rose	2
St. Vincent	3
St. John the Baptist	4
St. James the Apostle	5
St. Peter the Apostle	6
St. Paul the Apostle	7
St. Andrew the Apostle	8
St. Nicholas	9
St. Raphael	10
St. Elizabeth	11
St. Ann	12
St. Ursula	13
St. Agatha	14
St. Lucia	15
St. Rose	16
St. Vincent	17
St. John the Baptist	18
St. James the Apostle	19
St. Peter the Apostle	20
St. Paul the Apostle	21
St. Andrew the Apostle	22
St. Nicholas	23
St. Raphael	24
St. Elizabeth	25
St. Ann	26
St. Ursula	27
St. Agatha	28
St. Lucia	29
St. Rose	30
St. Vincent	31

Nashville District, Tennessee Conference.

Third Round.

Nashville	May 14-15
Memphis	16-17
Fox Camp	18-19

Stones River.....June 4-5
Farmingdale....." 11-12
Shiloh....." 10-12
Murfreesboro....." 18-19
Tullahoma and Decherd....." 23-24
Spencer....." 25-26
Sparta.....July 1-3
Sparta City....." 2-3
McMinnville....." 8-10
McMinnville City....." 8-10
Hillsboro and Manchester....." 16-17
Summitville and Beach Grove....." 23-24
Thompson Chapel....." 29-31

Dear Brethren: Push, work and pray. Have all of your benevolent committees and Epworth Leagues ready to report. Let the third Sunday be May be your grand rally for the Freedmen's Aid cause. JESSE F. PRICE, P. E.

Dadeville District, Central Alabama Conference.

Second Round.

Fredonia	May 21-22
Alexander City	23-24
Mr. Lehighville	25-26
Ashtand	27-28
Opelika	29-30
Roscoe	31
Lafayette Springs	1
Wetlowe	2-3
Mt. Vernon	4-5
Salamanca	6-7
Rivers Chapel	8-9
West Point	10-11
Reelsville	12-13
Wetlowe	14-15
Wetlowe	16-17
Wetlowe	18-19
Wetlowe	20-21
Wetlowe	22-23
Wetlowe	24-25
Wetlowe	26-27
Wetlowe	28-29
Wetlowe	30-31

Birmingham District, Alabama Conference.

Second Round.

Mt. Pleasant	May 21-22
St. Paul	23-24
St. Paul	25-26
Brownville	27-28
Irondale	29-30
Irondale	31
Irondale	1
Irondale	2
Irondale	3
Irondale	4
Irondale	5
Irondale	6
Irondale	7
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Irondale	30
Irondale	31

The District Conference will convene at Irondale, August 3, at 10 o'clock a.m. I hope all the pastors will bring reports of the money received for benevolent purposes. We want to get ready for the conference of 1893. We don't get ready for all the money we raise, and we must see what is the trouble. J. TOWNSEND, P. E.

WHISKY is never good to ward off anything.

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Three months (12 times).....6 "
Six months (24 times).....5 "
One year (52 times).....4 "
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Editorial Notes.

Son of the Carpenter, receive
This humble work of mine;
Worth to my meanest labor give
By joining it to Thine.

—CHARLES WESLEY.

"THOU, God, seest me."

WOMANLINESS is not shown by
affection.

EVERY man knows when he in-
tends to do right.

Do not put off taking the benevo-
lent collections until the close of
the year.

Too many christians are slow to
learn the full meaning of Paul's
words, "To die is gain."

PASTORS, make the most of your
regular services. Let everything
converge to the salvation of souls.

WE believe in moral suasion for
the drinker, legal suasion for the
seller, and prison suasion for the
statute breakers.

THERE seems to be considerable
solicitude in some quarters about
the election of more bishops. It
does not come from the Board of
Bishops.

WHAT causes all this anguish
of soul and body, and furnishes
victims for the drunk-bell? The
liquor traffic. Pierpont said:
"We must crush it, or it will kill
us and our children."

LET us have no revenue coined
from the blood of the saloon victim.
Away with the Judas fee and Tet-
zel indulgence. Give us the stiff-
ening of constitutional prohibition
for our backbone.

The Bonne Carre levee broke on
Monday. As we go to press the
break is 160 feet wide, 6 feet deep,
and little hope is entertained of
stopping it. The Mississippi Val-
ley Railroad people are doing all
they can.

WE warn all our people against
buying lottery tickets. This warn-
ing applies to the daily drawings
as well as the monthly. Have
nothing to do with the cheats and
frauds who make and sell the tick-
ets.

METHODISTS! Awake from your
sleep! Bestir yourselves, for the
distended jaw of the saloon is
athwart the very thresholds of
your homes! It is criminal to be
idle or indifferent at this critical
time. Every sacred interest of
home, church and state is imper-
iled. "To him that knoweth to do
good and doeth it not, to him it is
sin."

Schools and Colleges.

Knows no Prejudice.

The University of Michigan has
long held a foremost place in the
esteem of colored students. The
absolute impartiality of its faculty,
the freedom from prejudice of both
teachers and scholars have operated
to make the school near and dear to
the hearts of our aspiring young
men and women. Every year its
classes have a liberal allowance of
colored students and these going
out into active life with the inspir-
ing influence of the cordiality and
firm friendship of the college walls,
tend to swell the number of our
graduates from that great Uni-
versity.

The class which graduated re-
cently was the largest of any col-
lege or University class ever grad-
uated in America. In this class
there were six colored students all
of whom completed their courses
creditably and graduated with
honors. The work done by these
colored students is not only cred-
itable to themselves but its effect is
of far reaching good to the race,
which stands so much in need of
honest hearts and cultured minds.

A notable feature of the com-
mencement exercises was the elec-
tion by the class of "SI" of S. Laing
Williams its colored member to the
position of class President. It was
the first time in the history of the
school and the honor was given as
a token of the high regard in which
Mr. Williams is held.

The election is notable from the
fact that the class of "SI" is one of
the largest and best classes of the
University.

When the time came for confer-
ring class honors to last for the
next ten years, these men and
women, all of them white except
one, felt so free from prejudice,
that they chose as their president
the only colored member of the
class.

This act shows that while the
race labors under many disadvan-
tages it still is gaining that fair
show to which it is entitled. This
incident ought to teach the South-
ern white people, that their ridicu-
lous prejudice is an evidence of
weakness of mind. While their
legislators are vexing their minds
to pass laws which operate to in-
tensify prejudice and fuel to race
hated, a Northern University class
accords its highest honor to a col-
ored fellow member. The North-
ern white man does not fear the
competition of the colored man,
and accords him whatever honor he
merits. The Southern man fears
the competition of the aspiring Ne-
gro and tries to fence him off to
himself.—Conservator.

Summer Musical Instruction.

Arrangements have been made
in the Musical Department of the
Bible Institute in Chicago, of
which Mr. Moody is president, to
have special music classes through-
out the summer which will meet the
needs of ministers, teachers and
others who during the vacation
wish to take advantage of an op-
portunity to study music, reading
and singing, either for their own
development or with the idea of
improving the music in their con-
gregations. This term will be-
gin on Tuesday, July 5th, and will
continue three months. Such
students will also have advantage
of the daily lectures on the Bible
and instruction in methods of
Christian work by specially select-
ed teachers. The tent work as
carried on in different sections of
the city will also give unusual fa-
cilities for observing the methods
used for doing mission work among
the masses.

Inquiries relating to the study
of music may be addressed to H.
McGranahan 80 W. Pearson
Street, Chicago, Ill.

The New Orleans University Ex-
ercises of Commencement this week
will be held in University Chapel
as follows:

Tuesday, May 24, at 8 p. m.,
Second Anniversary of William
Taylor Band of the Friends of
Africa.

Thursday and Friday, May 26,
27, at 9 a. m., to 2 p. m., Annual
Examinations.

Thursday, May 28, at 8 p. m.,
Graduating Exercises of the Sixth
Grade.

Friday, May 27, at 8 p. m., Fifth
Anniversary of Mallalien Literary
Society.

Sabbath, May 29, at 9:30 a. m.,
University Love Feast; 11 a. m.,
Annual Sermon by Rev. Wm. D.
Godman, D. D., President of Gil-
bert Seminary; 8 p. m., Third An-
niversary of Temperance Society.

Monday, May 30, at 8 p. m.,
Concert.

Tuesday, May 31, at 2 p. m.,
Commencement Exercises.

Bennett College.

The school year ending April 27,
has been the most prosperous in
the history of the institution. We
began with the largest enrollment
and have enrolled during the year
230 students, the greater portion
of whom came early and remained
until the close. These students
represented seven States. We
never met a more manly class of
students anywhere, nor a more
obedient. With our one or two ex-
ceptions the students vied with
each other in being obedient to
their teachers and courteous to all.

Fifty or more students were in
the Latin, normal, academic and
collegiate course, and the greater
portion of the others in high Eng-
lish. Though the year was short,
all the work laid down in the en-
riculum was done. As the year be-
gan so it ended.

On Sunday, April 24, Dr. Grand-
son preached the baccalaureate
sermon in St. Matthews M. E.
church. The morning trains on
Monday the 25th, brought visitors
from all points in the State and
some from South Carolina and
Virginia. At 7:30 o'clock, the
Kappa Chi society royally enter-
tained us for two hours. The
society charged a small fee at the
door, the proceeds of which were to
aid in purchasing an apparatus for
the mathematical department.

On Tuesday night was had the
joint exercises of the B. L. S., C.
R. and M. societies. The orators
and declaimers did excellently.
Wednesday was the great day of
the feast. Seven of the graduates
represented their class. "The sub-
jects and treatment of the original
oration, essays and poems were the
finest I ever heard," said a listener.
Rev. P. O'Connell B. D., delivered
the address to the graduates. The
main thought of his address was
"that nothing is a success that has
no Christ in it." At 7:30 o'clock
there was a re-union of the college
chapel and was enjoyed by all. On
Thursday morning Miss Marie L.
Walker, the teacher of the Kinder-
garten department, and Mr. A.
Guy Tyson, a former graduate of
the school, were united in holy
matrimony, also Miss M. J.
Brevard and Rev. G. W. More-
head, both members of the alumni.

The commencement was grand and
inspiring throughout. God grant
that long may live our Freedman's
Aid schools which are doing such
noble work for our race.

J. P. MOREIS,
Secretary of Faculty.

President O. L. Fisher, of Fort
Worth (Texas) University, rejoices
over the prosperity of that institu-
tion.

Commencement exercises at
Straight University will be held
next week beginning on Sunday
with the baccalaureate. Class day

exercises will be held at the chapel
on Monday evening, and the grad-
uating exercises on Wednesday
evening, 7:30 o'clock. Class of '92
consists of eight.

The Tenth Annual Commence-
ment of the Law Department of
the Central Tennessee College,
takes place at the College Chapel
in Nashville, May 24, at 7:30 p. m.
The degree of LL. B., will be con-
ferred upon John B. Batte, A. B.,
Albert B. Bonner, James A.
Pickett and Geo. T. Robinson,
A. M.

Philander Smith College.

Another year in the history of
this institution has just closed.
The enrollment reached 340. The
faculty numbers fifteen members,
who it is said, are doing their work
for one-half the amount that is
paid similar teachers in some of
the other institutions under the
auspices of the society.

Rev. W. T. Lewis, LL. B., of
Warrensburg, Mo., preached the
baccalaureate sermon. The col-
lege, Y. M. C. A., held its anniver-
sary on Sunday afternoon. On
Monday evening occurred the ex-
ercises of the Promethean Literary
Society. The Second Annual con-
cert of the Musical Department
was given on Tuesday afternoon.
The program rendered showed that
faithful worth work had been done
by the institution. Rev. J. L.
Hull, of the city, lectured interest-
ingly on Tuesday evening. On
Wednesday morning occurred the
commencement exercises. The
graduates were E. R. Finkerson,
A. B., of Nagasaki, Japan, who
sent his thesis which was read, and
Rev. J. C. Sherrill, A. B., a mem-
ber of the Little Rock Conference.
A. M. in *cursu* was conferred on
W. O. Keith, A. B., and L. S.
Appleby, A. B., both of class '89.
D. D. *pro honore* on Rev. D. G.
Gunn of Kokomo, Ind., and Rev.
D. P. Breed of Michigan City, Ind.

Rev. Lewis delivered a com-
mencement address on "Lessons of
Life" and on Wednesday evening
favored us with the annual lecture,
"Man and his Dominion." This
closed a year of success in different
ways. During the year a large
number of students found the
"Pearl of great price," and others
were brought nearer to Christ.
The industrial departments have
been enlarged. An engine, boiler,
wood and iron lathes, buzz-saw,
and steam printing press have been
put in. Wood carving has been
taught. The first story of the ad-
ditional building, which had been
standing a year without roof, has
been temporarily covered to ac-
commodate the number of students
and there it stands unfinished and
unsightly. W. N. SPECKMANN,
Little Rock, Ark.

University Day at the General Conference.

On Sabbath afternoon, May 8, a
great mass meeting was held in
the interest of the American Uni-
versity at Washington. The ex-
ercises continued nearly three hours,
so great was the interest. Many
educators from all parts of the
United States were present and
the program provided speakers
representing various localities.
Great indeed, heretofore, has been
the favor with which this vast
educational scheme has been re-
ceived, but not until now has there
been such a gathering and such a
practical crystallization of desire
for its success. A resolution was
adopted during this meeting, re-
questing the bishops and the gen-
eral conference to make Sunday,
October 16, a Columbian Memorial
day, and that offerings be then re-
ceived. A proposition was also
made that 250 shares of \$1000 each
should be secured if possible dur-
ing this general conference. Chap-
lain McCabe announced for Mrs.
McCabe that she would take one

of these shares, and the hard cash
was paid down.

Bishop Hurst, the Chancellor,
who has given much time and
thought to this splendid under-
taking, presided assisted by Bishop
Warren. Chaplain McCabe, the
sweet singer of our Zion, was pre-
sented assisted by Dr. Hard, one
of the secretaries of the general
conference. Prayer was offered by
Rev. Dr. Albert, editor of the
SOUTHWESTERN Christian Advoca-
te, New Orleans, a noble repre-
sentative of the people of color.
Bishop Hurst made the first ad-
dress. Among many good things,
he said John Wesley at Oxford,
with the word of God in his right
hand, and a basket of bread for
prisoners on his left arm, is the
fitting type for all time of the
Methodist heart and mind.

We have received \$120,000 to-
wards the land. Three fourths of
it came from people in Washington
who are not Methodists. A Roman
Catholic gave \$10,000. There are
also now in hand about \$140,000 as
the nucleus of an endowment, and
we want that increased to \$100,000.
There are now open to us by
act of Congress all the scientific
collections of the United States
Government in its various depart-
ments, created at a cost of \$65-
000,000. He held in his hand a
letter from Hon. Benjamin Harri-
son, President of the United States
which said: "This movement
should receive, and I hope will
receive the effective support and
sympathy, not only of all members
of your great church, but of
patriotic people. It must be a
National University, with a strong
emphasis on both words."

Bishop Newman, by whose fore-
thought arrangements were made
for the meeting, spoke on "the
Genesis of the American Uni-
versity." He described the great
anxiety General Washington and
other early statesmen of the Re-
public, entertained for the estab-
lishment of a National University
at the seat of the government.
This idea has been in the thought
of great jurists like Jay and Kent
and Story and Edmunds. Dr. C.
H. Payne said that the Methodist
church in order to secure its quota
of the best disciplined leaders,
must provide the best equipped in-
stitutions. Bishop Fowler spoke
very eloquently, being frequently
encored by the great audience.
President J. W. Bashford of the
Ohio Wesleyan University; Chap-
lain C. C. McCabe, of inimitable
style and eloquence; Dr. David H.
Moore, the brilliant editor of the
Western Christian Advocate; Dr.
F. M. Bristol, the eloquent pul-
piter of Chicago Methodism;
Bishop Thoburn of India, and J.
E. Searles, Jr., one of the trustees
of the American University, also
made addresses, the effort of which
was well nigh magical on the great
congregation. The addresses and
other exercises of this mammoth
meeting will be printed in a pam-
phlet form which can be obtained
by addressing Rev. C. W. Bald-
win, secretary of the American Uni-
versity of Washington City, D. C.

"I BELIEVE in putting up a
Methodist Episcopal altar in every
township on God's earth without
regard to who is ahead of us in the
field. I have been a Methodist for
fifty years, and I have failed in all
that time to find anything that
beats Methodism."—Bishop Malla-
lien.

WE pray, "Thy will be done on
earth as it is in heaven." Did you
ever weigh those words? Is it the
will of God that the saloon shall
ply its horrid trade in that better
land? Why not co-operate with the
Almighty in removing this curse
from the earth, thus promoting the
Master's kingdom?

Observations in the South.

REV. W. C. WEAVER, A. M.

To a Methodist from the North,
one of the most interesting places
is the New Orleans University, our
school for the colored people. Here
you will find six hundred as bright,
wide-awake colored boys and girls,
young men and young women, as
can be found anywhere. Presi-
dent Adkinson showed us through
the buildings and grounds, and ex-
plained the workings of the school.
A few days later we visited the
Central Tennessee College at Nash-
ville, Tenn. Here also are six hun-
dred colored students. Our church
has in the South twenty two acad-
emic, collegiate and theological in-
stitutions among the colored peo-
ple, which are doing a work for
God and humanity second to none
in which the church is engaged.
Here young men are being trained
for the ministry, medical profes-
sion, teaching, and other callings.
In the industrial departments hun-
dreds are being taught trades.
Young women, in connection with
their studies, are taught how to
cook, sew, and care for a house.
From these schools are going forth,
through these young men and
women, untold influences to elevate
the colored people of the South.

Our colored work all through the
South is doing well. No more
loyal members of the church can
anywhere be found. Said Pierre
Landry, Presiding Elder of the
South New Orleans District, and a
leader among the colored people,
in a conversation with him: "Yes,
we expect to ask for a colored
bishop at the General Conference;
but if we don't get one, we will be
just as loyal as ever, for we intend
to stay with the mother church." Our
white work in the South has not
been so successful as might
have been desired; yet, under the
circumstances, it has done well.
Great possibilities are before the
South; a tide of immigration is
starting that way, new industries
are being planted, a new South is
rising. And now, after having laid
the foundation, after having helped
start the tide of prosperity and are
more than ever needed to help form
and fashion the New South which
is rising, shall we retire from the
field? Never! "The old guard
dies, but never surrenders." We
were never more needed in the
South than to-day. When was the
church ever known to retreat from
a hard field? Let all this nonsense
about retiring from the South
cease. We are there to stay. We
are there because the South needs
us. We are there because the world
is our parish. We are there be-
cause of Christ's command. Ten
years from now the success I am
sure will attend the labors of the
church will prove the wisdom of
our staying.

We attended the mid-week eve-
ning prayer-meeting at Ames
Church, and found there a heroic
band of christians, who, under the
leadership of the Rev. Dr. Easton,
lately transferred from the Cinci-
nati Conference, are expecting to
advance along all lines. Dr. Mc-
Laughlin, who has charge of the
mission stations around New Or-
leans, is abundant in labors, and
success is crowning his efforts.
Bishop Mallalien was out of the
city when we were there. It mat-
ters not what bishops hold the
Southern Conferences, no sooner
are they gone, if there is a matter
to adjust or a question to settle,
they send for Bishop Mallalien.
With his clear, level head and
warm heart, he is a tower of
strength in all the Southland.—
Pittsburg Christian Advocate.

A power of good to the children
is the Children's Day program.
Give them a chance to improve it.
Get the programs early at this
office.

Episcopal Address.

We regret exceedingly our inability to give our readers in full the great paper read by our honored Board of Bishops to the General Conference now in session in Omaha, Neb. They congratulated the conference upon the auspicious circumstances under which it meets. They referred very tenderly and affectionately to the translation of our lamented Book Agent and Missionary Treasurer, Jno. M. Phillips; our officers, J. H. Bayliss and B. St. James Fry; the venerable Joseph M. Trimble; the distinguished educator, Joseph Cummings; the genial Clinton B. Fisk and others. They referred with gratitude to the church for the uniform appreciation manifested toward them by both our ministry and laity. With profound gratitude to Almighty God for the preservation of their lives and a fair degree of health, they cite the fact that they were able to visit all of our foreign missions and to hold all of the Annual Conferences during the quadrennium.

Notwithstanding the increase of five new Bishops by the last General Conference, such has been the gratifying prosperity and growth of the church that they declared that their labors have not been lightened by that increase of their number. They showed our publishing department to be in the most prosperous condition; that no serious schisms or outbreaks had occurred during the quadrennium in the body, either with respect to doctrine, economy or administration. The spiritual condition of the church, and the growth of interest in charitable works, such as is evidenced in the building of hospitals, orphanages and such institutions, were shown to be encouraging and inspiring. Referring to revivals, they said:

"It is a matter of rejoicing that the spirit of revivals which so marvelously characterized our beginning has not departed from us, and that the signs of vigorous growth and increase do not diminish with our age. Revivals are attended with less excitement, but more stable results as a rule, where the revival occurs under the direct labors of the pastors themselves.

The increase of the church during the quadrennium is highly gratifying. At the last general conference in 1888 the whole number of communicants, including members and probationers, was 2,093,935, showing an increase during the previous four years of 264,401. The increase in the last four years exceeds that number, the total membership being at present 2,292,614. During the four years probably 150,000 have died. This number, added to the increase during the quadrennium, shows an aggregate of 442,000 souls added to the church by profession of faith during the last four years, a church created larger than all of Methodism at the end of the first fifty years of its existence.

The meeting of the Ecumenical Conference, the work of the Constitutional Commission appointed to prepare and submit to the General Conference the successful operation of all the several departments of the church, are each referred to in the most approving manner. They give the following summaries of the vote taken upon constitutional questions:

On the question, "Shall women be eligible as lay delegates in the electoral and lay conferences of the Methodist Episcopal Church?" the vote of the laity stood as follows: For, 235,668; against, 163,843; total, 399,511. On the same question the vote of the ministry stood thus: For, 5609; against, 5144; total, 10,753. On the proposition to change the second restrictive rule by inserting the words, "and the said delegates may be men or women," the vote of the ministry stood: For, 5777; against, 4765; total, 10,542. On the proposition submitted by the General Conference to equalize the number of ministerial and lay delegates, the vote of the ministry stood:

For, 2896; against, 5491; total, 8387.

On the proposition submitted to the annual conferences at the request of the Philadelphia Conference, to amend the second restrictive rule so that it should read as follows: "The General Conference shall be composed of ministerial and lay delegates, who shall always deliberate and vote as one body and never as separate orders. There shall be as many lay delegates for an Annual Conference as there are ministerial, but the General Conference shall not allow more than one ministerial representative for every fourteen members of an Annual Conference; nor a less number than one for every forty-five; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no conference shall be denied the privilege of one ministerial and one lay delegate," the vote of the ministry stood: For, 2310; against, 4849; total, 7159.

The following statistics were also given:

Church Property and Contributions.

In 1887 and 1888 the number of churches was 20,755. There are now 23,395. The values in the former period were \$80,812,792; at the present date they are \$98,134,113. This increase is to a considerable extent due to the Board of Church Extension.

The amount contributed for missions in 1887 and 1888 was \$916,924; 1890 and 1891 the sum had swelled to \$1,251,059.

For Freedmen's Aid and Southern Education the sum received from all sources in 1887 and 1888 was \$163,271. In the year just closed the receipts were \$322,666.

The Board of Education raised in 1887 and 1888, \$38,403; in 1891, \$62,802, an increase of \$24,399. The other benevolences, without exception, show a corresponding increase. It thus appears that there is a most healthful progress all along the line.

The aggregate receipts of the Missionary Society, Board of Church Extension, Freedmen's Aid and Southern Education Society, Board of Education, Sunday School Union, Tract Society, Woman's Foreign and Woman's Home Missionary Societies, for the quadrennium from 1884 to 1887 was \$6,162,239; for the quadrennium of 1888-91 the figures at hand aggregate more than \$8,000,000, showing an increase of nearly \$2,000,000.

Referring to the

Kind of Preachers Wanted,

they said: "There is no danger of failure to Methodism either on account of her creed or polity. If she shall ever fail it will be in the quality of the men who fill her pulpits and direct her counsels. There is danger at this point. What she wants now and what she wants forever is manly, devoted, earnest men, who preach the gospel from conviction and who find so much in its great themes that they will not disgrace the sacred office by shallow artifices to catch in popular favor, who will be so absorbed in saving men that they cannot become time-servers or sensational demagogues, men who by zeal for truth will find no time for idling, and who by having close communion with God will carry the savor of His presence into the pulpit and into the market places and homes of the people. The church wants no place seekers at her altars, no idlers, no shallow pretenders, but men, great, manly, honest, earnest, who will live and die for the truth; she wants no traitors, no men that stand in market waiting for a bid, that think only of self and have a telescopic eye to discern every chance for promotion or emolument. The church wants men with great thoughts to grow sublime as they work for the uplifting of humanity and the building of the kingdom."

They called the attention of the conference to the necessity of utilizing more generally the help of local preachers in supplying the needs of neglected portions of our cities and outlying territory; and the administration of a firm but paternal discipline with all offenders. Woman's work, the Epworth League, and the American University were given friendly and appreciative consideration. Touching the question of

Foreign Immigration,

they said: "With respect to our foreign populations of all nationalities and religions, our feeling is not one merely of friendliness, but of deep fraternal interest. We regard all men as brothers of one blood and nature, and cheerfully accord the same rights and privileges which we claim for ourselves and our children. For generations past it has been the boast of Americans that the oppressed of all nations could here find an asylum and liberty. We have no desire to abandon this position, and yet, incidental to excessive immigration, we recognize that dangers of a formidable character come into view. We are not ready for the sentiment of 'America for Americans,' meaning only the American born, but we do accept the doctrine of the franchise for Americanized citizens. Naturalized citizenship should always imply Americanized citizenship. Though we maintain services in the languages of many nationalities, we seek the speedy Americanization of all who come within the sphere of our church life and influence. The policy of encouraging communities of foreign born citizens and their children to continue foreign in their language, schools, churches, tastes and social habits, we regard as both unwise and unsafe. We preach the gospel to foreigners in their native tongue and establish churches among them, not to hinder them from becoming Americans, but to aid them to become Christians while the process of Americanization is going forward. We must continue these churches so long as the tide of immigration flows in upon our shores. It is no small part of our mission to instruct the people who gather about our altars that in adopting America as their home and the home of their children, they should as rapidly as possible assimilate their ideas, language and customs to those of their adopted country. Our sympathy is the same for all, whether they enter our land from the east or west gate, from heathen or from Christian lands. We believe that there is vitality enough in our republican institutions and in our patriotism to endure a great strain, but we see omens of peril and symptoms of anarchy in many forms."

They recognized the threatening relations that capital and labor are assuming toward each other, "which if not arrested may lead to riot and revolution;" and called for the prompt action of the conference in petitioning Congress not to pass the legislation which was then pending, by which all Chinese immigration was to be prohibited. They expressed gratitude for the growing fraternal attitude that obtains between our church and all other evangelical bodies, and especially with other Methodist bodies; but of our church they said: "We rejoice that the Methodist Episcopal Church, like the church triumphant, is made up of many kindreds and tribes, and nations and tongues. For all we have but one doctrine, one set of rights for all. We find oneness in Christ and oneness in a common brotherhood."

Temperance Reform.

"The attitude we hold toward the drink traffic and the saloon remains unchanged. Drunkenness and drunkard-making are alike offensive to God and ruinous to man. Moderate drinking, so-called, is the bane of society and the chief support of the nefarious traffic. We hold with unabated tenacity to the oft repeated statement that total abstinence is the only safety for the individual, and that complete legal prohibition of the traffic is the urgent duty of the State."

We challenge the world for a more friendly and unequivocal deliverance touching.

The Race Problem.

The "race problem" is a phrase well understood among us. Perhaps the time has come for defining again the attitude we hold as a church to the question. We declare, therefore, that the attitude of our church has been from the first, long before the emancipation of the colored race, one of opposition to their enslavement, an opposition pronounced in our earliest discipline and continued until their liberation. We have always affirmed them to be our brothers, of the same blood and stock of all the races which compose one common humanity. As such we have claimed for them the same rights and privileges which belong to all other branches of the common family. This is our unqualified position now.

With respect to our own members of color, twenty-five years of labor and sacrifice among them have increased our interest in their welfare. They occupy precisely the same position as to rights and privileges as every other member of the body and receive precisely the same treatment. All members of annual conferences have precisely the same rights, determined by the grade of their orders, as deacons and elders.

In view of these facts it can hardly be possible that our brethren of color can persuade themselves that they have attained a state where total severance from their white brethren, which has been suggested from without, would be to their advantage or to the advantage of the race. They still need the counsel and aid, financial and spiritual, which the best brain and heart and wealth of their fellow Christians can furnish them. The races need each other. The matter is one in which we have common interest as of the same body of Christ.

Popular Amusement

comes in for its share of consideration. While they admit the propriety of allowable recreations and amusements, they declared the attitude of the church to be that of "extreme opposition to all forms of amusements that are offensive to conscience and deadening to spiritual sensibilities."

"With regard to politics, the attitude of our church is declared to be strenuously non-partisan and non-sectional. It acknowledges no allegiance to any political creed or association. It urges all its members who have the right to vote to discharge that duty, but it leaves every voter absolutely free from ecclesiastical interference. When moral issues are before the public our people are invariably found on the side of the highest standard, but even then they choose their own party affiliations."

While they expressed a friendly disposition toward

The Secular Press

they said: "We would not diminish its power, but we do deeply deplore its frequent prostitution to the services and promotion of vice. It ought to be the friendly and constant ally of party, morality and religion, the advocate of all measures for the reform of abuses and repression of crime."

The Duty of the Hour.

Concluding they said: "You are here to deal with one specific problem. It is not a problem of doctrine. There no unsettled articles in our creed calling for restatement or improvement either in letter or spirit. The age is seething with questions and hoary creeds are calling for revision, but these questions do not trouble you. It is not a problem of how to quiet dissatisfaction or ally strife; the church has never been in greater peace or a better temper of loyalty throughout all her borders. The most important question before you is how to improve the tone of our piety and give greater efficiency to our agencies. It is a question of girding for the great work for

which the church exists. The question is how soon shall the gospel be efficiently preached to the nations, and how shall the church of God be established throughout all the earth; and how shall this branch be most able to perform its part of the great work? This is the question you are here to answer. It is our joy that there are others who share the responsibility with us, that we are not alone. We might despair as we look out on the amazing need were we left alone to provide for it. Indeed, we should despair with all our sister churches were it not that we and they have God, who is more than all and above all, to help us.

Keep the prize steadily in view, be of good cheer—falter not—the age of ages is in its morning—the great opportunity has come. Even dialects and tongues no longer separated by distance or impassable lines, the contending battalions—all forces are in the field—the battle is already set. The mighty Captain with His name, God of Lords and King of Kings, upon His vesture gives command to-day—the victorious shout of onward, onward rings loud and clear along the advancing column. It is an hour for every lieutenant to be at his post.

The church which you represent by right of numbers and of aggressive force stands as color-bearer for the advancing legions. The adorable name is the magic word emblazoned on her banners. God has placed you in the crisis and at the crisis point. This honor is placed upon you, not simply your kinsmen are watching you with anxious hopes, anxious that you may not waver, anxious that the ancient glory of your arms may not be tarnished, anxious for your triumph, palpitating with mingled hope and fear, but more yet, worldwide Christendom from a thousand points where danger threatens is beholding your movements with breathless interest; nor is that all. Is it too much to say that God himself from his throne has his eye upon you with intensest interest?

Thus environed, brothers move forward calmly, thoughtfully, prayerfully, with your eye steadily fixed on the Master for direction and strength. Be vigilant, leave no unguarded spot, make no mistake.

When the thirty days' work is done you may return in peace and comfort to your homes and charges and duties with an approving conscience and with the blessing of an approving church upon you; and when all the days are done and you stand to give account may it be your joy to hear the Master himself say, "well done."

Pray for us; help us, and the God of peace bless you with all heavenly blessing in Christ Jesus. Amen.

THOMAS BOWMAN,
RANDOLPH S. FOSTER,
STEPHEN M. MERRILL,
EDWARD G. ANDREWS,
HENRY W. WARREN,
CYRUS D. FOSS,
JOHN F. HURST,
WILLIAM X. NINDE,
JOHN M. WALDEN,
WILLARD F. MALLALIEU,
CHARLES A. FOWLER,
JOHN H. VINCENT,
JAMES N. FITZGERALD,
ISAAC W. JOYCE,
JOHN P. NEWMAN,
DANIEL A. GOODSSELL.

I AM an old man and have been a constant sufferer with catarrh for the last ten years. I am entirely cured by the use of Ely's Cream Balm. It is strange that so simple a remedy will cure such a stubborn disease.—Henry Billings, U. S. Pension Att'y, Washington, D. C.

I SUFFERED for more than ten years with that dreadful disease, catarrh, and used every available medicine which was recommended to me. I cannot thank you enough for the relief which Ely's Cream Balm has afforded me.—Eunice Meyers, Winfield, L. I., N. Y.

For Over Fifty Years,
Mrs. Winslow's SOOTHING SYRUP has been used for over FIFTY YEARS BY MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. 1892

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallalieu, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE,
Office: 189 Poydras street.
SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, Jr., 212 Canal street, New Orleans.
ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.
BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; prayer meeting, 11 a. m.; preaching at 11 a. m. and 3 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.
OAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath-school at 1 p. m.; class meeting Thursday evening.
CUSHMAN CHAPEL, on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 3 p. m.; Sabbath-school at 1 p. m.
FIRST STREET CHURCH—Corner of First and Dryades sts.; Rev. G. Montgomery, pastor. Sabbath at 11 a. m. and 7 p. m.; prayer meeting, Monday evening, 7 p. m.; prayer meeting, Tuesday evening, 7 p. m.; prayer meeting, Wednesday evening, 7 p. m.; prayer meeting, Thursday evening, 7 p. m.; prayer meeting, Friday evening, 7 p. m.; prayer meeting, Saturday evening, 7 p. m.; prayer meeting, Sunday evening, 7 p. m.; prayer meeting, Monday evening, 7 p. m.; prayer meeting, Tuesday evening, 7 p. m.; prayer meeting, Wednesday evening, 7 p. m.; prayer meeting, Thursday evening, 7 p. m.; prayer meeting, Friday evening, 7 p. m.; prayer meeting, Saturday evening, 7 p. m.; prayer meeting, Sunday evening, 7 p. m.; prayer meeting, Monday evening, 7 p. m.; prayer meeting, Tuesday evening, 7 p. m.; prayer meeting, Wednesday evening, 7 p. m.; prayer meeting, Thursday evening, 7 p. m.; prayer meeting, Friday evening, 7 p. m.; prayer meeting, Saturday evening, 7 p. m.; prayer meeting, Sunday evening, 7 p. m.; prayer meeting, Monday evening, 7 p. m.; prayer meeting, Tuesday evening, 7 p. m.; 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"FINEST IN COMMAND."
 "I am and have been Physician in charge of the "Home of Poor Consumptives," and after a thorough trial of your DUKE HART'S EMULSION OF COD LIVER OIL AND MALT I can heartily recommend it to the public as the finest preparation of Malt now in command."
 GEO. H. KOBLER, A. M., M. D.,
 305 Pine Street,
 Philadelphia, Pa.

-ALSO THE-



IMPERFECT IN ORIGINAL

The Southwestern.

A. E. P. ALBERT, D. D., - - Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAY 19, 1892.

THE BEST

RALLY OF THE YEAR

CHILDREN'S DAY,

JUNE 12.

ORDER YOUR PROGRAMS NOW!

"The League of Honor."

LARGE SUPPLY ON HAND
READY FOR MAILING.

Price, \$1 per hundred, post paid
with ten Supplements for
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Supplements are 70c per hundred,
post-paid, if ordered separately.

This exercise was prepared by
Dr. PAYNE, and is considered the
best one yet issued. Full of bright,
sparkling music and gems of
thought.

Send Cash With Order.

ORDER NOW!

The *Northwestern Christian Advocate* has donned a new dress of head gear. Quaint improvement.

A brother who has had la grippe says: "Having la grippe is somewhat like getting salvation—we know it when we have it."

THE colored people of New York, Cincinnati, Chicago and other Northern cities have held great mass meetings denouncing the outrages against our people in the South.

THE best way for a young minister to go through the regular course of conference studies is for him to take one book at a time, and know all it contains, then take up another, and so on through the whole list.

It is not the reading of a great number of books so much as the careful study of a few, that gives strength and vigor to the intellect. If any preacher will thoroughly master all the books of the various courses of study laid down in the Discipline, he will have a good outfit for the work of the ministry.

The *Morning Star*, Roman Catholic organ in this city, takes exception to the canvass in favor of legal and constitutional prohibition. It declares that "Prohibition does not and never will prohibit." No, hardly not, while our religious and temperance neighbor continues to advertise through its columns "the best brands of whiskies, wines and liquors."

THE practice of enclosing immoral and debasing pictures in cigarette and tobacco packages is a palpable crime against good morals that the Internal Revenue Department of the Government should stamp out. Dealers in tobacco are licensed to carry on their tobacco traffic, but not to carry on the business of circulating obscene pictures and literature. Let the Christian press pronounce in protestation against the evil.

Omaha.

For the first time in our history the General Conference of the Methodist Episcopal Church is now being held in Omaha, over 500 miles west of Chicago. It is a fair prophecy of what is yet in store for this great western empire.

Forty years ago the present seat of the general conference was an uninhabited plateau rising eighty feet above the waters of the Missouri, and of interest chiefly to the tribe of Indians after which it is named. Etymologically, the name is a prophecy, "Above all others on a stream." In 1853, Omaha received its first settler. In 1855 it was platted, and in 1857 incorporated. In 1866, there were no railroads west of Omaha and the city itself has a population of only 10,000 souls. To-day we find a population of 140,000, with wealth and industries unsurpassed by any city of its size in the new world. The real estate valuation of the city is \$200,000,000. There are twenty banks with an aggregate capital of \$4,755,000. There are six-five public schools, twenty-two church and private schools, sixty-two hotels, 114 churches, five public parks, sixty-five miles of paved streets, ninety-three miles of street railways, mainly electric, putting New Orleans and many older cities to shame. Thirteen trunk lines of railroad enter Omaha. It is the eastern terminus of the Union Pacific, and has facilities for vast trade with every part of the continent. Here are 160 manufacturing firms, over 200 jobbing houses, immense smelting works, packing establishments and other industries to the number of nearly 3,000. Omaha water works cost \$7,000,000. One of the bridges across the Missouri to Council Bluffs cost over \$1,000,000. The annual trade of the city is valued at \$96,000,000, and the banking business is estimated at \$221,000,000 a year. Here are elegant private homes, commodious churches, stately public buildings, and all the other conditions and tokens of marvelous prosperity. As the population has nearly quadrupled within the past ten years, it may be expected to more than double within the next ten, and again in the next.

It is said to be the geographical centre of our great country. We have here seventeen churches and missions, and such a controlling influence as to formulate and crystallize public opinion from this quarter for all this immediate region. Notwithstanding the fact that hundreds and thousands of colored people from the south are pouring into this city and section, it is much to be regretted that we have not a church of our denomination hereamong them. We hope this will not continue long beyond the close of the session of this conference. Let us follow our colored people and members as they move out of the south into the north into this western country. They prefer the old church, the church of their choice and youth, but when they move out there they too often find themselves compelled to drift into the African or Zion churches, contrary to their wishes.

Lynching in the South

The daily press teems with blood curdling accounts of the lynching of colored men nearly every day. They are taken out of jail or out of hands of convicting officers of the law, and murderously executed, in the heat of blinded passion without judge or jury. For years we have plead against this great and growing evil, without avail, and could hardly ever hear a responsive echo, from the southern press. We had plead so long and persistently without evoking any awakening on the part of the southern people, we had well nigh lost courage. Undersuch circumstances it is really refreshing to read the following from Jacksonville, Fla., Times Union:

The increasing frequency of murder by lynching is one of the most frightful evils of the present time. There is no greater reproach to

our modern civilization. In the ages when superior strength recognized no law, human life was taken without form of law by feudal lords who were a law unto themselves.

We read of those dark ages with horror, and yet we live in an age where the taking of human life without form of law is still more generally sanctioned by the people, at least in our country, which boasts of being the most advanced in civilization. Hundreds of lynchings occur each year.

"It has become an accepted idea with a majority of the people that a certain class of offenders cannot be put to death too quickly, and should not be given a chance of acquittal by jury trial. This amounts to saying that the ends of justice can be served better by acting on sudden impulse than sober judgment."

There are many cases of crime so heinous and so well proven that they seem to cry for instant vengeance, but if the law may be set aside in one instance where is to be drawn the line beyond which people may or may not go? The newspapers show that lynch law is being visited not only on the worst offenders but on those who commit comparatively slight misdemeanors. And the evil is growing.

At Tullahoma, Tenn., about a week ago, a negro boy 18 years of age was arrested for drunkenness and put in jail. For two years previous he had been intemperate, and when under the influence of liquor he was quarrelsome and rowdyish. Further than this there were no charges against him. On the night following his arrest, at 1 o'clock, six or seven masked men broke into the jail, took the boy out and hanged him to a tree.

This shows to what an extreme the practice of lynching may be carried, and such instances will become frequent if popular sentiment on this subject does not change. The public has become familiar with atrocities scarcely less shocking than this, so familiar that public sentiment is becoming callous. This in itself is a serious consequence of the toleration of its evil.

But the most serious consideration in regard to the prevalence and encouragement of lynch law is the undoubted fact that much of this kind of violence is prompted by personal malice and by a desire for desperate adventure. The persons who hung the boy at Tullahoma undoubtedly had a grudge against him, and they knew they could put him out of the way without danger to themselves.

Lynching is about the safest sort of adventure that can be indulged in. And if a person thirsts for vengeance against another, what easier way of gratifying it is there than by laying a plot to implicate him in some heinous crime—then inflame public sentiment against him and bring him to a shameful death? That many innocent persons are murdered in this way hardly admits of a doubt. If the people would view the subject in all its bearings they would put an end to this blot on our civilization.

Even the Shreveport, La., Caucasian comes out in a strong denunciation of the cold blood murder, by the lynchers, that so cruelly murdered that colored boy, at Tullahoma, Tenn., the other day. We hope now that the religious papers will take up the causes and that the good people and authorities of this section will not only deplore such horrible murders but will hang a score or more of such murderous villains.

In an article denouncing the Memphis authorities for their failure to bring to justice the murderers that lynched the three colored prisoners there recently, the Central says: "In this connection we are glad to record that a heavy blow is to be dealt to mob law in a part of the country where one would the least expect it—Georgia. At Camilla, in that State, six lynchers have been on trial for murder. One of them has already been convicted and sentenced to be hanged, and the prospects are favorable for the conviction of the others." That's good, but do not overlook the fact that the parties lynched in this instance were white men. It makes all the difference whose ox is gored when dealing in such matters.

Political Review.

Congress is busy with the appropriation bills. The niggardly Democratic policy will deprive this section, and the whole country as well, of some of the most necessary and important schemes of improvement, notably that of a dry dock and the adoption of a better governmental levee system for the Mississippi river. Of course the Louisiana delegation vote right on these questions, but their party is in control and they cannot hinder it, because of the inconsistency of their position. Then they are just now absent from their post of duty, looking after personal interests at Baton Rouge.

Murphy J. Foster, Governor, and his Lieutenant have been declared elected by the legislature. Messrs. Leonard and Coleman filed a protest and offered to show that they had been elected instead, but the protest was promptly laid upon the table.

The situation in national politics remains unchanged. There is some opposition to the renomination of President Harrison, but it has not concentrated on anybody.

General Conference Notes.

Rev. W. R. Butler, of Baton Rouge, La., was summoned to Mansfield, La., by telegraph, to the sick bed of his aged mother.

The conference by a unanimous vote telegraphed to both houses of Congress its protest against the Sunday opening of the Columbian World's Exposition.

B. E. Titus, Esq., late Business Manager of the *SOUTHWESTERN*, but now Business Manager of the *Northern Christian Advocate*, Syracuse, New York, is among the visitors to the General Conference. He looks the picture of health, and continues to cherish the memory of his stay among us with unabated devotion.

Rev. J. S. Hill, B. D., President of Morristown (Tenn.) Seminary is also among the visitors. He reports his work at Morristown in a prosperous condition.

Our friend and popular townsman, Henry Wellman, Esq., representing the Southern German Conference, is serving on the committee on Book Concern side by side with Dr. Albert, editor of this paper. Such is the nature of our universal Methodism.

The reports of Missionary Bishops Taylor and Thoburn, respectively of Africa and India, excited the greatest admiration and applause. They were extended an ovation. The native African girl Diana, aged 4 years, brought over by Bishop Taylor and presented to the conference, was the hero of the day. Her presence excited intense interest and applause.

Revs. T. G. Montgomery of New Orleans; W. H. Cline, Presiding Elder of Lake Charles District, La.; and Rev. W. P. McLaughlin, D. D., of the Mission District, same conference, are among the interested visitors from our section.

Good Advice to Ministers.

Bishop Mallalieu gives our ministers the following good advice:

1. Whatever you do, don't flinch, but keep up to your work and integrity.
2. Those of you who have to move, do so at once, and do not go back to your old appointment to tattle and tell the people what hard times you are having on your new appointment.
3. Begin early in raising your benevolent collections.
4. Don't let your local preachers kill your church, but preach yourself at the 11 o'clock services on Sunday.
5. Denounce and keep away from

all railroad excursions, and the railroads will join you in denouncing the separate car law. Rather than patronize the railroads under the separate car law provisions, hold your picnics and other outdoor recreations in the groves nearest your church, to which you can walk.

7. Place the *SOUTHWESTERN* in every home, and insist that every official member of the church must take the paper.

8. Let the young men especially trust and seek the advice of their Presiding Elders. I have not heard an unkind word uttered by any of our Presiding Elders against any of our young men. Treat them as fathers and brethren, and let nothing lead you to suspect that they desire to suppress your manhood, as I have heard it asserted by some.

Personal.

—The Rev. J. S. Wheldon, son of the late Dr. D. D. Wheldon, formerly Editor of the *Methodist Quarterly Review* for so many years, a member of New York East Conference, and stationed at Ridgefield, Conn., was smitten with paralysis while on a visit to Florida in the hope of improving his health. He was visiting his brother, the Rev. Asbury A. Wheldon, of the Methodist Episcopal Church, South, for whom he preached on Sunday evening, April 17, closing his sermon with the words:

"I brush the dew on Jordan's bank,
The crossing must be near."

He tried to speak after a prayer by the pastor, but his words were unintelligible. Finally he succeeded in saying: "My friends, I see that you do not understand me," and fell forward on the pulpit, and remained unconscious until Tuesday, when he died. He had suffered from a stroke of paralysis eleven years before. Brother Wheldon was in his 49th year, was graduated from Wesleyan University, and had filled good appointments in New York, New York East, and New England Conferences. He was a man of a genial spirit, affable in his manners, fluent in speech, and very active until his health was impaired.—*Christian Advocate*.

Rev. J. B. Webb of Montgomery district, Cen. Ala. Conference, has been appointed as a supply at Prattville.

—Prof. S. S. Riley, at Grand Cane, La., has enrolled 63 scholars and is getting on nicely.

—We congratulate the Hon. F. B. Earhart, Professor of Medical Jurisprudence in the N. O. University Medical College, upon his recent appointment to the vacancy created by the resignation of Judge Grant as United States District Attorney for the Eastern District of Louisiana.

—The following gentlemen, friends of our church in North Louisiana, speak very highly of Rev. John H. Pierre, and recommend him for appointment to the place of Sunday School Agent lately made vacant by the transfer of Rev. E. Lyon to New York, viz: Messrs. J. J. Rains, T. J. Jackson, Wm. B. Pattison, F. W. E. Truly, L. E. Prothro, J. N. Lee, M. D., W. Jackson, W. F. Berry. We understand, however, that the office is not to be filled, at least for the present.

In mercy "to the colored people," as well as to themselves, the Southwestern Presbyterian expresses the hope that the split in the Democratic party would not lead to "Negro rule." It says: "With only the kindest feeling toward and concern for the welfare of our colored citizens, equally involved in the coming election with our own, we announce it as our solemn conviction that the experience of the reconstruction period, when they led by a few unprincipled white men, were in power, is too recent and bitter to allow us to consent, by default or active opposition to the candidates, now the regular nominees of the dominant party, to place the reins of government in hands demonstrated by experience

to be unfit to hold them." Our Presbyterian namesake seems to consider a generation as but a day in its estimation. Know you not that the Negro has now been free and going to school for the past thirty years, nearly. A new generation has come since that, that is demonstrating its worth and capacity in every department of life.

Those of our colored exchanges that advertise fortune tellers, clairvoyants and other such folks through their columns, are guilty of a great wrong to a people that are already too much given to faith in conjurations and such like. Quit it, brethren of the press. Don't continue to commit such crimes against your poor ignorant people for a few dollars.

THE *Northern* makes friendly reference to the efforts of our people to test the obnoxious jim crow laws before the courts of this country, and it calls upon its patrons to contribute financial aid to the movement, for which we return thanks. Dr. Warren, the editor, says: "If there is anything better than mob law for dark-complexioned citizens, friends of liberty and justice should interest themselves in ascertaining it."

Now and then a preacher takes the money raised for some benevolent cause and applies it to some temporary personal or church use. This never ought to be done. It is almost always sure to bring trouble. The right way is to take the collections early and send them where they belong, and then hold the vouchers till conference time, and be ready to report to the conference treasurer on the first day of the conference.

AT a recent meeting held in New York to protest against the outrages perpetrated against the colored people in the South, Ex-Congressman John R. Lynch, of Mississippi, the principal speaker, said: "And we people of Mississippi think that when colored men in New York vote for our southern enemies that they vote against us and that they do not want us to have our rights."

Mr. Fortune, of the *N. Y. Age*, took exception to the remark. Whatever Mr. Fortune or any one else may say to the contrary, Mr. Lynch certainly expressed the sentiment of the colored people of this section in that paragraph.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

FREE CLINICS FOR THE POOR. Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. O. Roudanez will continue in charge, assisted by several physicians and surgeons.

During the last revival at Wesley Chapel fifteen souls turned away from the sins of the world and came to Christ. We hope during the next revival to bring many more into the fold of God. During the administration of Rev. T. J. Johnson \$800 has been collected, and it is hoped that soon the debt of this church will be liquidated.

At Mallalieu Chapel the Leagues, crusade for improvement was a complete success. \$230.95 was raised by the five leagues with their Praetors in forty days. Athenian-Peloponians, Maggie Gallagher; Spartans, Cora Williams; Philistines, J. H. Wisham; Bold Pilgrims, Martha Hall; Laconians, Rney Kay. Repairs on the church have begun. Next Sunday will be a great day because of the baptismal ceremonies.

EVERY Methodist eye is now turned toward Omaha, Neb. Let every heart pour out its supplication to almighty God to bless and direct with divine wisdom the General Conference now assembled there.

DAILY BREAD.

From all your filthiness will I cleanse you.—Ezek 36:25.

Though your sins be as scarlet they shall be as white as snow.—Isa 1:18.

There shall be a fountain opened for sin and uncleanness.—Zech 13:1.

The blood of Christ shall purge your conscience.—Heb 9:14.

God hath not called us to uncleanness, but to holiness.—1 Thes 4:7.

Then will I sprinkle clean water upon you, and ye shall be clean.—Ezek 36:25.

I will also save you from all uncleanness.—Ezek 36:29.

Ye shall loathe yourselves in your own sight for your iniquities.—Ezek 36:31.

Keep unpolluted from the world.—James 1:27.

Let thy garments be always white.—Ecc 9:8.

They shall walk with me in white.—Rev 3:4.

He that overcometh shall be clothed in white raiment.—Rev 4:4.

The blood of Christ cleanseth us from all sin.—1 John 1:7.

If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7.

If I wash thee not, thou hast no part with me.—John 13:8.

Wash ye, make you clean, put away evil.—Isa 1:16.

Be ye clean that bear the vessels of the Lord.—Isa 52:11.

Who shall stand in his holy place? He that hath clean hands and a pure heart.—Psalm 24:3-4.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.—Prov 8:34.

Blessed are the pure in heart, for they shall see God.—Matt. 5:8.

The only way you can bring a child up is the way you're going yourself.

The attentions of love are like a bank account; you can't be forever drawing out, unless you put something in.

The father who leaves all the religious training of the boys, except saying grace at the table, to the mother, when they turn out well ascribes it all to its firmness.—Womankind.

An Apt Illustration.

"Now said little Johnny, 'let's play Indian.'"

"How do you play Indian?" asked Tommie.

"Well you be Indian and I'll be pale face. Now I'll make a treaty with you that I'll give you your apple. See? There, now I'll make a new treaty with you; then I'll eat your apple. See?"

"But I won't do it. I'm going to have my own apple."

"Oh, no; that ain't the way to play Indian. If you don't do the way I say you'll be a hostile, you know and I'll blow you full of holes."—Detroit Free Press.

To Ministers.

Don't drive but lead.

Don't be afraid of any man.

Don't be anybody but yourself.

Don't follow everybody's advice.

Don't lash the sinner instead of his sin.

Don't tell all you know in one sermon.

Don't scold, nor wear the cap and bells.

Don't put the hay too high in the ricks.

Don't feed people on unbaked dough.

Don't offer manna you have not tasted yourself.

Don't ask any one to work harder than you do yourself.

Don't offer sentimental connections of intellectual shavings.

Don't spare the people's pockets, for therein lie their hearts.

Don't restrain too much; it is well often that steam escapes.

Don't expect the Lord to be always in as a hurry as you are.

Don't live in the third century, nor in the twentieth century, nor in the clouds.

Don't despise the rich, dishonor the poor, nor esteem yourself wiser than your brethren.

Don't let the young people run away with you, nor the bald-headed put too many breaks on you.

Don't mistake philosophy for Christianity; cant for piety; noise for zeal; crowds for success; length for profundity; brevity for wit.—Ran's Horn.

Ignorance of the Bible.

One reason why so many busy men are not religious men is their lack of knowledge of the Scriptures. Business men are well-informed on general topics. Talk with them in their counting-rooms, they can tell much about civil law, they are well posted in politics, they have some general information in literature, while the science of business is a study in which they are always ready for an examination. But ask them their views of religion, and how few have any well-defined ideas on the subject! Ask them of Bible truth, and how few can give a reason for whatever of belief or disbelief they have!

This want of knowledge of the Bible on the part of men and women who on all other subjects are well-informed, is the real cause of much error and unbelief. Here is a book which contains more general information than all the news papers, and yet most business men pay more attention to their newspapers than to the Bible. They know but little about the only book that can teach them religion. If they knew as little of mathematics, the science of business, the use of the arts and implements of industry, they could not get a living. Then is it strange with their ignorance of the Bible, they should get a Christian living?—Selected.

Growlers

Grumblers are of all people the most depressing. It is not necessary for you yourself to be personally found fault with to make it worse than misery to be with them. It is the atmosphere they create about themselves, the life they give you to lead. And when their cross humor translates itself into personal displeasure and quarreling over trifles, then they are the very scourges of their time and place, and no one can be blamed who tries to escape from them.—Selected.

If You'll Notice You'll Find

That the man who lingers around a club-house and lives on his wife's money, is close kin to the fellow who loafs in a corner saloon while his wife takes in washing.

That the man who toots his whistle the loudest doesn't always carry the most steam.

That the Christian whose religion makes him hate sinners, needs another conversion, and needs it badly.

That the man who tries to wear his crown this side of the pearly gate destroys his influence on this earth.

That the realization of God's love will do more for a fallen soul than all the human help in Christendom.

That there is never a panic in God's bank. If you are His son, you can draw for any amount, and the paying teller is never so happy as when the bank has a run.

That the minister who is most anxious to have a big puff in the daily press, is not always the one who stands the best in the big journal prepared above.—Ran's Horn.

If a man wants to live a life that will be a blessing to others, he must lean hard upon God.

If God is for you, who can be against you? If he is not for you,

it is because you are against him.

If you are a Christian God is on your side.

Your enemy will not tell you where to dig for gold.

Learn a verse of Scripture every day, and you will have something to talk about in prayer meeting whether you feel like it or not.

When a praying man leaves a community, he leaves a vacancy that is hard to fill.

An old Scotch proverb says: "The hog never looks up to see who shakes down the acorns." Do you ask a blessing at your table.

A smile unlocks the door, a frown bars the gate.

Blessed is the man who uses no tobacco, no liquor, spends his evenings at home, contracts no debts, and prays with his family.—The end of that man is peace.

If you find it hard work to be religious, there is something wrong.

If your children hate to see the Sabbath come, there is something wrong about their parents.

If you want to work for the Lord and can't find anything to do for him, there is something wrong.

For the SOUTHWESTERN.

Good Roads.

ROBERT G. JOHNSON.

A road is a place where one may ride; an open way or public passage for vehicles, persons, and animals; a track for travel, forming a means of communication between one city, town, or place, and others.

Since the above is the definition for a road, is it not of great importance that our roads should be kept in the very best condition?

I know places in the delta part of this state where it requires from four to six mules to carry a comparatively light load, after a rain, and more especially in the winter is this true.

All this is caused by the roads not being properly worked and attended to. They are not fitly drained and raised above the general surface of the surrounding land.

By leaving the roads on the same level as that of the land surrounding them, they become retainers of water, which after falling, stands in them, and percolating the soil, causes it to be uncompact, hence when the loaded wagon is driven upon it, the pressure of the load on the wagon forces the wagon on through the soft mud until it reaches soil sufficient to bear it.

Then comes the time when there is a need for more mules to carry the load. It is evident that the more mules one has, the more grain he is compelled to raise in order to support his stock.

It has been said, and it is literally true, that London is nearer New York than was Buffalo sixty years ago.

We exchange goods with California every day; talk with our friends in Europe in less time than it takes to write and post a letter; ride twenty miles to business, by rail, in the morning, and home by the same route at night; travel more miles and accomplish more business, in a day, than was possible for our grandfathers to do in a month; and have no regrets, except for those few things which have to be left undone for lack of time.

To accomplish this we have directed the national hand, and loosened the national purse-strings, to the encouragement of improved industrial methods, to the establishment of great commercial and mechanical centres, and, in certain directions, to the aid of enlarged and quickened means of transportation; we have pledged the public credit, granted public lands, and passed laws, general and special, to ameliorate the risks of capital, and insure the construction of railroads; and we have spent hundreds of millions of the public money to deepen our river and harbors.

Yet it must be admitted that these governmental acts were not commonly inspired so much by the economic motives of the statesman as by the dogged insistence of capital upon its claim to governmental aid.

They have saved time, lightened labor and abridged distance, in all the operations of the banks, the merchant, the manufacturers, and the followers of the learned professions. Their benefits to the farmer, while vastly important in themselves, have not, from a relative stand point, at least tended either to allay his complaint, or to enhance his industrial condition.

Indeed, they do not seem to have quite reached the farmer nor the farm; for alas, the distance to the American farm, like the distance to the sun and moon and the inaccessible stars, is still measured in miles and leagues.

Meanwhile how fared it with the dirt road, that only avenue of communication which connects the farmer socially and commercially with the world at large?

It is the same road that was used a hundred centuries ago by the naked savage when chased by a storm to the sheltering cave, and from him it seems to have descended as an entailed legacy to the American government.

The Romans, aware of the importance of good roads both in a military and civil point of view, constructed them from Rome to the extent of their empire.

In modern times, attention was first paid to good roads on a large scale by the government of France.

Some think that winding roads are better than straight ones.

They claim that the sun and wind have a better chance to strike the road, which varies in its directions.

There has been quite a bit of theorizing as to what kind of roads is best. One engineer holds that slight and short alternations of ridges in a road makes it better than if the road was a level one.

His reason for saying this is that he claims while a team is pulling the load up one ridge, it calls into action one set of muscles, then while descending the ridge another set is called into action.

This constant alternation, it is claimed, keeps the team less worried, than it would if the road was on a level.

Others disagree with the idea of this man, and I think we have heard the theory of Stevenson and others, which is, where a hill has an ascent of no more than one foot in thirty, the thirtieth of the whole weight of the carriage, of the load, and of the horses must be lifted up while they advance thirty feet.

We conclude from this, that a level road is better than a hilly one.

"By the improvement of our roads every branch of our agricultural, commercial, and manufacturing industry would be materially benefited."

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms removes the sympathetic effects of the disease, banishes the headache, and refreshes the tired mind.

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or I did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, which I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE



The Rochester Lamp.

Perfect in Construction. Artistic in Design. Matchless in its Light.

Absolutely safe and unbreakable. Its light is pure and brighter than gas-light, softer than electric-light, more cheerful than more! A beautiful and a good lamp it is indeed, and it is made in over 2,000 artistic varieties.—Hanging and Table Lamps, Banquet, Vase, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine.—The Rochester Lamp Co. If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO., 43 Park Place, New York. Manufacturers, and sole owners of Rochester Lamps. The Largest Lamp Store in the World.

Every article brought to market would diminish in price, and the number of horses would be so much reduced, that, by these and other retrenchments, the expense of many millions would be annually saved to the public.

The expense of repairing roads, and the wear and tear of carriages and horses, would be essentially diminished; and thousands of acres, the produce of which is now wasted in feeding unnecessary horses, would be devoted to the production of food for man.

In short, the public and private advantages which would result from effecting that great object, the improvement of our highways and turnpike roads, are incalculable.

When we are convinced that good roads are needed, and when we are further convinced that to secure these we must direct the national hand, must loosen the national purse-strings, and last of all, must pledge the national credit, then and not till then, will we have good roads.

Alcorn A. and M. College, Rodney, Miss.

Why Ministers Leave the Pastorate.

We have known pastors to be taken away from delightful charges, without the slightest intimation of any such thing, and put upon a district where the change was not sought, nor thought of, nor desired, and was only accepted as a necessity of our itinerant system.

Pastors have often been elected to positions in colleges which they did not seek; and reluctantly gone into the educational work of the Church under the pressure of official advice and sense of duty, and have made very great sacrifices, and done the hardest kind of work for the poorest sort of pay. Men have been taken from pulpits without any connivance, or electioneering, or consultation, and elected editors, book agents, secretaries, and even Bishops, without dreaming of any such thing.

The pulpit is a throne, the pastorate is a realm; the true pastor has the most delightful field of labor in the world. The man who goes out of it without having a lawful excuse fatally blunders. The friendships of memory and joy life.

Men who have been appointed to other positions without seeking them have often felt like homeless youth, or orphans recently bereft. If any good and reasonably successful pastor longs for work more secular, or more responsible, he makes a mistake, and when he descends from his high position finds that he has been deceived.

His visions of ease or honor are like the mirage which lures the traveler on the plains.

The charge that pastors are self-seeking and over-ambitious, and unfair in entering upon electioneering projects, is a most grievous wrong. If any are foolish enough to do any such thing, their punishment will be swift and sure. The truth is, that the only thing the church needs for her great work is the baptism of the Holy Ghost.

Bickerings would be hushed under this gift of God. Offenses would cease and triumph be certain.—California Christian Advocate.

WE have the word of God for it, that he who puts his trust in the Lord, shall not tremble in the evil day. Dark days must come, but it is better to be with God in the dark than with the godless in the blaze of noon-day.

Sign the total abstinence pledge at once, and then ask God's grace to keep it! Sign the pledge and be a man! Shun the intoxicating cup! Flee from its presence as from a deadly reptile. Let the warning of inspiration ring continually in your ears: "It biteth like a serpent and stingeth like an adder."

JOHN Wesley hit the nail squarely upon the head when he exhorted his followers to "be at it and always at it." A lazy prohibitionist is an abomination in the eyes of the Lord. This temperance warfare is a fierce struggle for the right. Give us the sturdy courage of Oliver Cromwell. Like St. Paul, we must say: "This one thing I do."

The incharitable discussions in reference to "ecclesiastical politics" in certain quarters, is having its effect in leading some people to the conclusion that with the exception of the Christian Advocate and the Methodist Review, the editors of all our other official papers should be elected by the Boak Committee or some local boards. This, to our mind, would be extremely unwise, and unjust to the church. Let the whole church, lay and clerical, through their accredited representatives, elect all of our connectional officers in the future as in the past. The Pacific Advocate strikes the nail on the head when it says:

"These papers are the representatives of the church, and the General Conference is the only body that represents the whole church, or whose action can be taken as that of the church. If the General Conference cannot be trusted with such work no commissions or boards it may create can be. We do not see that anything is imperiled by the General Conference doing its work, but we can see that much might be periled by its delegating it to committees."

WHILE it is unfortunately true that too many of our young colored men go to the penitentiary, it is not true, as Gov. Tillman, of South Carolina, told the students of Claflin University that, "Most of the young men in the penitentiary are colored with a smattering of education, such as our Northern teachers impart."

A Scotch minister told a woman who was in the habit of falling asleep under his preaching, to take a little snuff at the time. She advised him to put a little snuff into his sermons. The woman had the better of it.

THE strong personality of the late Rev. C. H. Spurgeon always stamped itself upon his writings, and appeared, perhaps, no more strikingly than in the quaint and frequently unique manner in which he would, in a brief sentence or two, sum up his criticism of the many publications sent to him for review.

DAILY BREAD.

From all your filthiness will I cleanse you.—Ezek 36:25.

Though your sins be as scarlet they shall be as white as snow.—Isa 1:18.

There shall be a fountain opened for sin and uncleanness.—Zech 13:1.

The blood of Christ shall purge your conscience.—Heb 9:14.

God hath not called us to uncleanness, but to holiness.—1 Thes 4:7.

Then will I sprinkle clean water upon you, and ye shall be clean.—Ezek 36:25.

I will also save you from all uncleanness.—Ezek 36:29.

We shall loathe ourselves in your own sight for your iniquities.—Ezek 36:31.

Keep unspeckled from the world.—James 1:27.

Let thy garments be always white.—Eccl 9:8.

They shall walk with me in white.—Rev 3:4.

He that overcometh shall be clothed in white raiment.—Rev 4:4.

The blood of Christ cleanseth us from all sin.—1 John 1:7.

If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7.

If I wash thee not, thou hast no part with me.—John 13:8.

Wash ye, make you clean, put away evil.—Isa 1:16.

Be ye clean that bear the vessels of the Lord.—Isa 52:11.

Who shall stand in his holy place? He that hath clean hands and a pure heart.—Psalm 24:3-4.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.—Prov. 8:34.

Blessed are the pure in heart, for they shall see God.—Matt. 5:8.

The only way you can bring a child up is the way you're going yourself.

The attentions of love are like a bank account; you can't be forever drawing out, unless you put something in.

The father who leaves all the religious training of the boys, except saying grace at the table, to the mother, when they turn out well ascribes it all to its firmness.—Womankind.

An Apt Illustration.

"Now said little Johnny, 'let's play Indian.'"

"How do you play Indian?" asked Tommie.

"Well you be Indian and I'll be pale face. Now I'll make a treaty with you that I'll give you your apple. See? There, now I'll make a new treaty with you; then I'll eat your apple. See?"

"But I won't do it. I'm going to have my own apple."

"Oh, no; that ain't the way to play Indian. If you don't do the way I say you'll be a hostile, you know and I'll blow you full of holes."—Detroit Free Press.

To Ministers.

Don't drive but lead.

Don't be afraid of any man.

Don't be anybody but yourself.

Don't follow everybody's advice.

Don't lash the sinner instead of his sin.

Don't tell all you know in one sermon.

Don't scold, nor wear the cap and bells.

Don't put the lay too high in the pews.

Don't feed people on unbaked dough.

Don't offer manna you have not tasted yourself.

Don't ask any one to work harder than you do yourself.

Don't offer sentimental connections of intellectual shavings.

Don't spare the people's pockets, therein lie their hearts.

Don't restrain too much: it is well often that steam escapes.

Don't expect the Lord to be always in a hurry as you are.

Don't live in the third century, nor in the twentieth century, nor in the clouds.

Don't despise the rich, dishonor the poor, nor esteem yourself wiser than your brethren.

Don't let the young people run away with you, nor the bald-headed put too many breaks on you.

Don't mistake philosophy for Christianity: cant for piety; noise for zeal; crowds for success; length for profundity; brevity for wit.—Rau's Horn.

Ignorance of the Bible.

One reason why so many busy men are not religious men is their lack of knowledge of the Scriptures. Business men are well-informed on general topics. Talk with them in their counting-room, they can tell much about civil law, they are well posted in politics, they have some general information in literature, while the science of business is a study in which they are always ready for an examination. But ask them their views of religion, and how few have any well-defined ideas on the subject! Ask them of Bible truth, and how few can give a reason for whatever of belief or disbelief they have!

This want of knowledge of the Bible on the part of men and women who on all other subjects are well-informed, is the real cause of much error and unbelief. Here is a book which contains more general information than all the news papers, and yet most business men pay more attention to their newspapers than to the Bible. They know but little about the only book that can teach them religion. If they knew as little of mathematics, the science of business, the use of the arts and implements of industry, they could not get a living. Then is it strange that their ignorance of the Bible, they should get a Christian living?—Selected.

Growlers

Grumblers are of all people the most depressing. It is not necessary for you yourself to be personally found fault with to make it worse than misery to be with them. It is the atmosphere they create about themselves, the life they give you to lead. And when their cross humor translates itself into personal displeasure and quarreling over trifles, then they are the very scourges of their time and place, and no one can be blamed who tries to escape from them.—Selected.

If You'll Notice You'll Find

That the man who lingers around a club-house and lives on his wife's money, is close kin to the fellow who loafs in a corner saloon while his wife takes in washing.

That the man who toots his whistle the loudest doesn't always carry the most steam.

That the Christian whose religion makes him hate sinners, needs another conversion, and needs it badly.

That the man who tries to wear his crown this side of the pearly gate destroys his influence on this earth.

That the realization of God's love will do more for a fallen soul than all the human help in Christendom.

That there is never a panic in God's bank. If you are His son, you can draw for any amount, and the paying teller is never so happy as when the bank has a run.

That the minister who is most anxious to have a big puff in the daily press, is not always the one who stands the best in the big journal prepared above.—Ram's Horn.

If a man wants to live a life that will be a blessing to others, he must lean hard upon God.

If God is for you, who can be against you? If he is not for you,

it is because you are against him.

If you are a Christian God is on your side.

Your enemy will not tell you where to dig for gold.

Learn a verse of Scripture every day, and you will have something to talk about in prayer meeting whether you feel like it or not.

When a praying man leaves a community, he leaves a vacancy that is hard to fill.

An old Scotch proverb says: "The hog never looks up to see who shakes down the acorns." Do you ask a blessing at your table.

A smile unlocks the door, a frown bars the gate.

Blessed is the man who uses no tobacco, no liquor, spends his evenings at home, contracts no debts, and prays with his family: "The end of that man is peace."

If you find it hard work to be religious, there is something wrong.

If your children hate to see the Sabbath come, there is something wrong about their parents.

If you want to work for the Lord and can't find anything to do for him, there is something wrong.

For the Southwestern.

Good Roads.

ROBERT G. JOHNSON.

A road is a place where one may ride; an open way or public passage for vehicles, persons, and animals; a track for travel, forming a means of communication between one city, town, or place, and others.

Since the above is the definition for a road, is it not of great importance that our roads should be kept in the very best condition?

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All this is caused by the roads not being properly worked and attended to. They are not fity drained and raised above the general surface of the surrounding land.

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A MOST GRAPHIC STORY.

IT IS TAKEN DIRECT FROM REAL LIFE.

A Charming New England Lady Tells Her Experience both Abroad and in America.

The unwritten romances of life are more wonderful and far more interesting than the most vivid works of fiction. The one we are about to relate occurred in real life, and is both interesting and instructive.

Mrs. Jennie Ray formerly lived in Manchester, N. H. Her home was pleasant, her surroundings comfortable. In the year 1880 she visited England, and while in that country began to experience strange sensations. At first she attributed them to the change of climate, but they continued and increased, until finally, like many another woman, she became utterly discouraged.

It was while in this condition that Mrs. Ray returned to America and her home. Thousands of women who read this story can appreciate the condition in which Mrs. Ray then was and sympathize with her suffering. Two prominent physicians were called and endeavored to do all in their power for her relief. In spite, however, of their skill Mrs. Ray grew weaker and more depressed, while the agony she endured seemed to increase. It was at this time that a noted physician who was called declared Mrs. Ray was suffering from cancer, said there was no help, and told her friends she could not live more than a week at the farthest.

And here comes the interesting part of the story, which we will endeavor to tell in Mrs. Ray's own words. She said:

"Unknown to all these physicians, I had been using a preparation of which I had heard much. I did not tell the physicians because I feared they would ridicule me, and perhaps order its discontinuance. During all the while that the physicians were attending me the preparation was steadily and faithfully doing its own work in its own way, and I had faith in its power. At last the doctor said there was no use of his coming, for he could do me no good. I had suffered so much that I was quite willing to die, but it seems I was nearer relief than I knew. One week from the day the doctor last called a false growth, as large as a coffee cup, which looked as though it had been very large, left me. I sent for a doctor, and he declared it was a fibroid tumor, but said he had never known one to come away of itself before. I immediately began to gain health and strength, and I unhesitatingly declare that my rescue from death was due solely to the marvelous effects of Warner's Safe Cure, which was the remedy I took unknown to the physicians, and which certainly rescued me from the grave. It is my firm belief that many ladies who are said to die of cancer of the womb are cases like mine, and if they could be induced to use Warner's Safe Cure they, like me, might be saved."

The above graphic account is perfectly true in every respect. Mrs. Jennie Ray is now living at 142 West 6th st., South Boston, Mass., and if any lady doubts the above statement she can address Mrs. Ray, who will gladly answer all questions or grant an interview of a confidential nature to any lady who may choose to call upon her. It is said that "truth is stranger than fiction," and when the thousands of suffering, helpless women who are upon the road which physicians say leads only to death, consider the story as above given there is reason for hope and joy, even although they may be now in the depths of despondency and misery. To such ladies the above truthful account is willingly given.

SUNDAY MORNING.

Just fifty years ago, dear wife, since first we came this way, I, young and strong, and blithe of heart, and you my Queen of May. The skylarks sang far up the blue, and cuckoos matched their powers, Till heaven seemed just as full of praise as earth was full of flowers.

There was bliss in every step that marked the daisy sod, When first we went in company up to the house of God; When from the old Book, side by side, we read the words of life, And prayed the dear familiar prayers, to gather man and wife.

I mind just how the parson looked—dead now this forty years— And how on Squire's big curtained pew the light struck bold and clear, And while about the open porch the swallows skimmed the eaves The south wind made a music like, among the ivy leaves.

That was the bright beginning, dear, to all the blessed years, Where love has doubled all our joys, and more than half our tears. And goodness follows still behind, and mercy goes before, To bring us to the Father's house—we'll soon be at the door!

We've had our share of troubles, wife, hard times, and hard fare, And sometimes scarce enough of that, and never much to spare; Dark days, when life seemed winter bound, and hope was far to seek, But through it all our Sundays made a Maytime in the week.

We brought the children up to think that day the best of seven, It came between the toil and moil, so like a bit of heaven; We loved our church, for there we heard of Him who died to save, Though by-and-by we had to go past little Lucy's grave.

But never once in all these years has winter long prevailed Above the spring, and never once has God's own covenant failed; Like this May sunlight still it shines, good wife, on you and me, And on Will's home in foreign parts and Jamie on the sea.

We've Bessy and her children still, and over and above All else, we have each other, dear—we've proved that life is love, And love is life, and for the rest, it's strange how things grow plain When children's children climb the knee, and make one young again!

Just fifty years ago, dear heart; to-day our heads are gray, And we are getting near the gate that opens on the day; We need not fear the future, love so good has been the past, And, come what may, God always keeps his best things till the last!

MARY ROWLES JARVIS.

The Household.

RUTLAND CAKES.—Three cups of boiling milk, one of Indian meal, two of flour, a teaspoon of salt, a tablespoon of sugar, two of butter, a quarter of a yeast cake or one-fourth of a cup of liquid yeast. Pour the milk upon the butter and meal, and when cool add the salt, sugar and the yeast, which has been dissolved (if in cake form) in four tablespoons warm water. Let the mixture rise over night, and fry like griddle-cakes.

CURRENT BREAKFAST CAKES.—Put a half teacup of dried currants into a colander and set in a dish so the water will rise above the currants. Then rub well and drain. Take an equal quantity of Avena or the best fine "A" oatmeal, and mix with water. Bake in a buttered tin about half an hour, but do not brown. Eat with butter. It makes a delicious cake, nutritious and wholesome.

ROLLED BEEFSTEAK.—Take a large sirloin; remove the bones. Beat well, cover with a plain dressing, forming a layer half an inch thick. Roll up tightly and tie with soft twine; put oiled paper (white foolscap) around the meat roll; tie at each end. Pour over a cup of boiling water, cover closely with another pan, and bake until done. A large steak will require an hour. Brown a little at the last, thicken the gravy with browned flour; take off the covering and strings; pour the gravy over, and send to the table. It is very nice cold.

JELLY CHICKEN.—For eight or ten persons, select a chicken that weighs about five pounds. Joint it and put on to cook in cold water with salt and pepper. Boil until

the meat slips easily from the bones and the broth will measure less than a quart. Then strain the broth and let it cool so the fat can be removed. Dissolve a half package of gelatine in a little cold water, heat the broth boiling hot, and add the gelatine. Cut the breast in strips and the rest of the chicken in small pieces; boil two eggs hard and cut in slices. Slice half a lemon very thin. An oval vegetable dish makes a good mould. Lay the strips of the breast, the slices of the lemon and egg close against the dish, and then lay in lightly the rest of the chicken, placing the meat so all the fibres will lie lengthwise, that in slicing you may cut across the grain. Now strain on the broth until the dish is nearly full; set away to cool. The amount of broth and gelatine must be in proportion to the quantity of chicken, a half box to a quart of broth is sufficient, but the measure should be exact. When cool, it should be stiff enough to slice and retain its shape. To remove from the mould, dip the dish in hot water, turn out on a platter; garnish with parsley and sliced eggs.

When you buy your spring medicine you should get the best, and that is Hood's Sarsaparilla. It thoroughly purifies the blood.

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

I have tried Salvation Oil in my own case for neuralgia and experienced much benefit from its use. It is very penetrating and always gives relief. J. S. Lewis, Manufacturer Boots and Shoes.

54 Fayette St., Baltimore, Md.

CHILDREN'S Day is June 12th. Programs on hand and ready for mailing at this office.

"Why so pale and wan, fond lover, Prithvi! why so pale?" "Well it the truth must be told, I have the most villainous cold a man ever had." She only smiled a confident and happy smile—and brought down a bottle of Dr. Bull's Cough Syrup.

Our Symposium.

We meet every day these two classes of persons: the persons who have Christian peace and the persons who have happiness. The two qualities may dwell, not infrequently do dwell, together; the two may dwell, not infrequently do dwell, apart. As to which is the more valuable of these qualities no one can doubt. As is so often said in prayer: "We thank Thee, O God, for that peace which the world can neither give nor take away."—Ad-vance.

Success is attained by applying the right forces to secure a particular result. It is, in plain terms, wisely and well directed labor. To make money, popularity, reputation, influence, he who would make either or all of them must first master this problem. He must acquaint himself with all the factors. He must correctly measure the obstacles and difficulties, and know

what is necessary to overcome them. With the task fully before him with all its requirements and contingencies, nothing but energy is needed to accomplish it.—Interior.

The prayer-meeting Christians, those who are found at the mid-week service right along, are the Gideon's band of the church. Other members may give a good deal of money and do a variety of other necessary things, but a pastor very soon comes to have a different feeling for the prayer-meeting Christians than for any others.

He knows that he can depend on them, and that they are the link between the church and the throne of God. Revivals usually start among the prayer-meeting Christians. The time, the toil, the care the pastor spends in leading his church to support the prayer-meeting are profitable spiritual investment.—The Watchman.

Each day is an integral part of eternity itself; having in it the song of the ages and related to all that has gone before and shall follow after. Hence the significance of that tiny time-space of twenty four hours is unutterable. It is a period to work in and to progress in; no period will ever be more important, perhaps, or more far-reaching in effect. Those who kill time, as the saying goes, are therefore, and in this sense, killing eternity too. In the face of this deification of the future (which is, after all, only a far-off present) at the expense of the poor, prosaic now, such a thought as this of the masterful importance of the present is wise and wholesome.—Congregationalist.

Every year increases the popularity of Ayer's Cherry Pectoral for all pulmonary troubles.

General News Items.

Discovery Day Celebration. President Bonney, of the World's Congress Auxiliary of the Columbian Exposition, has issued an Address regarding the celebration of Discovery Day, October 12.

That date—the four hundredth anniversary of the discovery of America—is to be celebrated in Chicago by the dedication of the Exposition grounds.

The Congress asks that the whole continent participate in the recognition of the day.

The Address says that the day of the Finding of America should be celebrated every where in America, and makes the further suggestion that this universal Celebration be systematic, pervaded as far as possible by a single idea of leading national significance.

The Address accordingly proposes that the most representative institution—the Public School—be everywhere the center of the local celebration.

The Schools of the United States are requested to celebrate the day

in their various localities, and to make this possible the World's Congress invites the co-operation of educators and teachers throughout the nation.

The Press is asked to enlist itself to make a systematic Celebration general.

The Address suggests that at least one feature of the exercise be identical in both Exposition dedication and local Celebrations.

President Bonney and the national body of Superintendents of Education will jointly prepare a uniform program for use in all localities.

An exchange says: "In regard to homicides in this country carefully gathered statistics show an appalling increase. Nearly 6,000 murders were committed in the United States during the year 1891. Only one out of every fifty of the murderers suffered capital punishment for his awful crime. They who paid their own lives as a penalty for murder were chiefly those who had no friends—65 negroes, 4 Indians, 1 Mexican and 52 white men, making total of 123. Of these 97 were in the South, to 27 in the North. Counting out those sentenced to prison, it is safe to conclude that 5,000 of the murderers of the year 1891 are at liberty, encouraged by their immunity from punishment for former crimes to exercise their malice further. That year there were 195 lynchings, an increase on the previous year of 68. Of the lynchings 169 were in the Southern and 26 in the Northern States. These lynchings naturally result from the fact previously stated, that of nearly 6,000 murderers, less than 200 were executed."

How's This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. WEST & TRACY, Wholesale Druggists, Toledo, O. WALKING, KINSLEY & MARVIN, Wholesale Drugists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. It is the most perfect and safe remedy for Catarrh, sold by all druggists.

Harper's Magazine for May opens with the first chapters of a characteristic New England novel, "Jane Field," by Mary E. Wilkins. Anna C. Brackett writes a trenchant and valuable article on "The Private School for Girls;" and Eugene Lawrence contributes a short historical paper on "Amerigo Vesputi." The Editor's Easy Chair and Editor's Study are conducted as usual by George W. Curtis and Charles Dudley Warner; and the Editor's Drawer is opened with an introductory story, "Little Mordica at the Bar," by Thomas Nelson Page.

A new volume of The Century began with the May number. Three important serial features were commenced. Senor Castelar's "Life of Christopher Columbus;" "The Chosen Valley," and the series of articles describing the architectural features of the World's Fair.

The Arena has increased its circulation one-third since last November. It is worthy of it.

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Is as good as the first. No dregs. All pure and wholesome. The most popular drink of the day.

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A perfect thirst quencher.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good." It is false. No imitation is as good as the genuine Hires'.

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34 "	335 lbs.	500 lbs.	65.00	120.00
36 "	375 lbs.	550 lbs.	70.00	140.00
38 "	415 lbs.	600 lbs.	75.00	160.00
40 "	455 lbs.	650 lbs.	80.00	180.00
42 "	495 lbs.	700 lbs.	85.00	200.00
44 "	535 lbs.	750 lbs.	90.00	220.00
46 "	575 lbs.	800 lbs.	95.00	240.00
48 "	615 lbs.	850 lbs.	100.00	260.00
50 "	655 lbs.	900 lbs.	105.00	280.00
52 "	695 lbs.	950 lbs.	110.00	300.00
54 "	735 lbs.	1000 lbs.	115.00	320.00
56 "	775 lbs.	1050 lbs.	120.00	340.00
58 "	815 lbs.	1100 lbs.	125.00	360.00
60 "	855 lbs.	1150 lbs.	130.00	380.00
62 "	895 lbs.	1200 lbs.	135.00	400.00
64 "	935 lbs.	1250 lbs.	140.00	420.00
66 "	975 lbs.	1300 lbs.	145.00	440.00
68 "	1015 lbs.	1350 lbs.	150.00	460.00
70 "	1055 lbs.	1400 lbs.	155.00	480.00
72 "	1095 lbs.	1450 lbs.	160.00	500.00
74 "	1135 lbs.	1500 lbs.	165.00	520.00
76 "	1175 lbs.	1550 lbs.	170.00	540.00
78 "	1215 lbs.	1600 lbs.	175.00	560.00
80 "	1255 lbs.	1650 lbs.	180.00	580.00
82 "	1295 lbs.	1700 lbs.	185.00	600.00
84 "	1335 lbs.	1750 lbs.	190.00	620.00
86 "	1375 lbs.	1800 lbs.	195.00	640.00
88 "	1415 lbs.	1850 lbs.	200.00	660.00
90 "	1455 lbs.	1900 lbs.	205.00	680.00
92 "	1495 lbs.	1950 lbs.	210.00	700.00
94 "	1535 lbs.	2000 lbs.	215.00	720.00
96 "	1575 lbs.	2050 lbs.	220.00	740.00
98 "	1615 lbs.	2100 lbs.	225.00	760.00
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PASTOR KOENIG'S NERVE TONIC
In Its Worst Form. I BERTON, La. Co., Wis., Dec. 1888. Rev. J. C. Bergeon writes for the following: James Rooney, who was suffering from St. Vitus Dance in its worst form for about 14 years, was treated by several physicians without effect. Two bottles of Pastor Koening's Nerve Tonic cured him.

ST. FRANCIS, Wis., Oct. 24, 1888. A member of my congregation used Pastor Koening's Nerve Tonic with good results. The patient was so nervous that he could not find sleep for weeks. He suffered from the most intense anxiety, which bordered on insanity. I gave the person some of Koening's Nerve Tonic and he continued to use it. The appetite returned gradually, the anxiety disappeared, the headache left, and to-day the sufferer, who had almost despaired, is enjoying excellent health. BERN, ELKHAEM, Pastor.

A valuable book on Nervous Diseases sent free to any address. The patient can also obtain a copy of the book. This remedy has been prepared by the Reverend Pastor Koening, of Fort Wayne, Ind., since 1874, and is now prepared under his direction by the

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Kansas City and Memphis: Departs: Arrives
Fast Train: 5:00 p.m. 8:10 a.m.
Vicksburg & Natchez Ex.: 8:10 a.m. 5:35 p.m.
Baton Rouge "Coast" Train: 3:45 p.m. 10:00 a.m.

Illinois Central.
ARRIVE: LEAVE:
No. 1, pass., 7:30 p.m. No. 3, pass., 7:00 a.m.
No. 41, Chic. & St. Lou. No. 42, Chic. & St. Lou.
Fast Mail: 8:25 a.m. Fast Mail: 8:00 p.m.
No. 43, Chic. & N. O. No. 44, Chic. & N. O.
Limited: 8:00 p.m. Lin. Red: 12:01 p.m.
No. 41, Memph. & Kns. No. 42, Memph. & Kns.
City Fast Ex.: 8:00 a.m. City Fast Ex.: 8:00 p.m.
No. 5, McComb City ac. No. 6, McComb City ac.
com. dation: 8:50 a.m. dation: 4:30 p.m.

Texas and Pacific.
No. 52, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:45 a.m.
No. 54, RR loc. 10:25 a.m. No. 53, RR loc. 3:00 p.m.

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ALTHOUGH Dr. Payne of the

Board of Education prepared the excellent Children's Day Program; the Board does not supply them. Address Hunt and Eaton, New Orleans. Price \$1 per hundred, cash with the order. Prepare early.

CHILDREN'S Day is June 12th.

Programs on hand and ready for mailing at this office.

Sunday-School and Children.

SECOND QUARTER.—Lesson VIII. Daniel and his Companions. Dan. 1. 8-21. About 606 or 607 B. C. Commit to memory verses 17-18. May 22, 1892.

HOME READINGS.

M. Dan. 1. 8-21. Th. Jer. 35. 1-10. W. Jer. 35. 12-19. Th. 1. Cor. 9. 20-27. F. Tit. 2. S. Prov. 11. 1-11. S. Phil. 4. 1-9.

GOLDEN TEXT.

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. (Dan. 1. 8.)

LESSON HYMN. S. M.

A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit for the sky.
To serve the present age,
My calling to fulfill,—
O may it all my powers engage,
To do my Master's will.

Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give.
Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

Time.—About 606 or 607 B. C.

Place.—Babylon.

Rulers.—Jehoiakin, King of Judah; Nebuchadnezzar, King of Babylon; Ashpenaz, chief marshal of the court of Nebuchadnezzar.

QUESTIONS FOR HOME STUDY.

1. Pure, v. 8. 9. What purpose had Daniel formed? (Golden Text.) Of whom did he ask a favor? How was Daniel regarded by this officer?

Why was he held in such regard? (Prov. 16. 7.)

2. Proven, v. 10-14. Why did the prince hesitate to grant Daniel's request?

To whom did Daniel next appeal? What trial did he propose?

How long a trial did he ask? What was the result of his plea?

What says Paul about eating and drinking? (1 Cor. 10. 31.)

3. Prospered, v. 15-21. How did the trial result?

What diet was granted Daniel and his friends?

What gifts did God impart to them?

What special gift had Daniel?

How long was their training continued? (Verse 5.)

What was then done?

Who examined the young men? Who excelled among them?

What was the king's verdict on their knowledge?

How long did Daniel remain in favor?

What is the foundation of true wisdom? (Prov. 1. 7.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That we can honor God in eating and drinking?

2. That God honors those who honor him?

3. That right doing brings true prosperity?

HOME WORK FOR YOUNG BEREANS.

Find what you can about a class of Hebrews who from their youth never touched wine or strong drink?

Name, if you can, three or four "Nazarites."

Name a family or tribe, who were not Hebrews, who would use no intoxicants.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Daniel purpose in his heart? That he would not defile himself.

2. What did God give Daniel? Favor and tender love.

3. When he requested to eat plain food what did Melzar do? He consented to them in this matter.

4. What was the result? Better health and greater wisdom on the part of the Jewish boys.

EXPLANATIONS.

Purposed—Determined. Defile himself—1. The Levitical law was very strict, and the royal tables doubtless contained meats ceremonially unclean. 2. At every heathen banquet part of the viands and wine was offered to the gods, thus making the partakers worship

ALE AND BEEF

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idols. 3. The luxury of the Babylonian court tended directly to excess and corruption of morals. 4. Daniel may have deemed banqueting unsuitable for captives who secretly mourned for Zion. Prince of the eunuchs—The chief ruler of the harem. God had brought—Whatever affection we receive from others is the gift of God, for which he should be praised, and not ourselves be flattered. Who hath appointed—Like a despot, Nebuchadnezzar had given detailed instruction concerning the food for these young men. Worse liking—Sad looking.

Doctrinal Suggestion—The providence of God.

THE CHURCH CATECHISM.

57. What is sanctification? Sanctification is that act of divine grace whereby we are made holy. (1 Thess. 5. 23; Eph. 1. 4; Col. 1. 22; Heb. 13. 12.)

58. May every believer be wholly sanctified in this life? Yes; God's command is, "Be ye holy, for I am holy," and his promise is, that, "if we confess our sins" he will "cleanse us from all unrighteousness." (1 Pet. 1. 16; 1 Thess. 4. 3; 1 John 1. 9.)

59. What is implied in being a perfect Christian, or in being wholly sanctified? Loving God with all our heart and soul, mind and strength, and our neighbor as ourselves.

Conference Notices.

Orangeburg District, S. C. Conference.

Second Round

Edisto Forks.....	May 13
Macedonia.....	18
Branchville.....	20
Merrittville.....	21
Orangeburg and St. Matthews.....	26
Pineville.....	30
Orangeburg.....	June 2
Rock Springs.....	6
Canden.....	6
Camden Circuit.....	10
Smithville.....	10
Laurens.....	11
Laurens Circuit.....	18
Antioch.....	24
Mechanicville.....	24
Sumter.....	27
St. Zion.....	28
Orangeburg Mission.....	30
Sumter Circuit.....	July 1
Lexington.....	9
Columbia.....	11
Columbia Mission.....	11

Each Sabbath filled pastor will be duly notified. A. C. DUTTON, P. E.

Beaufort District, S. C. Conference.

Second Round

Collection.....	May 14-15
Springfield.....	21-22
Alke.....	23
Barnwell.....	23
Granville.....	24
Hamburg.....	26
Chatham and Pine Grove.....	28-29
Infant Bridge.....	June 2
Hickory Hill.....	4-5
Holmes.....	9
Holly Hill.....	10
Ridgeville.....	11
Summerville.....	12-13
Jacksonboro.....	15
Walterboro.....	16
Summerville Circuit.....	17
Yemassee.....	18
Beaufort.....	19-20
Folk's Store and Varwell.....	24
New Hope.....	25-26
Alendale.....	27-28
Applington.....	28

God and the M. E. Church expect each man to do his duty. B. F. WITHERSPON.

Notice.

To the brethren of the Shreveport District: Our district conference will convene at Marshall, La., August 18. Drs. Davidson, A. K. Mason, and the Presiding Elders are invited. S. DUNCAN, P. E.

North New Orleans District, Louisiana Conference.

Second Round

Lallarde.....	May 24
Thompson.....	29
Pleasant Plain.....	31
Grolinea.....	June 5
Union.....	10
Wesley.....	15
Sidell and Pearville.....	19
Sixth Street.....	21
Mandeville.....	26
St. John.....	July 3
White Hall.....	10
St. Charles.....	11-12
LaPlata.....	24
Lower Coast.....	26
Milneburg.....	29
Asbury.....	31

Palatka District, Florida Conference.

Second Round

Camp Ground.....	May 14-15
Anthony.....	18-19
Mt. Zion.....	21-22
Orange Lake.....	22-23
Cotton Plant.....	June 1-2
Santos.....	4-5
Twins Lake.....	11-12
Tarpon Springs.....	13-14
Tampa.....	15
Key West.....	July 1-3
Homeland.....	16-17
Punta Gorda.....	19-20
Meyers.....	22-23
Lake Helen.....	27-28
Titusville.....	Aug. 1-3

The district conference will convene at Tampa, June 2-3. All traveling and local preachers, exhorters, the district steward, and one Sunday school superintendent and class leader from each pastoral charge in the district, are specially requested to attend and present their reports in writing. Visiting Preaching Elders and brothers from other districts will be present. Rev. Dr. W. L. Davidson, D. D., Agent for our Sunday School

Union, and Rev. Dr. M. B. C. Mason, D. D., Field Agent of the Freedmen's Aid and Southern Education Society, will be cordially invited. Pastors will please report their benevolence collections in full. S. A. HOOK, P. E.

Nashville District, Tennessee Conference

Third Round

Nashville.....	May 14-15
Murfreesboro.....	21-22
Fox Camp.....	23-24
Stone River.....	June 4-5
Farmington.....	11-12
Shilohville.....	10-12
Murfreesboro.....	18-19
Collium and Decherd.....	23-24
Spencer.....	25-26
Sparta.....	July 1-3
Sparta Cir.....	2-3
McMinnville Cir.....	8-10
McMinnville Cir.....	8-10
Hillsboro and Manchester.....	16-17
Summitville and Beach Grove.....	16-17
Thompson Chapel.....	30-31

Dear Brethren: Push, work and pray. Have all of your benevolent committees and Epworth Leagues ready to report. Let the third Sunday in May be your grand rally for the Freedmen's Aid cause. JESSE P. PRICE, P. E.

Dadeville District, Central Alabama Conference.

Second Round

Fredonia.....	May 21-22
Alexander City.....	23-24
Mt. Lebanon.....	June 4-5
Ashland.....	11-12
Opelika.....	14-15
Roscoe.....	18-19
Lafayette.....	25-26
Wedowee.....	July 1-2
Mr. Combs.....	9-10
Sylacauga.....	10-11
Rivers Chapel.....	9-10
West Point.....	16-17
Colecta.....	22-23
Winterville.....	24-25
Springhill.....	30-31
Rockford.....	Aug. 1-3
Dadeville.....	4-7

W. F. SMITH, P. E.

Birmingham District, Alabama Conference.

Second Round

Mt. Pleasant.....	May 21-22
St. Paul.....	23-24
Coosa.....	June 4-5
Brownville.....	11-12
Irondale.....	18-19
Bessemer.....	25-26
Union Springs.....	27-28
Pratts.....	July 2-3
Warrior.....	6-7
Flomona Springs.....	8-10
Springville.....	16-17
Fort Payne.....	23-24
Attalla.....	27-28
Cedar Bluff.....	29-30
Howell Cross Roads.....	30-31
Gadsden.....	Aug. 1-3
Anniston.....	13-14
Attord.....	16-17
Irleton.....	16-17
Kidd Street.....	20-21

The District Conference will convene in Gadsden, August 3, at 10 o'clock a. m. I hope all the pastors will bring reports of the money received for Benevolent purposes. We want to get ready for the conference of 1893. We don't get credit for all the money we raise, and we must see what is the trouble. I. TOWNSHIP, P. E.

Oxford, Miss.

Instead of 8-12th of June for our district conference please date 16-19th of June. B. F. WOODFORD, Secretary.

Little Rock District.

Second Round

Fayetteville.....	May 23-24
Fayetteville Cir.....	28-29
St. Smith.....	June 4-5
Vau Buren.....	11-12
Merrittville.....	18-19
Solgauchie.....	18-19
Pineville.....	25-26
Conway.....	July 2-3
Conway Cir.....	9-10
Hazen.....	16-17
Marion.....	23-24
Lonoke and Klemon.....	30-31
Little Rock, W. C.....	Aug. 6-7
Argenta.....	8-9
Little Rock Mission.....	13-14

Dear Brethren: Don't fail to push every interest, and especially the Missionary and Freedmen's Aid and Southern Education Society. Let a large part of the lines of our church be glorified, and raise the greater part of our money before the close of the second quarter. If there should be any changes made I will promptly notify you and fill out the dates not mentioned. W. H. MORRIS, P. E.

Jackson District, Mississippi Conference

Will convene in Brandon, Miss., July 6-11, 1892. All members of this conference are earnestly requested to come with carefully prepared reports, and to stay until adjournment. The committee on program will please publish their notice as soon as possible. J. CAMPBELL, P. E.

Marriages.

Hill-boro, Tenn.—May 1, at the residence of the bride's father, Mr. Wm. Nevels to Miss Charity Ramsey.

Prairie Plains, Tenn.—May 1, at the residence of the bride's brother-in-law, H. McGowan, Mr. James Jones of Hockerville, Tenn., to Miss Ann Reynolds.

Rev. J. F. R. W. Summerhill officiated.

Anderson, Tex.—April 20, Mr. Robert Bell to Miss Louisiana Storey.

Rev. E. R. Smith officiated.

Health has its weight. We cannot go far above or below our healthy weight without disturbing health. We cannot keep health and lose our weight.

It is fat that comes and goes. Too much is burdensome; too little is dangerous. Health requires enough fat for daily use and a little more for reserve and comfort. That keeps us plump. The result is beauty—the beauty of health.

A little book on CAREFUL LIVING shows the importance of keeping your healthy weight. We send it free.

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Editorial Notes.

I rest in Thy almighty power;
The name of Jesus is my tower
That hides my life above;
Thou canst, Thou wilt my helper be;
My confidence is all in Thee,
The faithful God of love.
—CHARLES WESLEY.

PURITY is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure."

Our people, and especially our girls, should remember that "rags are royal garments when worn for virtue's sake."

ANOTHER crevasse, about a mile below the famous Nita of two years ago, that it is thought will be as serious, has occurred.

REV. H. P. Coulter, of Berden, Ark., expresses regret that our church backslided on the color line in the General Conference of 1876. He expresses the hope that the present General Conference will redeem the church in the premises.

COLORED people are now successfully operating savings banks at Richmond, Va., Chattanooga, Tenn., Washington, D. C., Birmingham, Ala., and other cities. What can be the matter with our people in this section that they do not launch out in such enterprises? Let us have less banking and more business organizations.

THE REV. DR. ALBERT, who has been connected with this paper during the past eight years, either as editor or assistant editor, will bid farewell to his many friends and the journalistic fraternity generally, and introduce his successor, the Rev. E. W. S. Hammond, D. D., who has recently been elected by the General Conference now in session at Omaha, Nebraska.

PREPARE to observe Children's Day, June 12, 1892. It is of vast importance that our two and a quarter millions of Sunday school scholars should have something more than froth to feed on. Order the excellent exercises provided by the Board of Education, and you will have wholesome and palatable food. Do the best you can to "boom" Children's Day this year.

THE announcement by one of our pastors that on a certain Sunday a rally is to be made to raise money to fence in the cemetery, reminds us of the excuse a certain rich but stingy man made against giving his contribution. Said he: "To build a fence around that cemetery would be a waste of means and efforts. It is not necessary. Those who are in there can't come out, and those who are out don't want to go in there." How heartless some people are!

General Conference Notes.

Among the many visitors to the General Conference at Omaha, Neb., were Rev. W. S. Harrington, D. D., editor of the *Pacific Christian Advocate*; Rev. and Mrs. Dr. R. S. Rust; Dr. W. L. Davidson, S. S. Agent; Mrs. Gen. C. B. Fisk; the venerable Wm. Nast, father of German Methodism; Dr. R. R. Doherty of New York, etc.

Chaplain McCabe's great lecture on "The Bright Side of Life in Libby Prison," and that of Dr. Palmer on the "Die-no-mores," bristling full of war recollections, drew crowded houses at the First Methodist Episcopal Church.

The following general officers have been re-elected or elected: Sanford Hunt and Homer Eaton, Eastern Book Agents; Earl Cranstoun and Louis Curtis, of the Rock River Conference, Western Book Agents; C. C. McCabe, J. O. Peck and A. B. Leonard, Missionary Secretaries; A. J. Kynett and Wm. A. Spencer, Church Extension Secretaries; Chas. H. Payne, Corresponding Secretary Board of Education; J. C. Hartzell and J. W. Hamilton, Secretaries of the Freedmen's Aid and Southern Education Society; and J. L. Hurlbut, Secretary of the S. S. Union and Tract Cause. All of the official editors were re-elected with two exceptions. The Rev. Dr. Sawyer succeeds the Rev. Dr. Warren in the editorship of *The Northern*, and the Rev. E. W. S. Hammond, D. D., of the Lexington Conference, succeeds the Rev. Dr. Albert in the editorship of the *Southwestern Christian Advocate*.

Friday evening, May 6, the Rev. W. F. Moulton, D. D., fraternal delegate from the British Wesleyan Church, delivered his fraternal address to a packed house and an appreciative audience.

Rev. Albert Carman, D. D., fraternal delegate from Canada; Rev. J. J. Tigert, D. D., from the M. E. Church South; and the Rev. Dr. Cottrell, from the C. M. E. Church, were also received and delivered fraternal addresses.

We intended to give a brief summary of the practical work this far effected by the conference, in this issue, but we cannot do so, on account of the illness of Mrs. Albert, which summoned Dr. Albert from the seat of the conference to his home in this city, last Saturday night.

The mass meeting held in the interest of the American University, the American Sabbath Union, the Deacons' Movement, the Freedmen's Aid, Church Extension, and Missionary Societies, was a magnificent success.

For the SOUTHWESTERN.

How Come it so?

REV. R. E. GILLUM.

Bishop H. M. Turner, in his reply, through the *Freeman* of April 2d, to unpleasant things that are being said about him, among other things says: "The man must be very blind who cannot see that the chasm between white and black is widening and deepening, and that there is no more future for the Negro in this country beyond a contemptible menial than there is for the lost in the realms of perdition."

We must remember that the church of which the Bishop is a representative has since 1816 made it a point to instill prejudice into the Negro, and the M. E. Church South as a counter part has wrought upon the white people of the South.

If the influence of these great branches of Methodism amounts to anything, how could the result be

otherwise than widen and deepen the chasm between the races?

If this is "The meanest country this side of hades," as the Bishop declares it to be, the churches that moulded the sentiments which made it so are as mean as the country. "Consistency thou art a jewel."

I have known as high authority as a Bishop of the A. M. E. Church to say "I would rather be a king among dogs than be in a mixed church."

Let us grant that the ministry of the M. E. Church South teaches the white people that it is more honorable to be "a king among dogs than to be in a mixed church," and if such teaching does not widen the chasm that divides the races; it will be because the people have lost confidence in those churches.

I have looked upon the class legislation of the country as unjust and diabolical, but I am unable to see that it is any worse for a legislature to enact race laws than it is for ministers to advocate a race church. I would as soon ride on a "jim crow" car, where none but colored people are allowed to ride, as to belong to a church circumscribed by race prejudice. If I belonged to a race church, whose only apology for existence was race prejudice, I think I should have the consistency to observe profound silence on separate car laws and class legislation.

A New Chapter in Genesis.

According to Tyndall, Huxley, and Darwin.

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said, Let atoms attract; and their contact begat light, heat, and electricity.

4. And the Unconditional differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.

5. And there went out a spirit of evolution from the Unconditioned, and, working in protoplasm, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat oozon, and oozon begat monad, and monad begat animalcule.

7. And animalcule begat ephemer; then began creeping things to multiply on the face of the earth.

8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb on earth.

9. And animalcules in the water evolved fins, tails, claws, and scales; and in the air, wings and beaks; and on the land they sprouted such organs as were necessary as played upon the environment.

10. And by accretion and absorption came the radiata and mollusca, and mollusca begat artienulata, and artienulata begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evolved and bipedal mammalia.

12. And every man of the earth, while he was yet a monkey, and the horse, while he was a hipparion, and the hipparion, before he was an oredon.

13. Out of the ascidian came the amphibiap and begat the pentadactyle; and the pentadactyle, by inheritance and selection, produced the hylobate, from which are the simiade in all their tribes.

14. And out of the simiade the r prevailed above his fellows

and produced the platyrhine monkey.

15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.

16. And the what-is-it went into the land of Nod, and took him a wife of longimanous gibbons.

17. And in process of the cosmic period were born into them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the antiochthon, the terragan—these are the generations of primeval man.

19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selections did he progress from stable and homogenous to the complex and heterogeneous—for the weakest died and the strongest grew and multiplied.

21. And man grew a thumb, for that he had need of it and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.

23. And as types were differentiated, the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest.—*California Christian Advocate*.

A Book That Has Come To Stay.

The Bible is a book that outlives its foes. If you could gather all the books written against it, you could with them build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible; and every time it is done it has to be done over again the next day or the next year. And then after its enemies have done their worst, some of its professed friends torture and twist and mystify and misrepresent it. Surely it is no fool of a book if it lives through all that. Infidels fire away at it, and making about as much impression on it as you would shooting boiled peas at Gibraltar.

The fact is, this book has come into the world, and it has come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it or portions of it in between two and three hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore and you will find that book there before you.

And it is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go, in a very few days where there are no churches, Sunday schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind—you can "go West." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?

There was once a vessel wrecked

on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoitre a little. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. He had seen just over the hill the steeple of a meeting house!

That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island. Now infidels know that just as well as he did, and they keep under the shadow of the Book.—From H. L. Hastings' Lecture on The Inspiration of The Bible.

Mistakes of Moses.

There is no one subject on which Ingersoll is more eloquent or more applauded by the vilest of men, than his "Mistakes of Moses." Rev. H. L. Hastings makes some home thrusts at this unblushing defamer of the great law giver of Israel. He represents him traveling about the country showing up the "Mistakes of Moses" at about two hundred dollars a night. He says, "It would be worth something after hearing the infidel on the 'Mistakes of Moses' to hear Moses on 'the Mistakes of Infidels.' It would be instructing to hear a military leader and legislator, like Moses, the man of God, who, after he was eighty years old, commanded for forty years an army of six hundred thousand men, emancipating, organizing, giving laws to a nation which had maintained its existence for more than thirty stormy centuries, give his candid opinion concerning a colonel of cavalry, whose military career is said to have included one single engagement in which he was chased into a hog yard and surrendered to a boy of sixteen, after which, as soon as exchanged, heroically resigned his commission in face of the enemy, subsequently turning his attention to managing swindling whiskey rings, discussing theology, defending scoundrels, blaspheming God, and criticizing dead men who cannot answer him."—*Christian Witness*.

Church Polity.

Q. Can a preacher who has given up his ordination papers, and has afterward been appointed as a supply by a presiding elder, perform marriages, the former papers not having been restored?

A. A person who has surrendered his ordination parchments can perform no act the authority for which was derived from said papers. The celebration of marriage is such an act.

Q. Is a man holding membership in the Methodist Episcopal church at A the right to prefer charges against a man who is a member of the same Denomination at B?

A. Yes.

Q. Is physical suffering always to be credited either to God or to the devil?

A. Physical suffering is frequently the result of a man's own folly, such as gluttony, overwork, taking over doses of medicine carelessly, doctoring himself by heroic doses, and taking quack medicine. Such cases are not the work of the devil, or if they are, it is a very beneficent and proper work, for which the devil deserves no condemnation. Such a man will do well to pray for grace to bear what he has brought upon himself, that he may learn wisdom by the things that he suffers.—*Christian Advocate*.

We have received so many commendations of Bishop Mallalien's Hymn of Faith and Hope, the new "America," that we republish it for the benefit of those of our readers that failed to notice it when we published it a week or so ago.

A HYMN OF FAITH AND HOPE.

BISHOP W. F. MALLALIEN.

I.
Eternal God above,
Reveal to us thy love,
Inspire our song;
Uplift us by thy might,
Defend and guard the right,
To us in darkest night
Thy grace prolong.

II.
We wait the coming day
That sweeps all shame away.
And crowns the right:
Break the oppressor's arm,
Save every soul from harm,
Let tempests change to calm,
Let there be light!

III.
Our fathers cried to thee,
And thou didst set them free
With outstretched hand;
Great God! once more arise,
Subdue our enemies,
While lawless outrage flies
Far from this land.

IV.
With steadfast hearts and brave,
Knowing that God will save
The good and true;
Joyous we march along,
Heaven echoes back our song,
Jehovah smites the wrong,
Day dawns to view
Thine "America."

The suggestion of Messrs. Dan Talmage's Sons & Co., to cotton growers that rice be adopted as a crop on lands withdrawn from the culture of the staple, especially in view of the low price of cotton, has attracted widespread attention. Enquiries in regard to the matter have grown so numerous that they have printed a little pamphlet giving hints as to seeds, planting, cultivating, harvesting and marketing. The document is brief, but full enough for the guidance of any practical planter and can be obtained free of charge of either respected houses in New York, Charleston, or New Orleans. It is said that rice will yield over \$40.00 to \$75.00 per acre; cost of planting \$20.00 to \$35.00; the difference in outcome is due to character of cultivation or season. This year prices have been high and results in many instances far beyond the larger amount noted. The fact that the production is far below the requirements of the United States would seem to be an additional reason for at least giving it a trial. It is near the time for first planting, hence prompt action should be taken in order to get full benefit of the season.

The white people of Richmond, Va., have taken the position that hereafter the colored schools of that city must be taught by white teachers. Why a people that is so much opposed to the intermixture of the races should now advocate the appointment of white teachers over colored schools is incomprehensible. It must be because they think the colored children are making too rapid progress under the tuition of teachers of their own race; and because they desire to drive colored teachers out of their present positions to make room for inefficient, worthless and Negro hating white teachers, that will not advance the race so rapidly. Our people are righteously indignant over the prospective change, and sternly plead against it.

The pluck and zeal with which Miss Ida B. Wells, the able and brilliant editress of the *Memphis Free Speech*, defends the interest of her race, entitles her to their lasting gratitude. Her paper is one of the best that comes to our office, of all our colored exchanges.

imperfect in original

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice. 1st. That all anonymous letters go directly to our waste basket; 2nd. Letters must be written on only one side of the paper; 3rd. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

I. C. Rucker, Ocean Springs, Miss.

We have just closed a glorious revival of five weeks, which resulted in 23 conversions and 36 additions. The following brethren rendered active service in the meeting: Revs. Wm. Brown, of the A. M. E. Church, of Biloxi; G. W. Smith, of Bowerton, Miss.; and E. W. Washington, of Mobile, Ala. We cannot speak in too high terms of Rev. G. W. Smith. The first Sunday was a day long to be remembered in Ocean Springs. So large was the congregation that the church was inadequate to hold all the people. A collection of \$33.35 was taken up to repair the church. We shall also come up with our benevolent collections.

Wm. Emmett, Coushatta Circuit, La.

Rev. Stephen Duncan, Presiding Elder, has held our first quarterly conference. Raised this quarter for all purposes, \$25.50; baptized 1 and received 2 in full membership. Rev. S. Duncan preached a soul-riveting sermon. On Sunday Rev. S. R. Hason was with us and we had a grand time.

Hy. Dickson, Huntsville Circuit, Tex.

My second quarterly conference was held at Galilee M. E. Church, March 26, 27. Rev. F. Parker, Presiding Elder, was with us, and preached two grand sermons and administered the Lord's Supper. Collection for the Elder, \$13.75; pastor, \$46.60; for Wiley University, \$8.

N. S. Sterling, Albany, Ga.

I arrived here Feb. 12, and found things looking dark, but thank God, I can truly say that I can now observe light. We have a church rented. I found Mrs. E. S. Hicks, the wife of Rev. E. S. Hicks, principal of Hines Southern College, with 217 scholars. She was the only member we had here. I found her ready and waiting to help me plant the grand old church in the city of Albany. I am sorry that the Savannah Conference waited so long before opening a work in this place. With our present help we have been able to organize a Sunday school with 20 pupils. It cheers my wife to see the only member we have in this part of the vineyard.

L. C. McClendon, Hernando, Miss.

We are moving along nicely. Our predecessor left the work in good shape. Dr. Revels was with us March 26, 27, to hold the first quarter. He preached with great power. Collection, \$10.

A. Alexander, Jefferson, Texas.

Our second quarterly conference was a grand occasion. Our Presiding Elder was unable to attend on account of sickness. The quarter was held by the preacher in charge. On Sunday we had two splendid sermons by Rev. Wm. Ray. Collection for Elder, \$10.45; paid pastor this quarter, \$108.65; the sick, \$5.95; for benevolent purposes, \$57; on hand for insuring the church, \$7.95; paid for securing our property in Jefferson, \$20. We have also adopted a plan to raise means for our new church. The second Sunday in May is the day that is set apart to raise money for that purpose. We have added five members to the church this quarter; baptized four. We have five subscribers to the SOUTHWESTERN, and we hope to have more soon.

R. B. Anderson, Quitman, Miss.

We are preparing to improve the church. The fifth Sunday in May is appointed as a rally day to raise money for that purpose. Two joined the church, one from the Baptist and one by certificate.

D. C. Lacey, Dennison, Tex.

We are winding up our first quarter with a favorable outlook for future prosperity, having just closed our protracted meeting with 11 additions to the church; among them one old gentleman over 50 years of age, a leading citizen of

Dennison. We will baptize him next Sunday. Rev. H. Swan, our new Presiding Elder, is taking hold of the district with a determination to succeed. The people are also taking hold of his plans with zeal. Our Sabbath school is increasing in numbers and interest each week. We have also made some improvements on the parsonage, and will add a 32x14 foot addition to the church soon.

J. E. Bryant, Yarbrough, Texas.

Our second quarterly conference convened March 26, 27. Our Presiding Elder, Rev. W. H. Logan, could not be with us. The Rev. C. C. Minnegan filled his place with entire satisfaction. Sixteen out of seventeen class leaders made very good reports. Bro. Minnegan preached two splendid sermons to crowded houses, and the Lord's Supper was administered to 135. Collection, \$26.75; paid Presiding Elder, \$21.75. The work is alive, although the pastor's health is not good. There are three churches on the circuit. Two of them are very comfortable places of worship. The other church is not so good, but the people at that point are great workers, and now have one in process of erection. When completed it will be a credit to them. All of my local preachers and exhorters, and many of the class leaders, take the SOUTHWESTERN, that faithful weekly messenger to our homes. Our people will be glad to have Bro. Minnegan with them again.

Walter T. Wright, Tchula, Miss.

Rev. W. McDonald, Presiding Elder, was with us March 24. The quarterly conference was well attended. The Elder preached an edifying sermon. The sacrament was administered to 18 members. Collection for Elder, \$3; pastor, \$5.55. The work is moving on nicely. Look for some cash subscribers for the SOUTHWESTERN soon.

[Send them as early as possible. \$1 pays for the balance of the year.—Ed.]

J. I. Garrett, Benton, Miss.

Presiding Elder Rev. J. Campbell held our first quarterly conference March 15. Reports showed the work in fine condition. Estimated for pastor, \$715; Elder, \$70; benevolent causes and conference claimants, \$110. The Elder preached a grand sermon and 65 partook of the Lord's Supper. Paid Elder, \$17.50; pastor \$49; bishop, \$2.50.

J. D. Pool, Plaquemine, La.

On Tuesday night, March 15, I was surprised by a number of ladies and gentlemen that brought me many baskets laden with the delicacies of the season, for which I return many thanks.

G. W. Longmire, Bovina, Miss.

We are very weak here. We have but a few members, and no church. We are doing all we can, but cannot do much without help. Will not some of our brethren who are better situated sympathize with and help us. Help us, dear brethren, we need help.

Anderson Williams, Mineola, Texas.

Presiding Elder Hamilton was with us March 26, 27, and held our quarterly conference. The Elder preached to a crowded house. Paid Elder, \$12.50. We have bought a new organ for \$115. We have the nicest church in Mineola.

R. H. Ponton, Belton, Texas.

Our first quarterly conference was held March 12, 13, by Presiding Elder Rev. Mack Henson. We had a grand time. We had five conversions and one backslider reclaimed. Paid Presiding Elder, \$12.45. Our protracted meeting resulted in 23 conversions, 10 reclaimed, and the church greatly revived. The outlook is good. There have been 22 added to the church on probation, and I received into full connection. We expect to begin on our new church in June, if we can get the Church Extension to renew the aid of \$250 granted to A. R. Norris. All we need is a good church here.

Geo. A. Payne, Sumner Chapel and Yellow Bayou, La.

Our Presiding Elder, Rev. J. E.

Marshall, was with us April 9, 10. The Elder found us in the midst of a revival, and preached two glorious sermons, that shall long be felt in the hearts of this people. The dear old SOUTHWESTERN will remember that I cannot go back on her who is so outspoken in her attachment to our race. The people cry "hard times," but I tell them that in the midst of the hard times they had better secure a friend, and let that friend be the dear old SOUTHWESTERN. I return many thanks to the S. S. Union for a grant of \$8 worth of Sunday school supplies.

B. J. Reddix, Livonia and Melville, La.

Our first quarterly conference was held April 11, 12, Rev. J. P. Marshall in the chair. The Presiding Elder preached a soul-stirring sermon. Raised this quarter for all purposes, \$63.50. We expect to commence building on our new church at Melville soon. Seven thousand shingles have been donated for the purpose. We have had several accessions.

H. B. Gladney, Starkville, Miss.

My first quarterly conference convened March 16, 17, Rev. P. O. Jamison in the chair. Reports showed the church alive and on the forward march. The Elder preached a soul-stirring sermon and administered the Lord's Supper to 100 persons. He was assisted by the former pastor, Rev. Wm. Campbell, and the present pastor. Collection, \$23.

A. Brown, Columbus, Tex.

We are moving along allright. The church is alive and has had several additions. We have organized an Epworth League in our church, and it is marshaled by a grand army of intelligent young people. It meets a long felt want. The Sunday school is grand.

W. S. Curtis, Richmond, Texas.

This is my first year in the traveling connection, and on the Richmond circuit. My second quarter was held April 16, 17, by Rev. Dr. I. B. Scott. We had a grand rally between the three churches on the Richmond circuit, viz: Jones Chapel, Crab Switch, and Thompson. I appointed three local preachers, one at each point, to lead the van. H. Hambleton lead Jones Chapel; Wm. Swinson, Crab Switch; and L. L. Givan, Thompson. We raised \$145.95. Thompson won the prize by the help of two young ladies of our church, Miss Josie Tyler, who gave \$10, and Miss Maggie Ryan, who gave \$5. Two persons joined the church on Easter Sunday, and fifteen during the quarter. The multitude and the Presiding Elder enjoyed the occasion very much.

A. N. Jackson, LaFayette, Ala.

During a series of meetings ending April 15, when Rev. E. B. McCauley preached a highly interesting sermon, we had success in winning several to Christ and reviving the church. The work of remodeling the church is progressing nicely, and a new organ has been put in place.

B. J. Goff, Sherman and McKinney, Tex.

Our revival at McKinney has resulted in 20 conversions. At Sherman, 22. The oldest a man of 65, and the youngest a girl of 15 years.

E. Holiday, Crockett, Texas.

I was appointed to this work by Bishop Hurst. I came here and found no church, but we expect to build soon. I have a large congregation at all times. The people seem to be hard up for money, but are willing to do all they can. Pray for us.

J. P. Calvin, Queen City, Texas.

Our second quarterly conference convened April 9, 10, at Eylan. Rev. Wade Hamilton, Presiding Elder, being sick, the pastor presided. J. L. Williams was elected secretary. Nearly all the members were present with written reports, which showed the work to be in a good condition. We had a grand time on Sunday. Many came forward for prayer. Notwithstanding the absence of the Elder, the conference was a grand success. Collection, \$21. The next quarter

will be held at Sulphur, Tex. Dnr ing the snow in March our church here was burned. It is thought that it was burned by 'ramps.

N. H. Williams, West Point, Miss.

An Epworth League has been organized in our church, and is known as the Young People's Union Circle. Forty or more have joined. Mrs. N. H. Williams is succeeding nicely with her private school. Twenty-five are enrolled. Arrangements are being made for the erection of a new parsonage.

P. B. Bennett, Milford, Texas.

As our Presiding Elder could not be present, Rev. A. Brack held our recent quarterly conference. We are moving forward nicely. I regret to have to notify all those who are not members of the district conference, which meets here July 21, that they will have to make their own arrangements for entertainment. We will be able to provide only for the members of the district conference. Over twenty of my people have moved away from here. It would make it too hard on us to attempt to provide for any besides the members.

W. T. Trammell, Sylacauga, Ala.

Our first quarterly conference, held at Pinekeyville Church, April 3, was a success. On Sunday Presiding Elder W. F. Smith preached one of his characteristic sermons, which was enjoyed by all present.

Wm. Crawford, Flayilla, Ga.

Our work on the Indian Springs and Flayilla Circuit is growing. We have purchased a church since conference. It was a great struggle. We hope to take up all our collections.

W. S. Leake, Shuquak, Miss.

My first quarterly conference was held April 4, by Rev. J. C. Eckles, Presiding Elder. Reports showed general prosperity. Accessions, 25. Paid pastor, \$36.35; Elder, \$9. The Elder preached with power to a crowded house, when 58 communed.

M. Martin, State Line, Miss.

We raised, April 7, \$56.21 for the repair of our church; for pastor, \$10.45. The work is progressing nicely.

Joseph Epperson, Brookston, Texas.

Our quarterly conference was a grand success. Reports were encouraging. The Elder preached an edifying sermon. Collection, \$13.90. Our young people gave us a storm party.

N. H. Williams, West Point, Miss.

The St. Paul M. E. Church is greatly revived. We opened fire on the enemy's camp May 1, and held one week's service for a deeper consecration to God. We went to work right, night and day, for the following two weeks, assisted entirely by our city ministers, and 48 souls were happily converted. Thirty-four joined our church, and 11 members from other churches. Total, 45. The whole town joined in the effort, and all have been greatly revived. We will soon repair the parsonage, for which some money has been raised. Pray for the continued blessings of God upon us.

J. A. Tircuit, Charenton, La.

Charenton, once a part of the Winsted Circuit, is gaining rapidly. The wisdom of the separation was questioned, but the success fully demonstrates the wisdom of it. She was once an object of scorn to those of other denominations, but her glorious achievements of late have established beyond doubt that her existence is assured, while backed up by the great Head of the Church. May 8 was our new parsonage rally day, and thank God, we raised \$183.90. I take this method to return appreciation and thanks to Bishop W. F. Mallalieu, D. D., for one pulpit bible and hymn book, six hymn books for the choir, and on our parsonage, \$20; W. D. Godman, D. D., \$25; Mrs. W. D. Godman, \$5; Miss Inez A. Godman, a bell, \$25; Prof. L. D. Gilbert, \$5; Prof. G. A. Young, \$5; Prof. Robt. B. Scott, \$5; Prof. H. A. Martin, \$2.50; L. B. Anderson, M. D., \$5. Also to the

divines and congregations who favored us with their presence and aid.

W. C. Bryant, Hampton Circuit.

Our first quarterly conference was held April 9, 10. Our beloved Presiding Elder, Rev. E. L. Hammett, was on time. The pastors' reports showed that the charge was progressing on all lines. Paid Elder, \$20.25; pastor, \$48.70. The Holy Spirit came down on Sunday and many hearts were made glad.

David Harrison, New Roads, La.,

reports a financial contest among his members which resulted as follows: Miss Eliza Jones, \$5.80; Paul Henry, \$1.50; S. B. Vanville, \$2; Daniel Dorsey, \$1.20; John Scott, \$1.10. Issam Jackson collected the highest amount, \$7. Mrs. Eliza Jones the second. Total, \$18.60. Rev. J. F. Marshall, Presiding Elder, was with us April 4. The weather was very bad, but we had a nice time. Collection, \$7.95. Bro. Marshall preached an able sermon. Reports were encouraging. The pastor and Elder were surprised by a nice crowd of friends, who came in the late hours of the night with a great many nice presents. We are doing all we can to raise money to rebuild St. Paul. We are rallying to buy the house and lot near the church for a parsonage.

Sister Hester Williams, of Baton Rouge, La., was present and assisted in the organization of a Woman's Home Missionary Society at Gloucester, Miss. Feb. 8. Twenty-two women joined the W. H. M. S., and thirteen children joined the Juvenile Society. The Sisters have since given an entertainment in which they netted \$4.60 for the benefit of the church. They have now about \$9 in their treasury. Rev. Wm. Payne the pastor, was delighted with Sister William's visits.

Wm. Bell, Bee Lake, Miss., announces a grand rally at his church May 6 and 7. He expects the following ministers: Revs. W. T. Wright of Tchula, J. C. Houston, of Yazoo City, F. G. Wilborn, P. H. Hill of Rosemeath, and D. A. Bragg, of Itabena, Miss. He invites everybody, and says: "We expect to do good work on that day in getting cash subscribers for the SOUTHWESTERN and in starting a grand revival."

G. W. Marsh, Cumberland Furnace, Tenn., informs us that his church was damaged by fire to the extent of \$50, March 13. The people are poor, work is scarce, and Bro. Marsh and his people are sorely afflicted in consequence of the fire.

[Brethren, why don't you keep your churches insured? Why be guilty of such folly?]

A glorious revival is in progress at our church in San Antonio, Tex.; Rev. J. T. Gibbons, pastor. They report 31 conversions and 42 accessions. The revival is to continue indefinitely. Dr. G. J. Starnes, a successful physician and local preacher, is rendering valuable service therein.

E. B. Richards, Winsted, La., boasts that he has the best people in the conference. A few weeks ago a number of them surprised him about midnight, and brought him and his family many nice and necessary presents. No wonder he boasts, and says "Come again." He speaks in high terms of Bishop Mallalieu's recent visit to his church. \$225 were subscribed toward the building of our new parsonage and church.

O. H. Flowers, Pearlinton, Miss., was visited by a pounding party of his members a few nights ago. They brought many appreciated presents.

A recent financial rally at St. Paul M. E. Church, Palestine, Tex., Rev. T. Moore pastor, resulted in the raising of \$63.80. Bro. Moore has sent us the names of the principal donors, but our space does not permit their publication. Let our people learn to be satisfied to give to the cause of Christ without the hope of having a trumpet to sound it abroad among men. Let

them be satisfied to know that the fact is recorded in heaven. The right hand should not know what the left does in such matters.

Tenola Edwards, pastor at Brenham, Texas, was pounded on the night of April 18. Table was covered with many pounds, and a liberal collection was taken. He expresses many thanks, hoping they will call again soon.

L. C. McClendon, Hernando, Miss., was surprised a few nights ago by a large company of his members and friends, that invaded his home and brought him and his family many nice presents. Bro. McClendon says such invaders will always receive a cordial reception at his house, whether they come at midnight, cock-crow or any other hour.

J. J. Obee, Boyce, La., is happy over a pound party given him by liberally disposed members of his church. He reports Mrs. Obee very sick.

How's This!

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.

We, the undersigned, have known F. J. Cheney for the last 15 years, and he has been a most honorable in all business transactions, and financially able to carry out any obligations made by him.

WEST-TRAUX, Wholesale Druggists, Toledo, O. WALKING, KINMAN & MARY, Wholesale Druggists, Toledo, O.

Dr. Cheney's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

ALTHOUGH Dr. Payne of the Board of Education prepared the excellent Children's Day Program; the Board does not supply them. Address Hunt and Eaton, New Orleans. Price \$1 per hundred, cash with the order. Prepare early.

For Over Fifty Years.

Mrs. WILLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS BY MILLIONS OF MOTHERS for their CHILDREN WHILE SUFFERING WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOOTHES THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Willow's Soothing Syrup," and take no other. Twenty-five cents a bottle. Italy

City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallalieu, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A. M., 213 Chestnut street, New Orleans.

ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday evening at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Sunday-school evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

OAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sabbath-school at 1 p. m.; class meetings Thursday evening at 7 p. m.

OUSMAN CHAPEL, on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship at 11 a. m., 3 and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery, pastor. Sabbath: 9 a. m., prayer meeting, 11, 3 and 7 p. m. public worship; communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class, every Thursday evening; preaching Thursday night.

HAYEN CHAPEL—Jefferson street, Carrollton, cor. Plum street. Rev. W. S. Harris, pastor; services at 11 a. m., 3 and 7 p. m. Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAKEVIEW CH.—Rev. A. J. L. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chittin, pastor. Regular services 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MAIDEN CHAPEL—Washington street; Rev. W. C. Turner, pastor; public worship Sunday at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; NASHUA CHAPEL—Union street, cor. of Claiborne; Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdue street between Johnson and Prien; Rev. R. Simon, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 3:30 a. m.; class at 3:30 p. m.; prayer meeting Sunday night at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Vernon street, Algiers, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting at 11 a. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. Dr. J. Price, pastor. Sunday services at 11 a. m., 3 and 7 p. m. Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; Prayer meeting Friday evening; prayer service at 3:30 a. m.

THOMAS CHAPEL M. E. CHURCH—Post at. nr. Rampart, Sammel Duval, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meeting 9:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Tuesday nights; preaching Thursday nights; prayer meeting Friday nights. Sabbath second Sunday night in each month.

WELLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 11 a. m., 3 and 7:30 p. m.; class meeting Monday evening; preaching Thursday evening at 7:30 p. m.

WILLIAM'S CHAPEL—On 11th street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday Services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion 7 p. m. Sunday-school at 9:30 a. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. Sunday-school at 9 a. m. Prayer meeting Wednesday evening at 7 p. m.

SECOND GERMAN M. E. CHURCH eighth street. Rev. Charles Sennler, pastor. Sabbath services at 10:30 a. m. and 7 p. m. Sunday-school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

The Southwestern.

A. E. P. ALBERT, D. D., Editor

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, MAY 26, 1892.

THE BEST

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Send Cash With Order.

ORDER NOW!

THE way to get your contribu-
tions in our paper is to ever keep
in mind to "make a long story
short."

Zion's Herald advances the separa-
tion of our conferences as a solu-
tion of the race problem, which
only needs to be left alone, and it
will pave the way for organic
union with the Southern church.
Shades of Gilbert Haven: how the
mighty has fallen!

INSTEAD of sending us brief and
crisp accounts of their work, a few
of the brethren have fallen into
the habit of sending us sketches
of their lives and ministry. However
interesting such histories, for such
they are, may be to the persons
writing them, they are of no spe-
cial value to our readers. They
are too busy to read such histories.
Hence we cannot publish nor re-
turn them. So please don't send
them.

THE saloon, the wine cup, and
those midnight carousals called
dances, given by many of our peo-
ple, nearly every Saturday night,
are doing more to multiply murder
and all manner of crime, and the
general debauchery and ruin of the
race that can possibly be imagined.
In the name of everything sacred,
in life and death, we plead with our
people to do away with them. Let
every pulpit and individual Chris-
tian thunder against these soul and
body destroying and damning evils.

SINCE the scandals that have
lately gathered around the name of
her royal husband, the Princess of
Wales is said to have woefully
changed in condition and appear-
ance. She is now broken by sorrow
with her grace of youth gone from
her forever. The Prince, too, is
said to be changed materially. He
has become gray and sad-faced.
He is dejected and spiritless, and
wanders listlessly about with bent
shoulders and bowed head. Sin
never fails to inflict its terrible
penalty.

"Shall We Perpetuate the Color Line?"

Under the above caption, the
Western has an editorial in which
it says:

"The Western believes that we
made the greatest blunder in our
history when we yielded to preju-
dice, and set off our colored mem-
bers by themselves. It is confident
that, if we had courageously ac-
cepted the consequences of inflex-
ible consistency, what loss we might
have incurred at the beginning
would long since have been a
thousand-fold made up, and the
eastern spirit North and South re-
duced to the minimum, if not
wholly exorcised. As it is, there is
prejudice, and we fear that it is
growing rather than diminishing;
although we can not agree with Dr.
Hoss, who 'boldly affirms that, ex-
ceptional instances apart, there is
not a tittle of the Christian fellow-
ship between the two races in the
Methodist Episcopal Church that
once existed in his own commun-
ion.' We infer from the quotation
that it no longer exists in the Meth-
odist Episcopal Church South, ex-
cept in inverse ratio. If this be so,
it still more strongly confirms our
opinion that separation of any
church on the color line tends inevi-
tably to growing estrangement of
the races involved."

The Western states a fact in its
inference that the old time fellow-
ship no longer exists between the
members of the church South and
her east off colored members since
their separation. This is equally
true with us. The same is true of
our church wherever we have sepa-
rated on the color line. We have
been drawn further apart. Con-
tinuing, the Western says:

"Our church, theoretically at
least, still holds that color should
be no bar to recognition or official
position. Practically, in General
Conference membership and offices,
she is true to her avowals. But
there is a sharp vision of color and
a keen perception of previous con-
dition of servitude."

We clip the following which the
Western publishes:

Dr. A. E. P. Albert, editor
SOUTHWESTERN, New Orleans:
"The organization of our Southern
Conferences upon the color line was
a great blunder and an unpardon-
able sin. We therein became a
party to the prejudices that make
the 'Jim Crow' law, the separa-
te school system, and all the dis-
criminating class legislation, based
upon race, color, or previous con-
dition of servitude, that are now
dominant throughout the South.
I favor their reconstruction upon
the original plan of universal frater-
nity, upon which we began our
work in the South."

Rev. W. H. Cline, P. E., Lake
Charles, La.: "I am opposed to
mixed conferences. They would
tend to drive our white members to
the Methodist Episcopal Church
South, and our colored members to
the African Methodist Episcopal
Church and other colored churches.
Let well enough alone. The church
is different from railroad cars. No
one is compelled to ride in any one
church. He can get off and join
another. Don't agitate this ques-
tion. Don't."

Rev. Joshua A. Wilson, D.D. P.
E., Florence, S. C.; Rev. A. P. Mel-
ton, P. E., of Georgia; Rev. P. Mor-
gan, P. E., Paris, Tex.; Rev. R. E.
Gullum, P. E., Mexico, Mo., all pro-
nounce unequivocally against the
color line conferences.

President L. M. Dumton, Claflin
University, Orangeburg, S. C.: "I
have been opposed to the division
of our conferences and schools on
the color line from the beginning.
Already a crisis has been reached.
At the close of the war the church
undoubtedly had a mission to the
freedmen, and it is equally certain
that its mission is not less impera-
tive and important to-day. In our
zeal to assert the equality of men
and to re-establish the church in
the Southern States among both
races at the same time, we have en-
countered the hostility of the South-
ern churches and the suspicion of
the colored people. It is too late

for a change of policy. The church
must stand by all she has done and
promised. White people below the
Border States will gravitate to-
wards the Southern churches.
There is at present a strong ten-
dency among colored people to drift
into distinctively colored churches.
The colored people need the help
of the church as much and I think
more than ever before, but we shall
not be able to hold them unless the
responsibility of the local manage-
ment of the churches and confer-
ences is largely committed to them."

Rev. A. N. Jackson, of Central
Alabama Conference, believes in
our present policy. To the question
propounded to members of the
Lexington Conference, "Would you
favor the division of your confer-
ence among the white conferences
included in its bounds?"

The majority pronounce against
it, and so would any other confer-
ence thus situated. Why should
the Lexington or any other single
conference express a willingness to
be swallowed up by a white or col-
ored majority in that manner? But
propose a taking down of the line
in conference, church and school
everywhere, in office and every-
where else, and we are sure the
great mass of our members and
ministers would favor the abolition
of the color line. Abolish the color
line everywhere, and let fitness and
the greatest wisdom decide where
every one can do the most effective
service and good. That's our motto.

The great Memphis bridge was
was inaugurated, or its opening
celebrated, Thursday, May 12, with
the most impressive ceremonies.
It is the third in magnitude of all
the bridges on the earth, and Mem-
phis had reason to get jolly over its
possession. D. W. Vorhees, M. C.,
of Indiana, was orator of the day
and said many good things. One
remark, however, we must take ex-
ception to, and that is, that the
great structure and other such great
improvements were not the work of
the "New South," but of the "Old
South marching on." As a Demo-
crat he is as much of a "dough
face" as any of the old liners of
ante bellum days. It was a ridicu-
lous statement in face of the fact
that the bridge was built by east-
ern capital, mainly from Massa-
chusetts. The "New South" fosters
and welcomes new life and enter-
prise, while the "Old South" mainly
gives its time to fraudulent elec-
tions, suppression of manhood suf-
frage, midnight raids and lynch-
ings. The northern "dough face"
prefers the old to the new, for he
shares in the spoils.

A ride from New Orleans to
Memphis at this season of the year
is a delightful one. The 450 miles
are on some of the most fertile and
productive soil to be found on the
globe, and it extends as far as the
eye can reach on either side and
far beyond, capable of producing
the greatest range of vegetable
products. The Mississippi Valley
Railroad runs through the best
portion of this tract, and we are
glad to note, has, by its enterprise
and facilities, invited many people
to come in and possess the land.
Pretty villages and well tilled
plantations are the rule, and we
expect ere long that this will be the
garden spot of the earth.

Memphis is a lustling city, full
of life and vigor, and it is thought
the bridge will add greatly to its
prosperity.

THE Mississippi and Louisiana
Division of G. A. R. has surren-
dered its charter and will disband,
just because it did not want to
affiliate with the colored brethren.
It was all right to have them as
substitutes when drafted, to com-
mand them in war time, even if
only a second lieutenant could be
had; to be succeeded and fed by
them when escaping from rebel
prisons, and to be kept in fat of-
fices by their votes now that their
lives and devotion to their country
has made that possible; but to treat
them as honorable fellow soldiers
now when the danger is past, must
not be. These white G. A. R. men
have imbibed too much devilish
Southern prejudice, or it may be

they were tintured with it before
coming South. But whatever the
reason, the act is done, and the
greatest question now before the
American people is farther than
ever from being solved. Neverthe-
less, God reigns, and in his own
way and time will rightly settle all
differences. In this connection, we
learn that all preparations made
for Memorial Day by these posts
have been "declared off." There-
fore, we hope the loyal colored posts
will make their demonstration all
the more elaborate.

A MEMBER of the Senate at Al-
bany having gone out of his way
and dragged before that body the
name of Rutherford B. Hayes,
speaking of him as a "thief," Sena-
tor James T. Edwards replied to
him in the following vigorous man-
ner:

Is this a fair statement of the
crisis of 1876? An exigency then
arose for which no provision had
been made in the Constitution. No
more perilous moment has occurred
in our history. What followed will
always be told to the honor of the
American people. Congress pro-
vided an Electoral Commission to
decide the claims of Samuel J. Til-
den and Rutherford B. Hayes to be
inaugurated President of the United
States. By a majority of one they
decided in favor of Mr. Hayes.
The noblest and most patriotic act
in the honorable career of Samuel
J. Tilden was his quiet and digni-
fied acquiescence in the decision of
that mission. The citizens of this
country, irrespective of party,
have given no more enduring proof
of their ability for self-government
than their peaceable acceptance of
that decision. A thousand times
better was it than that swords
should have leaped from their scab-
bards and blood flowed in civil
strife. Our people are law-abiding.
Hayes a thief! Strange language
this regarding one who was legally
elected; one who was nobly dis-
tinguished in the war, and filled
the highest office in the gift of the
republic with ability. In his de-
clining years he deserves nothing
but praise for the philanthropic and
worthy acts with which he occu-
pies the hours of his retirement.
Partisan feeling goes too far in
dragging into this discussion with
condemnation one who gave this
country as clean an administration
as is recorded in its annals. A
"thief!" On the contrary, he is
one of whom could be said of
Brutus: "The elements so mixed
in him that nature might stand up
and say to all the world, 'This is a
man.'"

And the memory of the beauti-
ful home-life in the White House
during his administration, presided
over by "the first lady of the land,"
whom he mourns, is fragrant to-
day in the hearts of the woman-
hood of America. My knowledge
of Rutherford B. Hayes' private
and public career would not permit
me to let pass unchallenged this
unjust characterization.

THE mode of sending men up
North to solicit funds for colored
enterprises should be abolished.
The Northerners are about tired of
this kind of solicitations. By it be-
ing continued it makes them have
the opinion that the colored people
of the South have not the ability
of looking out for themselves.
Stop it.—Savannah, Ga., Tribune.
Nonsense! The Southern white
people, who own nearly all the
property in the South, are con-
tinually passing their hats around
to get the contributions of rich
Northern people to help their insti-
tutions down here. Now why
shouldn't we, to whom the Nation
owes more than she will ever be
able to pay, for our two and a half
centuries of unrequited toil.

BRO. D. C. Cook, of Christians-
burg, Va., has furnished us with a
strong contribution on the duty and
responsibilities of trustees. He
emphasizes their duty to keep the
church property in repair, pay the
debts of the church and make a
faithful record and report of all
monies collected and expended.

Political Review.

During the past week but little
change in the relative position of
the two parties is noticeable. Cleve-
land's friends claim that enough
delegates (two-thirds) have been
chosen to nominate him. Hill is
"not in it" any more, except as a
"slayer," and for that we can com-
mend him. The opposition to the
renomination of President Harri-
son appears much more formidable,
still we do not think it is suffi-
ciently strong to defeat him, and that
in the event of his success at Minne-
apolis, will loyally support his elec-
tion at the polls. Large delega-
tions from the two factions in this
State and Mississippi will go to
Minneapolis. We learn that the
Leonard faction in this State, and
the Hill-Wimberly in Mississippi,
have been recognized as "regulars"
by the National committee; so the
others will appear as contestants.

We hope the delegates from the
South will try and secure party ac-
tion regarding the outrages perpe-
trated upon the colored people.
This is of far more importance than
who shall be President. It matters
not who executes the law so that it
is executed.

Personal.

—Rev. A. G. Glenn, of the Cen-
tral Alabama Conference, has been
changed from Blount Springs to
Pratt Mines, Ala.

—Rev. T. G. Montgomery, pas-
tor of First Street Church, returned
to this city from Omaha, Neb., last
Saturday night, in company with
the Rev. Dr. Albert.

SIDNEY Jones the 17 year old
son of Rev. E. Jones, of Seguin,
Tex., has sent us a splendid article
on the Sunday school work, which
we would gladly publish but for
lack of space. Therein he de-
nounces the vile "snuff-dipping
custom" of some people, and calls
upon parents to beware of the in-
fluence of the saloon, the theatre,
and the dance upon their children.
Rev. G. W. Smith, of Bowerton,
Miss., also contributes an article
on the question, "Was Slavery
Providential?" which does not ap-
pear for lack of space. The ques-
tion might be answered in a single
sentence: "Slavery is the sum of
all villainies," and was the offspring
of the devil. God over-ruled it to
serve his own purpose.

We have a new illustration of
Southern "chivalry." This time it
is at Yale College, wherein L. L.
Wiley of Missouri, white, declines
to debate for a prize with J. R.
Sprague of Virginia, colored.
They are both leaders in their re-
spective classes, but Wiley refuses
to contest because Sprague is col-
ored,—so he says. Probably the
humiliation of defeat by such a
competitor would be more than he
could bear, and he doubtless fears
defeat. In other words, he hasn't
the moral courage to contest for
the prize. Perhaps it would be
different were he at the head of a
mob of lynchers and the other party
the one they were after.

REV. J. W. Jackson, our pastor
at Van Buren, Ark., tenders his
appreciation to Bishop Mallien
for his Hymn of Faith and Hope,
in the following language: "Dear
Bishop, allow me to thank you from
the depths of my heart for your
hymn of 'Faith and Hope.' The
faith expressed in it that God will
right the wrong, stand by the op-
pressed, and break the arm of the
oppressor; that the Negro, under
Christian influences, will do greater
things for God and humanity, is
strongly portrayed. May God
spare you to write many more so
full of faith and hope, and to advo-
cate the cause of the oppressed and
down trodden. May this hymn
become the 'America' to the Negroes
of this country."

PHILADELPHIA Methodist ladies,
Mrs. Bishop Foss leading, served
lunch every day of the session of
conference. This is the regular
custom among us. The only dif-
ference is that we have had no
wife to lead off.

THE crevasse at Bonnet Carre is
now nearly 300 feet wide, and all
efforts to close it have been aban-
doned. The Mississippi Valley
Railroad is covered for some dis-
tance, but its trains are running
regularly, using the Illinois Cen-
tral tracks to enter the city. This
road is entitled to great credit for
its efforts to close the crevasse.
The poor people who have been
driven from their homes are suf-
fering greatly, and Congress has
been asked to relieve them, which
we hope will be done.

ANOTHER fearful outrage has
been perpetrated on our people in
Mississippi. On Saturday night,
May 14, a mob attacked the house
of Geo. Smart, in Attalla county,
took him out and killed him. His
wife and son tried to save him, and
the son was badly wounded. No
reason was given for the act. Will
Kimfrew was taken out of his home
and whipped nearly to death. O
Lord, how long! When will these
lawless people begin to reap the
whirlwind? They have sown the
wind long enough.

OUR people are realizing as
never before, that the Methodist
Episcopal Church is the grandest
on God's footstool. She has done,
and is doing more to-day for the
Negro than any other church. She
is more able to help the poor and
needy of every race than any other
Protestant church in the world.

REV. Nelson Burton, Waxia, La.,
deplors the drinking habit among
our people. He says: "Strong
drink is the demon that is sending
thousands of our people down to
hell. It is the enemy of good so-
ciety. It robs home of its pleas-
ure, families of their property, rep-
utation and comforts."

THERE will be a memorial cele-
bration in honor of the Federal
dead, at the National Cemetery, at
Port Hudson, La., May 30. Prof.
A. Caldwell, Hon. H. W. C. Oassa
Calvo, Dr. W. H. Harrison, of Bat-
ton Rouge; Col. James Lewis, and
Hon. L. A. Martiner, of New Or-
leans, will participate.

INSTEAD of prancing about on
stilts, our Greek and Latin young
preachers would succeed much
often if they talked and acted as
common men, and got down from
off their stilts and walked about
among the golden candle sticks.

A general strike has been preva-
lent among the car drivers in this
city for some days, and great in-
convenience is caused thereby.
Many acts of lawlessness have been
perpetrated, and the end is not yet.

THE exceedingly fine program
for Children's Day prepared by Dr.
Payne, deserves an elaborate pre-
sentation to the people. So pre-
pare well and commence early. A
good supply on hand at this office

TEACHERS and those needing
teachers may accommodate them-
selves by writing to Dr. Albert,
the editor of this paper, as he is
constantly in possession of appli-
cations from the one or the other.
Always enclose stamp for an an-
swer.

WE are pleased to learn that a
large number of our young men
who are now employed as teachers
in various parts of the South, are
thinking of securing a medical ed-
ucation. They are wisely turning
their attention to the Medical Col-
lege of New Orleans University.
The promise is that a large class
will enter at the opening of the
new year next October. Those
whose education is not well ad-
vanced in English studies ought
not to try to study medicine, and
further, it would be of great ad-
vantage to every medical student
to have some knowledge of the
Latin language. To be a first class
physician one ought to be a good
scholar. Let our young men re-
member that every hour of honest,
hard study will be a help to them
as long as they live.

Subscribe for the SOUTHWEST-
ERN.

DAILY BREAD.

Do you ever pray that God will tell you what to do with your money?

Which do you work the hardest for in your church, a festival or a revival?

The first petition in the Lord's prayer is a prayer for the salvation of everybody. Are you doing anything to help answer it?

Isaiah said: "Here am I: Send me." Have you ever said the same thing?

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.—Isa. 42:3.

Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.—Ezek. 36:27.

He shall give you another Comforter, that he may abide with you forever. I will not leave you comfortless, I will come to you.—John 14:16, 18.

He healeth the broken in heart, and bindeth up their wounds.—Psalm 147:3.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim 1:12.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.—John 11:25.

The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.—2 Chron. 16:9.

It is better to trust in the Lord than to put confidence in men.—Psalm 118:8.

I will go before thee and make thee the crooked things straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.—Isa 45:2.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the tables of thine heart; so shalt thou find favor and good understanding in the sight of God and man.—Prov. 3:31.

The Lord is faithful, who will establish you, and keep you from evil.—2 Thes. 3:2.

My flesh and heart faileth, but my God is the strength of my heart, and my portion forever. Psalm 93:26.

He that followeth after righteousness and mercy findeth life, righteousness and honor.—Prov. 21:21

There is something wrong with the church member who wants a front seat in the theater and a back seat at a prayer meeting.

There is something wrong when the nearest you can come to telling what God is to you now, is by telling what he was forty-seven years ago.

There is something wrong if you are not a cheerful giver.

There is something wrong if you never talk over your plans with your Savior.

The Lord's side is never the whisky side.

Our heaviest burdens are those we borrow.

Much doing is not so important as well doing.

Where there is no faith there is no obedience.

The religion cannot be right where the morals are wrong.

A self-made man never gets tired of bragging on his job.

More people fail from discouragement than from misfortune.

There would be more good boys if there were more good fathers.

"The Lord knoweth how to deliver the godly out of temptations."

Love never has to be watched to see that it does a full day's work.

"Ye shall know the truth, and the truth shall make you free."

The man who does right only because he has to, isn't much of a Christian.

The greatest blockhead is the one whose mistakes never teach him anything.

Some people pray too much for themselves, and not enough for their neighbors.

The devil is always with people who are satisfied with themselves.

"If any man will do his will, he shall know of the doctrine, whether it be of God."

No power on earth or in heaven has the right to authorize anybody to do wrong.

If men could get to heaven by hard work, the biggest rogues would be the busiest.

Any fool can ask questions, but it takes somebody who knows something to answer them.

If you want to find out how much clear dog there is in a man, find out how he treats his wife.

Some people's lives are like warm water on a hot day. Nice to look at, but one taste is enough.

If you want to give the devil plenty of time to hang around your own home, don't do anything to help send the gospel to the heathen.

There will always be something to do for Christ as long as there is anybody in this world who does not know that the gospel is the power of God unto salvation.

There are men who will walk five miles to lead a prayer meeting, simply because they enjoy being at the head of the procession, who are sure to be suddenly missing whenever anybody is wanted to sit up with the sick or to help the needy.

There is something wrong if you do not know your name is in heaven.—Ran's Thren.

The great majority of those who have become eminent in the pulpit have grown into their greatness. They have, under God, made themselves for their position by watchful self-discipline, and steady perseverance.—Rev. Wm. M. Taylor.

The sweetest word in our language is love; the greatest is God; and the word expressing the shortest period of time is now.—Love God Now.

"There are no little sins." Wrong is wrong—the wages of "sin" is death. Let us not be deceived or deceived with vain words. Let us not be betrayed into that fatal error of classing our sins.—Rev. Henry W. Little.

There is but one heaven, and he who misses that, by neglecting to be holy, finds but one place suited for him, and that is in hell.

Before one can do good he must be good. We do not become good by doing, but we do good by being. The quality of the stream depends upon the quality of the fountain. "Keep thy heart with all diligence, for out of it are the issues of life."—Christian Witness.

"The proper study of mankind is man." That may be true; but he who stops with the study of man will never get very high in the scale of spiritual excellence. And be it remembered that in every respect man's spiritual nature is the important part of his being. Do you speak of intellect? That is spiritual. Do you speak of conscience? That is spiritual. There is a higher than

man to be studied—that is God. Are you surprised? Do you say, "Who ever saw God?" Well, who ever saw intellect? Who ever saw conscience? Who ever saw gravity? Who ever saw steam? Who ever saw electricity? Who ever saw cohesion? Who ever saw anything absolutely? On every hand we are surrounded by "the things that are not seen," but which must be studied. Can we not as really, can we not as easily study God till we know him, know the truth in him, and by that truth be made free?—Trinity Church Echo.

What To Keep Lists Of.
Keep a list of your friends; and let God be the first on the list how ever long it may be.

Keep a list of all your enemies; and put down the "old man" and the "old serpent" first, and pray for the rest.

Keep a list of your sins; and let the sin of unbelief be set down as the first and worst of all.

Keep a list of your mercies; and let pardon and life stand at the head.

Keep a list of your sorrows; and let sorrow for sin be first.

Keep a list of your joys; and let the joy unspeakable and full of glory be first.

Keep a list of the gifts you get; and let Christ, who is the Unspeakable Gift, be the first.

Keep a list of your hopes; and let the hope of glory be first.—Selected.

Schools and Colleges.

New Orleans University

This institution was founded eight years ago. It is situated at 1428 St. Charles avenue, in one of the most healthful and beautiful sections of the city. The grounds include nearly two squares. A large brick building has been erected, containing chapel, society rooms, recitation rooms, dining room, library, office, and rooms for 150 students. An old slaveholder's mansion serves as a residence for the president of the institution, the bishop and others. The out-buildings, such as barns, stables and slave quarters, are now utilized as recitation rooms, laundry, shops, etc. New buildings are greatly needed. The enrollment of students is over five hundred. With sufficient accommodations there would soon be a thousand. If the sum of \$3,000 were in hand a new two-story frame building containing four recitation rooms, and another adequate building for a laundry, could easily be erected. With the help of one practical builder, the university boys could do all the work, and the result would be a boon. The students are great workers. There is not a hired servant on the whole place. All the cooking, laundering, etc., are done by students. The utmost cleanliness and perfect order prevail. The students are upon their honor. They are teachable and very polite. President L. D. Adkinson and his wife are very efficient. These are wise, discreet, good, self-sacrificing, and very popular. Among the professors and teachers is one Michigan lady, Mrs. Marion Littlefield, who has charged of the department of music.

MISSIONS IN NEW ORLEANS.

The Methodist Episcopal church has a mission district in New Orleans and vicinity. Rev. W. P. McLaughlin is presiding elder. He is alert and competent. He speaks English, French, German and Italian. There are twenty thousand Italians in New Orleans (Sicilians chiefly), and ours is the only evangelical church working among them. Remarkable success attends the mission. Italian families are large, and mission work among them is especially promising by reason of its hold upon so many children. Nearly all our work in the south is mission work. We are laying foundations. There is need of it. Let the church sustain the workers. No missions promise better results than these. We are sorry to record that our

Ames church in New Orleans, which has been served by distinguished pastors, is not as prosperous as we had hoped. The congregations are not large. Some trouble occurred under a recent pastorate, but the work is building up again.

BISHOP MALLALIEU.

The general conference made no mistake when it made Will. F. Mallalieu a bishop. He honors the high office. As resident bishop at New Orleans, he is literally sacrificing himself pecuniarily and socially. A noble man, a great preacher, a consecrated Christian, he is toiling on here with precious little local recognition and with far less hearty support from our Methodists of wealth and influence up north than he deserves. He is grandly liberal. He will never die rich. His salary, his earnings from literary work, his all, are laid upon the altar. Poor churches, destitute preachers and families are the constant recipients of his generosity. The world knows it not. The church knows it not. But we know it, not from him, but from a reliable informant. Tens of thousands of dollars should be placed at disposal of this great and good man. He would use it for God and humanity, and make every dollar count one for Christ and his church. He is the right man for this place. Bishop Mallalieu has been here seven years. He works hard. He preaches two or three times each Sabbath. He preaches in mission chapels, in neglected districts, at the university, everywhere. His residence in the south is not nominal. He is here all the time when official duty does not call him elsewhere. The church cannot spare him. He is a true successor of Paul and Wesley. In labors abundant, and with a great heart beating in sympathy with the poor and lowly, he is accomplishing as important a life-work as falls to the lot of man. Pray for Bishop Mallalieu. Cheer him on. Any sensible Christian can think of a way in which to encourage a great leader situated as he is.

Colored Girls.

Dr. Alexander Crummwell, a colored man, expresses his desire for the colored girl of the South as follows.

Let me state just here definitely what I want for the black girls of the south:

1. I want boarding schools for the industrial training of one hundred and fifty or two hundred of the poorest girls, of the ages of twelve to eighteen years.
2. I wish the intellectual training to be limited to reading, writing, arithmetic, and geography.
3. I would have these girls taught to do accurately all domestic work, such as sweeping floors, dusting rooms, scrubbing, bed making, washing and ironing, sweeping, mending and knitting.
4. I would have the trades of

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me they would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORR, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Do.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1884.

Royal Baking Powder

ABSOLUTELY PURE

"Seeing is Believing."

Do you want to buy a Lamp?



Some folks get cheated in buying a lamp. Nobody ever gets cheated that buys the lamp with this stamp.—"The Rochester." It is not one lamp, it is one burner on 2,000 different kinds of lamps.

And a wonderful burner it is indeed! Insist upon seeing the stamp of the genuine.—"The Rochester," and ask for the written guarantee. If the lamp-dealer has not the genuine Rochester and the style you want, send to us for price list, and we will send you (postpaid) lamp safely by express.

ROCHESTER LAMP CO., 42 Park Place, New York. Manufacturers, and sole owners of Rochester Patent. The Largest Lamp Store in the World.

dressmaking, millinery, straw-plaiting, tailoring for men, and such like, taught them.

5. The art of cooking should be made a specialty, and every girl should be instructed in it.

6. In connection with these schools garden plats should be cultivated, and every girl should be required, daily, to spend at least an hour in learning the cultivation of small fruits, vegetables, and flowers.

The Woman's Home Missionary Society has a number of model Homes in connection with our schools through the south, where these ideas are fully carried out.

THE Queen and Crescent Route will sell tickets at reduced rates on account of the following occasions: Hagerstown, Md. M. E. Church Conference at Westminster, Md., May 30 to June 30.

Atlanta, Ga. American Association of Nurserymen, June 1 to June 11.

Detroit, Mich. American Medical Association, June 5-6.

Mt. Vernon, Ohio. Epworth League, June 7-8.

For further information call on ticket agents or address, D. G. Edwards, G. P. A., Cincinnati, Ohio.

ALTHOUGH Dr. Payne of the Board of Education prepared the excellent Children's Day Program, the Board does not supply them. Address Hunt and Eaton, New Orleans. Price \$1 per hundred, cash with the order. Prepare early.

THE time is coming when the church will fully recognize the value of the traveling evangelists, and adopt them as a distinctive and useful part of her great machinery.

THE persecutions and outrages which have been visited upon the colored people of the South during the past few years, have led to the emigration of tens of thousands of them to the North and West. It is estimated that New York city alone has more than doubled her colored population during the past ten years. The same is no doubt true of Chicago, Cincinnati and other cities in the North and West. While the South seems to be bent upon murdering or driving out that class of our citizens. We rejoice to know that they seem to be welcome everywhere else. The New York Sun, the leading Democratic paper in this country, pays the following high compliment to those that have settled in that city. It says:

"Most of the colored people in New York get along very well, and many of them are very prosperous. They are industrious, well behaved,

and well mannered; they can nearly always find employment in vocations that are not the hardest and that pay better than the hardest; and they send their children to the public schools, where they get a good education. There is a smaller proportion of malefactors and law breakers among our colored people than among some of the other races living here, and they are improving in their moral habits as well as their intelligence."

The South, however, seems bent upon an exchange of this docile and friendly people for the pauper and criminal classes from other lands.

WHILE we have a number of colored papers that are devoted to the common good of all, we have others that are simply disgusting. They just nauseate us with politics, cursing some men and praising others. Those they curse this week they bless next week, and those they bless this week they curse next week. There is a mesh of self-interest behind every line. The thing is intolerable and disgusting. Our people, and no people can thrive on politics as a staple, and the papers that offer their readers nothing else, should be discomfited and frozen out, as worthless trash.

THE effort which our Baptist brethren are making to raise a fund to relieve the necessities of the widow and children of the late Rev. Wm. J. Simmons, D.D., LL.D., is a most commendable one and deserves success. Dr. Simmons was a faithful servant of his church and a lover of his race. He worked for both, as few men have, and dying as he died, leaving his family in great need. His church and race should rally and raise the needed fund. It will be a monument of gratitude to a worthy servant of both. Send contributions to John H. Frank, Secretary and Treasurer of the fund, 1121 Magazine street, Louisville, Ky.

A LAND that continues to be so full of violence and bloodshed as is this Southern country, cannot be far from some calamity. The Lord will certainly visit this country with his wrath, unless it repents and brings forth fruits meet for repentance. The South cannot continue to hang daggers by the dozen, Negroes by the hundred, and harm others at pleasure without inviting divine wrath. The Lord may be long suffering, but his time will come unless justice is awarded to every man. Whether it be drought, or flood, or flame, or yellow fever, or some other plague or calamity, it must and will come.

BISHOP Mallalieu gives the following exhortation to our laity: "Stand by the ministry, the church and the Sunday school. Support and attend them in preference to all societies and institutions. Save your money, so you may be able to give much to the church, to buy your homes and educate your children." Good advice. Heed it.

THE recent revival at Loyd Street Church, Atlanta, resulted in 51 conversions and 67 accessions. The pastor is happy.

CHILDREN'S Day is June 12th. Programs on hand and ready for mailing at this office.

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

AT THE CAPITAL.

POLITICAL EXCITEMENTS LARGELY OVERSHAD- OWED.

A Most Interesting Interview with a Number of Prominent Officials—How the Strains of Public Life are Overcome.

The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source. Congressmen, a Springer's dangerous and long-continued illness, and sudden death of Senator Plumb, and Mr. Blaine's constant ill health have mustered from the grave the memory of an army of public men who have died in the harness.

Senator Beck dropped insensible in the Potomac Depot on the exact spot where President Garfield was shot.

Secretary Folger worked to the last, and died without warning.

Secretary Windom died while speaking at a banquet.

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Solomon P. Chase, Ben Wade, Senator Schenck, and John Sherman.

The Hon. Hannibal Hamlin died at the club while chatting with his friends.

Minister Pendleton passed away seated in a railroad train.

Senator Charles Sumner, Massachusetts' pride, died suddenly, working faithfully to the hour of his death.

Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the arms of his friends.

Salmon P. Chase passed away peacefully while seated at his desk with his pen in his hand.

It has dawned upon the public men of the country, the heads of departments in Washington, and discerning people generally, that there must be some one great reason for all of those untimely deaths. It was with a view, if possible, of solving this question that I called upon a number of prominent men, the results of which are given herewith. It is well known that one of the nation's greatest men is Gen. B. F. Tracy, Secretary of the Navy, and that no man in Washington has worked harder, more persistently, or more effectively. His timely and efficient work in building up our national defence when the question of war with Chili was being agitated, must necessarily have brought a great strain upon his system. He was found, however, at the head of the Navy Department, and in very good humor. Referring to the subject Gen. Tracy said:

"I am in good health and spirits at present. Several years ago, however, I was so fully impressed with the idea that I had uric acid in my blood that I took good care and medicine to prevent its increase or continuance."

"May I ask, General, what course you adopted?"

"I had heard of many things, but I determined to try one especially. I found it all that I desired, and, although that was some time since, I am, as you see, well to-day, although I am still taking the same medicine, which is Warner's Safe Cure."

Colonel Daniel Grosvenor, the Chief of the First Division of the Comptroller's Office of the United States Treasury, said:

"I have had an unusual opportunity to watch the condition of which public life brings. Many prominent men break down suddenly, and, while this may also be true of Washington. My experience has shown that one remedy has proven more beneficial for the strains of

life in the case of public men than any other known discovery. That remedy is Warner's Safe Cure. The most remarkable instance of its power is that of Mr. J. Henderson Wilkinson, the well-known pension attorney. His restoration to health through its use was simply marvellous. I myself believe in it implicitly."

Congressman J. C. Belden of New York, when approached upon the subject, said:

"Ex-Governor Alvord of Syracuse, N. Y., and also ex-Speaker of the House, furnished the most wonderful instance of the fact that a public man could withstand the strains of public life and yet live to a green old age. Few men have ever been sicker than Senator Alvord was, but he is now hale and hearty. His recovery is due entirely to Warner's Safe Cure, which is certainly all the commendation of any discovery that could be required."

Mr. L. H. Eggleston, Judiciary Division, Comptroller's Office, United States Treasury, said:

"Ten years ago I was ill—very ill with a disease pronounced by my attendant physicians to be incipient Bright's disease. The treatment failed to benefit me and I grew steadily and alarmingly worse. Under the advice of friends I began to use Warner's Safe Cure, and have been in perfect health ever since. I am glad to state this, because it may save the life of others."

Senator B. K. Bruce cordially answered inquiries:

"My gratitude is due to Hon. H. H. Warner, manufacturer of the Warner's Safe Cure, for the wonderful recovery which I have experienced through the use of his medicine. I am well to-day, and believe many public men might preserve their health and prolong their lives by the use of this great remedy."

The same sentiment can be found all over Washington, and there is scarcely a desk in the Treasury or other departments where a bottle of this remedy cannot be found. Its popularity here is due wholly to what it has accomplished.

The purifying effects of Ayer's Sarsaparilla are sure and speedy. Take it this month.

The Soudan.

LAURA M. LATIMER

Beyond Sahara's desert plains,
Stretching from sea to sea,
A wondrous land I see.
No herald of the Cross has reached
Those forests vast and broad,
And millions fall like autumn leaves,
Who never heard of God.

In search of slaves the Arabs cross
The rich and boundless plain;
The sacred waters of the Nile
Are crimsoned with the slain.
Hundreds have crossed those burning sands,
For gold and precious stones,
Till mountain side and sunny plains,
Are strewn with human bones.

No messenger of Christ has passed
Those rivers deep and broad,
No one has heard the Gospel's call—
Behold the Lamb of God!
Oh! cradle of the infant Christ,
Oh! land of Moses' birth,
Oh! saddest of all heathen lands
Upon our ransomed earth!

The Household.

BEUF TEA.—Get good steak and cut it across the grain into the thinnest possible pieces. Half fill a glass preserve jar with meat, adding a little salt and pepper, cover the jar tight and place it in a kettle of warm water on the stove to simmer for an hour. Then let it boil for five minutes. There will not be much more than two table-spoonsful of tea, but that will be nourishment. Give the patient one teaspoonful at a time, as it is very strong and rich.

The patient who is used to what is usually known as "beef tea" and shares the general dislike for it, will find he can take this spoonful with positive relish. We all know how appalling it is to us when very sick to see some one coming at us with a bowlful of something, but to lunch out of a teaspoon is not such a big undertaking. I have

found this especially valuable in diseases where the throat is in such a condition that it is torture to swallow. In any case it is a good substitute or solid food until one is well along toward recovery. What convalescent has not had his poor, weak jaws ache trying to masticate boiled fowl or steak?
MARJORIE.

CHEESE STRAWS.—One pound grated cheese, one cup of flour, butter the size of an egg, pinch of salt. Mix to consistency of pie crust with water. Cut in thin, small strips and bake till brown. Very nice for supper or lunch.

DROP COOKIES.—One cupful sugar, one-half cupful milk, whites of two eggs, two tea-spoonsful baking powder, one-half a nutmeg, flour to stir very thick. Drop in small spoonfuls on a buttered tin, sprinkle the top with English currants and sugar, bake quickly.—Ladies' World.

ORANGE SHORT CAKE.—Remove the peel from the oranges, cut the pulp into small bits, throw out all seeds and tough portions, sprinkle over it sugar till it is sweet enough. Make a short biscuit crust, split it when done, spread the prepared orange over it. Cover the whole with whipped cream.

MOLASSES CAKE.—Six cups flour, three cups molasses, one of sugar, one of butter, one of cream, three eggs, one table-spoonful ginger, one of cloves, one of soda.

STUFFED CABBAGE.—Cut the heart from a large fresh cabbage, fill the vacancy with cooked chicken or veal chopped very fine, highly seasoned, and rolled into balls with yolk of egg. Tie the cabbage firmly together, and boil in a covered kettle two hours.

EGGLESS SQUASH PIE.—Stew the squash till very dry, press through a colander; to each pint of squash allow one table-spoonful each of butter and cinnamon, one egg sugar, one teaspoonful ginger, a little salt, and a few crackers rolled very fine. Add milk till it is of the right consistency, a thick batter.

OLD FOWLS may be made delicious eating if they are thoroughly boiled, an hour for each year of their lives, then stuffed and baked being basted with the liquor in which they were boiled. A goose is better to be parboiled before being baked.

RAISED DOUGHNUTS.—Mix together one quart of flour, two cups sugar, half a teaspoonful of grated nutmeg, a pinch of allspice, a tea-spoonful of cinnamon, and a tea-spoonful of salt. Cream half a cup of butter and put in, stir half a cup of good butter, strong yeast with a pint of warm sweet milk and put in with the rest. Of these make a soft dough and let it rise over night. Next day stir in three eggs, whites and yolks beaten separately, and a pint of flour with a half tea-spoonful of soda mixed with it. Let this dough rise till it is light, then fry in boiling lard.

Our Symposium.

It seems that you can not say one word about the rights of the Negro and the obligations of the two races towards each other without eliciting from some source this "equality" cry. Upon no other point are the south and her northern sympathizers so extremely touchy. "White supremacy" is their watchword, and any plaint in behalf of the humane and religious features of the case is sure to call out reflections concerning "equality."

As to equality we can only say what we earnestly believe that when the civil rights of the Negro are conceded and protected, and when the moral obligations of the white man towards the unfortunate colored people are discharged, the question of equality will take care of itself. We have no prepossessions in favor of mixing socially or ecclesiastically, but we insist that the demand for separation and for the subservience of the Negro are the two things which distinguish the southern plan which it was not our purpose as a church on entering the south to adopt or sanction. The issue now is, whether upon this point we will all turn southerners and do as the southerners do, or whether he will remain true to our first principles and fight out the battle on that line. We say, remain true. Do right. Don't compromise one righteous principle.—Michigan Christian Advocate.

A man who never makes mistakes never makes anything.—Ex-Minister EDWARD J. PHELPS.

It is worth a hundred million dollars to this country to have the world understand that there is a country, and a united country, behind the flag.—New York Sun.

The bearing of the Cross means death to that which bears it. So it was understood when Christ bore the cross out of the city toward Calvary. To take up the cross for us means the utterance against ourselves of a sentence of death—a sentence of death to that on which the cross is put.—Christian Inquirer.

As to our Government, it is a quite sufficient answer, both to its foreign critics, that it has accurately represented the feeling of the American people, and that the publication of the documents which accompanied the President's special message showed the necessity of that message.—New York Times.

When winter's wind, with mad turmoil,
Sweeps over hills and plains,
'Tis then you need Salvation Oil
To hush your aches and pains.

A brother who has had to gripe says: "Having to gripe is somewhat like getting salvation—we know it when we have it."

"Down on your knees, and thank Heaven fasting," not for a good man's love this time, but because you have cured your cold so easily with Dr. Bull's Cough Syrup.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my people, whom I left in Atlanta, Ga. My brother and sister were named Arnsread and Mary Anderson. My name when I left Atlanta was Jane McCary, and I belonged to William McCary. I came to Mississippi the first year after the surrender. My name is now Jane Wilson. Any information will be highly appreciated. Address Jane Wilson, care Centenary M. E. Church, Memphis, Tenn.

Mr. Editor: I wish to inquire for my mother's sister. Her name is Mary. She was carried from Henderson county, Tenn., when she was a very small girl, by her owner, Wash Kirk. Her mother and father belonged to Rev. Beaver. Their names were Samuel and Sophia Beaver. They had four children, Henley, Maria, Albert and Harriet. The last we heard of her she was in Rusk county, Texas. Any information concerning her or any of her children will be thankfully received. Address Miss Annie B. Phillips, Cotton Gin, Texas.

Mr. Editor: I desire to find my brother. When we were separated, in 1866, he went by the name of Joe Shanks. Our mother was named Maria Shanks. The last account I had of him he was in Dayton, O. We belonged to a man named Jack Shanks. Any one knowing of him will please address Robert McGowan, No. 728 Poplar street, Owensboro, Ky.

\$75.00 to \$250.00 A MONTH can be made working for one hour a day. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. R. F. JOHNSON & CO., 27th and Main St., Richmond, Va. xnl26

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Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Mission Society for Louisiana, can address them as follows:
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Mrs. L. M. Ad, First Vice-President, 67 Adam Street, 7th district, Carrollton.
Mrs. M. Sims, 3d Vice-President, Central P. O., St. James.
Mrs. Corcoran Haynes, Recording Secretary, 25 Ann Street, Carrollton, La.
Mrs. Alice M. Marshall, Corresponding Secretary, 210 Coastline street, New Orleans.
Mrs. Alice L. R. Arnold, Treasurer, 185 Toulouse street, New Orleans.

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All officers of this Society have certificates and a badge of office.
As an auxiliary to the Woman's Home Missionary Work we have the Young Men's Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Mesall, president; Mrs. A. M. Robinson, directress.
The Board and managers meet the first Monday in each month at Peck Memorial Home, at 3 o'clock p. m.



Fun For Two.
All children enjoy a drink of
Hires' Root Beer.
So does every other member of the family. A 25 cent package makes 5 gallons of this delicious drink. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good." It is false. No imitation is as good as the genuine Hires'.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Hiccup, M. C., 183 Pearl St., N. Y.

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Elys Cream Balm For CATARRH THE POSITIVE CURE.

Our Children's Legion.

For Our Boys and Girls.

BY UNCLE CEPHAS.

Jennie A. Pack, Lauderdale, Miss., asks the Legion what the two grand divisions of the Bible are called.

Valma Washington, Edwards, Miss., says "don't put my letter in the waste basket, please sir," and it does seem rather hard-hearted to do it; nevertheless, the letter sounds so much like what we have read before, in fact several times before, that we conclude not to publish it; but don't get discouraged, Valma.

Dear Uncle Cephas: I am a little girl 12 years old. My father takes the SOUTHWESTERN and I take great pleasure in reading it. I go to Sunday school every Sunday. My school teacher is Mr. E. H. Oliver. I like him very much. My Sunday school teacher is Mr. Frank Preddy; superintendent, Mr. W. B. Hindsman. There was a question asked in the SOUTHWESTERN some time ago: "How long did it take Noah to build the ark?" It is not known how long it took him. The 120 years refers to something else, and not to the ark. I will ask a question: "How many Marys are there in the Bible?" Your Niece,

BEULA F. JENKINS, Palmetto, Ga.

Dear Uncle Cephas: We have had a very cold spell. It has begun to thaw, but I think it will kill all of the garden. I go to school every day. My studies are arithmetic, reading, spelling and language. Your Niece,

C. L. THREAGILL, Winchester, Texas.

Dear Uncle Cephas: This is my first letter to you. I am a girl 14 years old. I go to Sunday school every Sunday. Mamma and papa belong to the M. E. Church. I am also a member of the church. Papa takes the SOUTHWESTERN and I delight in reading it. Our pastor is Rev. J. Jordan. I love to go to school. My studies are history, geography, grammar, spelling and arithmetic. We have a grand society organized by Mrs. M. A. Johnson. It is called the W. H. M. Society. Mamma is president and I am secretary. Our Presiding Elder, Wade Hamilton, was with us Feb. 20. He preached a grand sermon and administered the Lord's supper. Your Niece,

ADA JOHNSON, Marshall, Texas.

Dear Uncle Cephas: This is my first letter to you. I attend Sabbath school regularly and take a great interest in it. Our pastor is Rev. J. Burton. We all love him very much. We hope the conference will send him back. My father takes the SOUTHWESTERN and I love to read it.

Your Niece, MARY STUBBS, Molina, Miss.

The Wonderful Success Of Hood's Sarsaparilla as a blood purifier entitles it to your confidence. No other preparation has such a record of cures of scrofula, Salt Rheum, Blood Poisoning, or other blood diseases. To try it is to know its merit. Be sure to get Hood's Sarsaparilla.

For a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

CHILDREN'S Day is June 12th. Programs on hand and ready for mailing at this office.

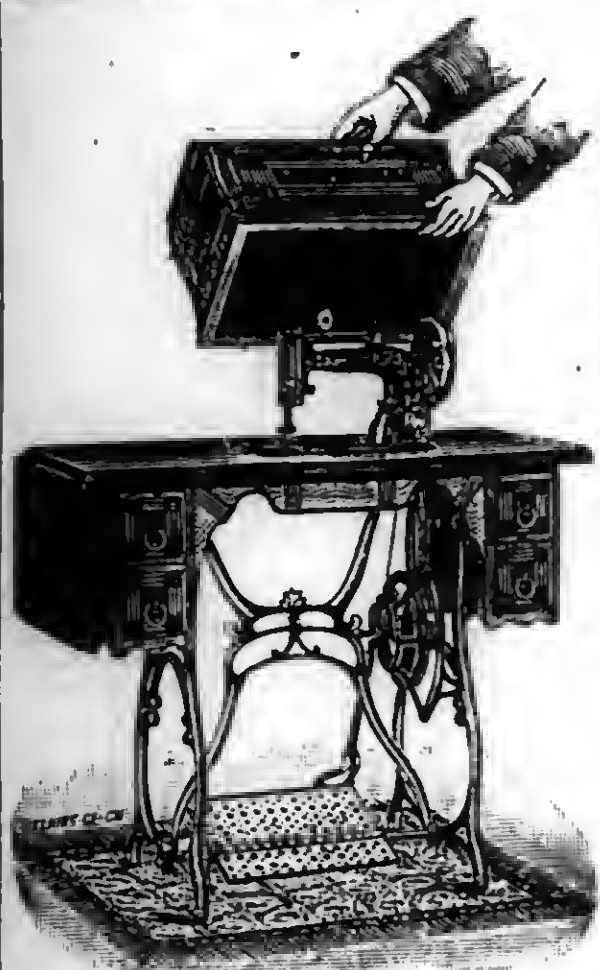
AFTER using Elys Cream Balm two months I was surprised to find that the right nostril, which was closed for over twenty years, was open and can use it now as I could not do for many years. I feel very thankful. -R. H. Cressingham, 275 18th St., Brooklyn.

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

An Unprecedented Offer!

We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

Each Machine is furnished with the following equipment: One Foot Hemmer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this Machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Editorial Notes.

Stronger His love than death or hell;
Its riches are unsearchable;
The first born sons of light,
Desire in vain its depths to see,
They cannot reach the mystery,
The length, the breadth, the height.
—CHARLES WESLEY.

WINE is a mocker; strong drink
is raging and whosoever is deceived
thereby is not wise.—At the last it
biteth like a serpent, and stungeth
like an adder.—Scripture.

ANY church that has to resort
to what the world calls "innocent
mirth" in order to keep up its run-
ning expenses, simply calls the
world in to take charge of it.—
Methodist Herald.

THE devil is well pleased to have
people merely profess Christianity,
provided they go no farther than a
mere profession, and can keep them
from the enjoyment of its saving
power.—Methodist Herald.

"A METHODIST church ought
not to be peppered with undernom-
inational papers or other denomi-
national papers so long as our own
Methodist printing presses contin-
ue to revolve. This is not bigotry,
it is simply frank and upright loy-
alty. Pastors need to keep their
eyes open."—The Michigan Chris-
tian Advocate.

BISHOP POTTER says: To be
beaten, but not broken; to be vic-
torious, but not vain-glorious; to
strive and contend for the prize,
and to win it honestly or to lose it
cheerfully; to use every power in
the race, and yet never to wrest an
undue advantage, or to win an un-
lawful mastery; verily, in all this
there is training and testing
of character which searches it to
the very roots; and this is a result
which is worth all that it cost us.

THE Chinese may not be a very
thoroughly Christianized people,
but they have a keenness of appre-
ciation of some forms of evil, and
a directness and effectiveness of
dealing with them, which may be
commended to those supposed to
be more enlightened. Here is a
statement of the way in which they
deal with impure literature under
government order: "All govern-
ment officials who allow immoral
books to be published within their
respective jurisdiction shall be dis-
charged. Every private person
publishing such a book shall re-
ceive one hundred blows and be
banished from his place of resi-
dence to a distance of 3,000 leas.
The seller of an obscene book shall
get one hundred blows. Within
thirty days of the issue of this law
all obscene books of the empire
shall be destroyed, beginning with
those now in print."

For the SOUTHWESTERN.

Union of Colored Methodists.

REV. L. M. MAGOOD, M. D.

This caption, or subject, is a mis-
nomer. When first mentioned,
those conversant with the facts
knew it could mean no such thing.
After the meeting in Washington
there was no unanimity of sentiment,
because one denomination having
an equally large, bona fide, colored
membership, took no part in the
matter. The originators will only
get out of it what was foreseen when
the idea was put into exercise. It
is an open secret, that from what-
ever source other people may an-
ticipate religious, moral, social, and
intellectual uplift, there is but one
source for our people, and that is
the church of God. To a greater
or less extent this is recognized by
the race and its friends: hence the
heavy pushing christian philan-
thropy has been and is now doing;
hence the proverb "as the church
leads the race will follow." But the
animus that actuated the race in
both the Ecumenical Methodist
Conferences, in England and this
country is an enigma. In "general
remarks", relating to home mission
work, when the nonfeasibility of
successfully conducting the work
among our people in the South had
been intimated, Bishop Hood, of
the Zion Church, not only in the
face of Englishmen but on English
soil arose and said: "There seems to
be an impression that we of the South
cannot work together. There could
be no greater mistake. Between
the Methodist Episcopal Church,
South, and the African Methodist
Episcopal Zion Church, there is
perfect harmony. My late distin-
guished colleague, Bishop Clinton,
has often spoken to me of the aid
rendered him in Alabama by Bishop
McTyeire. I can never forget that
we are indebted to that Church
for the presence here of a colored
Bishop ordained by white men—I
do not mean to say that Bishop
Holley is any better for being or-
dained by them (white hands);
but I state the fact as an evidence
of the advanced position of that
Church." What could have been
meant? At the late Ecumenical
Conference, in Washington, almost
the same thing occurred. It is un-
fortunate for the race that any such
talk as "the organic union of all
colored Methodists" was sprung
there.

Such was not in harmony with
the spirit of that Conference and
received a smile of endorsement
only from misanthropy. It was
manifestly inconsistent, since it is
in favor of color prejudice just in so
far as it was in opposition to the
proper assimilation and association
of the races on the broad platform
of the universal brotherhood of
man.

Such a move will meet a counter
current in the thoughts, feeling and
expressions of the intelligent and
progressive factors of the race,
whether within or without the
Church; it is the very thing they
are fighting, as if it were fire.
Such an union is contrary to the
healthy public sentiment conceived
and born in England and so scrup-
ulously and religiously fostered in
this country by some white friends
to the race.

Such a thing would have but
two classes: in the one, the sepa-
rate and distinctively colored
churches, associated with all who
object to the colored man being re-
cognized as an equal of the whites,
and thus at last, legitimatizing the
brat, caste prejudice, as far as adop-
tion will do it; in the other, Con-
gregationalists, Presbyterians,
Episcopalians, the Methodist Epis-
copal Church and all who believe,
teach and practice the doctrines of
the association and assimilation of
all who can be mutually helpful.

In that Conference no spirit of
color-prejudice dared show itself.
Outside a few hotels and restau-
rants, catering to color-prejudice,
either from habit or desire to secure
the lion's share of patronage of
Southern white delegates, objected
to entertaining colored delegates on
equality with the whites.

While the English delegates were
protesting against such treatment
of men because of their color in
unjust terms, and same of the
religious and therefore, unbiased
American delegates also, as if such
discrimination needed additional
evidence. Bishop Wayman, of the
African Methodist Church, came to
its support by publicly announcing
that "all the colored delegates have
met and decided unanimously to
form a union among themselves."

Why was this? What was the
motive? It must have been (1) to
show the Southern whites that all
cause for them refusing to unite
had been or would be removed; (2)
or that, smarting under discrimina-
tion, they wanted no further asso-
ciation; or (3) they were afraid or-
ganic union among Methodists
might take place and they, for rea-
sons best known to themselves, de-
sired none of it; or (4) they wished
to show their independence of the
whites or to be the first in beginning
such an union.

But few unbiased colored men, of
intelligence, endorsed the move,
whose intelligence read the signs
of the future and wished to make
the race prosperous, free and happy.

Such was to have been expected
from one source, at least, but not
from the source it came. Notwith-
standing there is no class of men
on earth that courts the commen-
dation of, and associates with white
men more than they do; that
when granted, boast more about it
than they do—remember the ban-
quet they spread during the Con-
ference, when they took special
pains to have white delegates pre-
sent—and yet these same wise ones
"sat down to eat and then rose up
and danced."

Unless such inconsistency is
checked it is feared "fire-flying
serpents" will bite the race in
the future, when there will be no
Moses with a prayer serpent, and,
isolated from other men and away
from their homes, the race may be
left to perish "in the wilderness."
As a matter of course, the Southern
papers heralded broadcast this unani-
mous conclusion, but it was the
only thing any of the colored dele-
gates did that brought applause
from the same source.

The entire matter was out of har-
mony with the spirit of that Con-
ference, since it flung into the
faces of all who held there should
be no discrimination among breth-
ren simply because of color.

Such conduct on the part of the
race in such gatherings or else-
where, leaves those who contend for
equal rights for the black man at
the mercy of a color-prejudice that
is as despicable as old and self-us-
servative. Doubtless, then and there
or afterward, this same prejudice,
vauntingly cried: I told you so:
the black man is perfectly satisfied
with that which we concede him,
and considers more talk in his be-
half, on this line, officiousness." It
gives the lie to their late Bishop
Campbell, who said at Ocean Grove,
in an address, "assimilation and
not separation is the need of the
race." Such a move was unfortu-
nate not simply because nothing
will grow out of it; because it
looks as if the leaders in this move
had been deluded into the belief
that "all the whites will unite, if
you can draw off the colored mem-
bers into your churches;" but be-
cause the more cultured members
in general, and the younger mem-
bers in particular, of the distinct-
ively colored organizations are not
hoping to obtain greatness by de-

monstrating to the world their in-
ability or unwillingness to be brought
into contact with the master minds
of the whites, thus making denser
the cloud of discrimination, wicked
and unrelenting, which hides one
and keeps out of their sight the
very thing they say they are fight-
ing for, and, as they say the pre-
disposing cause of their existence
as a separate church. But few, if
any, of the younger and cultured
people of the race wish to erect a
Chinese wall impenetrable, insur-
mountable and to be eternal, either
about themselves or future poster-
ity, that will hem them in, cut off
from all mankind save themselves.
No such spirit or desire for isolation
exists that was not "conceived in in-
iquity and born in sin." If such
an union could be brought about
there are some things it would not
do, and some things it would do.

It would not assist the colored
man to ascend the plane of civili-
zation and christianization of this
or any other country. It would
not lighten the burdens of imposi-
tion and discrimination the race
man labors under; nor obliterate
color-prejudice, nor cause other
people to see that it merits more
than it gets—politically, morally,
socially or religiously; it would
not have the tendency to remove
from the young of to-day, and the
future, the servile fear of the white
man, engendered during slavery in
the minds of the race. It would
not open factories, workshops, clerk-
ships, the professions, school-houses
or churches for the rising genera-
tions of the race. In a word, it
would not tend to elevate the race
in the estimation of the children of
"the black abolitionists" or of those
philanthropists upon whose bounty
our churches, school-houses, pres-
ent and future hopes for success
rest.

Such an union would fatten col-
or-prejudice to such an extent that
its eyes would so swell that it
would not even concede recognition
to the greatest men of the race. It
would be a Gibraltar against the
tidal wave of better feeling be-
tween the two races that moves
slowly but surely southward; it
would be a Tenerife, and cut off
the intellectual, moral and finan-
cial held hitherto extended the
race. Then Northern and Eastern
colleges that now admit colored
students, would close to the race,
never to open again. Oberlin
closed to give Wilberforce a living
chance; Berea, of Kentucky, slam
its doors in the face of our children
and refer them to Lane Insti-
tute; Hampton, Va., did the same,
and referred all applicants to Liv-
ingston College, of North Carolina,
and every institution in the South
—Methodist, Congregational and
Presbyterian—now supported in
part or whole by the generosity of
our brother in white, would have to
close their doors for want of finan-
cial and intellectual support!

The disposition that calls for
such a segregation of the colored
race, would help every State in the
Union, that has not, to pass a
separate car law; restrict the min-
istry, the professions, the mechanic
and the wage-worker to seek his
flock, his patients and employers
among his own color. Then would
naturally follow, were such a spirit
to obtain: separate taxation and
appropriation; separate law-mak-
ing bodies and separate towns.
This could not easily be done un-
less the entire colored race was
banished to some islands in the sea,
to Africa, or corralled in one of the
Western Territories like the Red
man, with an army of soldiers sur-
rounding it. Do not such leaders,
as persistently clamor for the segre-
gation of the race, learn anything
from the fate of those Indians who
refuse to be assimilated or asso-
ciated with the whites? Such a
thing is the only thing, it is be-

lieved by some, that can possibly
hold intact or offer an excuse for
the separate and distinctively col-
ored organizations in this country
in the future. Were such a federa-
tion feasible, the judgment day
would only settle the question as to
whom was the greatest in the
Kingdom. It is hardly credible,
and yet this hue and cry for segre-
gation is an enigma, unless it be
that the church organizations that
keep it up are willing to close every
avenue—religious, intellectual, so-
cial and political—to the children
of the race in the future, except
what their limited resources can
afford! Can such be possible when
they must be aware that it would
consign the race to such a degree
of humiliation, ostracism and im-
position as would mark them
deeper than Cain; make them be-
come as repulsive as banished Ne-
buchadnezzar, and more to be
shunned than the demoniac of Ga-
dara—a hiss and a by-word for the
Anglo-Saxon? Should such obtain
who could blame their posterity if
they defaced the tombs of their an-
cestors, anathematized the eph-
emeral fame it brought them, dese-
crated and refused to be called by
the names of their sires and, like
Job, cursed the day of their birth
and prayed to die? Does such a
spirit as calls for segregation, say:
To white men, we object to being
brought in contact with you for the
same reason the moon has for fear-
ing the sun? Now we ought to
pray for the time when the race
will rise en masse and cry: Give
us an atmosphere where the sur-
vival of the fittest is the rule; where
brains and not brass, where culture
and not clothes, where logic and
not verbosity, where morality and
religion, and not shame and brag-
gadocio, lofty pretensions and high
sounding titles that are often as un-
meaning as easily procured, are the
order of the day! As a race, let
us go forth arrayed in manliness to
grapple with the sterner realities
of life, shouting: "The world is
my parish, God my father, man my
brother;" and say to our brother:
"entreat me not to leave thee, or to
return from following after thee,
for whither thou goest, I will go;
and where thou lodgest, I will
lodge; thy people shall be my peo-
ple, and thy God my God. Where
thou diest, will I die; and there
will I be buried; the Lord do so to
me, and more also, if aught but
death part thee and me."

For the SOUTHWESTERN.

Who Should Attend Sunday School.

REV. E. HENDERSON.

Everybody should attend the
Sabbath school; and, particulariz-
ing, I would say first—the pastor
of the church, as far as lies in his
power. I am aware that often the
arduous duties of the pastor do not
permit him to take a class, or at-
tend the Sabbath school regularly.
But if possible, I believe every pas-
tor should do this. While I am a
pastor, I do not think any one ap-
preciates the burden and strain up-
on a God-fearing, faithful shepherd
of the flock more than I—no one
could make more allowance for him.
Yet, brethren, is it not true that
many pastors neglect this branch
of God's vineyard, seldom if ever
appearing in the school, hardly
knowing the children (for a large
number of our children do not at-
tend church) a comparative stran-
ger to those to whom our Lord and
Saviour directed Peter, when they
said: "feed my lambs." Think of
the influence of the pastor who has
a large Bible class. There he can
train his people in God's word.
There he can point out the hidden
treasures of the word as he never
can from the pulpit. There he gets
face to face and eye to eye with
those whom he would inspire to do

God's will. Then what an influ-
ence that pastor has upon the mem-
bers of his church for gathering
them into the school. From duty
it becomes a love, and from love
flows that influence which will lead
them to become teachers and lead-
ers themselves in the same field.
A pastor cannot tell how much
good his attendance has upon that
Sunday school at large, upon that
worn and disheartened teacher, up-
on the superintendent who feels his
school is not what it should be, and
yet knows not what to do except to
pray. How it cheers his heart to
know that his pastor is praying too
and laboring with him hand in
hand. Now, I would say to every
pastor, if you cannot attend every
Sabbath, make it a point to be at
your Sabbath school sometimes,
and let the sometime be often. It
will encourage you in your work.
It will warm your heart and make
you young again. You will become
acquainted with the lambs of the
fold and the love of those sweet
little ones, their eager look, their
bright eyes and the sweet smile, as
they say in the Sabbath school or
on the street, "there's our pastor,"
will repay you for any extra toil or
fatigue. Now brethren, allow me
to say that every pastor should at-
tend the Sabbath school if possible.

Secondly, I would say every El-
der should look after the young
lambs of the fold as well as the old
sheep. Will you let others take the
crown of glory which might be
yours while you sit refusing to feed
the hungry and thirsty? No! no!
Arouse yourselves, attend the Sun-
day school and know from experi-
ence the sweetness of that blessing
which comes from leading many to
righteousness. What more beauti-
ful sight than the man or woman
growing gray in the service of God
leading the young in the Sabbath
school. Gray hair found in the
way of righteousness is a crown of
glory. Some one has said, "give
me the first five years of a child's
life and I will tell the future." The
lessons of youth are never for-
gotten. We should never get too
big to attend Sabbath school. Yes,
brethren, everybody should attend
Sunday school, either as officer,
teacher, scholar or visitor, and if
this be the aim of every Methodist,
what a grand time we would have
throughout this land in bringing
the old and young to God. Since
1846 over a million converts have
been reported in the Sunday schools
of the Methodist Episcopal Church
alone. At a fair estimate the schools
of other branches of Methodism
will add a million more. So you
see the Sunday school is coming
with a host over two million
strong. Glory to God.

In another column is Dr. Albert's
professional card. It must not be
inferred that he contemplates lead-
ing the ministry, to which he has
evidently been called of God, and
to which calling he has given many
noble fruits. As his conference
does not meet until the latter part
of next January, he desires, in the
meantime, to add to his usefulness
by making practical use of the
knowledge he has gained at our
medical college, from which he re-
cently graduated with high honor.

THE "Jim-crow car law" has been
"knocked out" so far as inter-state
passengers are concerned, by the
Supreme Court of this State, by a
recent decision. It now only needs
for all such passengers to firmly
but courteously assert their rights,
and the whole thing will fall
through.

DR. Albert arrived in time to be
present and welcome the arrival of
a fine daughter to his home on St.
Charles Avenue, which occurred
last Saturday morning.

Letters from the Districts.

Marion District Conference and S. S. Institute.

Program of literary exercises of Marion District Conference and Sunday School Institute, to be held at Tuscaloosa, Ala., July 20, 1892. Rules for a preacher's conduct, O. Nelson.

The demands of the age on the ministry, E. B. McCanley. The doctrine of Pelagianism, A. S. Williams.

The best method of raising the benevolences, Wm. Perry.

Prayer, J. Evans.

The disadvantages of long sermons, Cato Matthews.

Preaching funerals, T. J. Jackson.

The successful class leader, C. Miller.

The witness of the spirit, H. W. Conner.

Baptism, J. H. Scales.

Preparation for the pulpit, T. J. English.

Communion with God, T. C. LeVert.

Why we should subscribe for the SOUTHWESTERN, S. C. Moore.

The divinity of Christ, A. C. Nimrod.

Humanity of Christ, J. L. Speight.

Union of the two natures of Christ, S. J. Jordan.

Justification, W. R. Woods.

The successful steward, J. W. Palmer.

SUNDAY SCHOOL INSTITUTE.

Qualifications of a Sunday school superintendent, Marion delegate.

Blackboard exercises in Sunday school, Selma delegate.

The Sunday school as a Missionary Society, Oak Grove delegate.

The design of Sunday school work, Old Town delegate.

A Sunday school library, Newberne delegate.

Our young people, Eutaw delegate.

Beginning Sunday school on time, Clinton delegate.

Preparation of a Sunday school teacher, Gainesville and Soule's Chapel delegate.

The duty of parents to the Sunday school, Tuscaloosa delegate.

The relation of local preachers and exhorters to the Sunday school, Union delegate.

Hindrances to Sunday school work, Mt. Sinai delegate.

The great necessity of class leaders attending Sunday school, Mt. Sterling delegate.

Committee: T. C. LeVert, O. Nelson, T. J. Jackson, H. N. Brown, P. E.

Program of the Nashville District Conference.

To be held at Shelbyville, Tenn., in Scott Chapel M. E. Church, Thursday, August 25, 1892, at 10 a. m.

Opening sermon, J. R. Reasonover.

Missionary sermon, P. R. Woodson.

The benefit of the Epworth League to the church, J. P. Price.

Can a pastor be successful without staying on his work? J. D. Davidson.

Regeneration, W. Ellison.

Saving faith, Thomas Allen.

The duty of class leaders, J. F. R. W. Summerhill.

Pastoral visiting, J. W. Hall.

Justification by faith, J. W. Richmond.

The progress of the M. E. Church, C. B. Wilson.

The duty of stewards, Jas. Pickett.

Relation of baptized children to the church, Dr. D. W. Denney.

An educated minister, H. W. Vaughn.

The politics of the M. E. Church, Dr. J. Braden.

Work of the Sunday school, G. C. Hardeu.

Support of the minister, S. Knight.

Duty of an exhorter, J. A. C. Wade.

Written exegesis, E. F. Douglass.

The Lord's Supper, P. R. Woodson.

Revival work, W. L. Lillard. Atonement in Christ, J. R. Reasonover.

Local preachers, exhorters, and all other members of the conference may choose their own subjects, and must be ready for discussion when called on.

Committee: J. P. Price, P. E.; P. R. Woodson, G. C. Harden.

Children with weak eyes, sore ears, or any form of scrofula, cured by Ayer's Sarsaparilla.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st, That all anonymous letters go directly to our waste basket; 2nd, Letters must be written on only one side of the paper; 3rd, No frivolous questions will be noticed; 4th, Abbreviations should not be used; 5th, Notes and items must be condensed so as to insure brevity; 6th, We return no manuscript.

W. H. Golden, Eupora, Miss. My first quarterly conference was held May 7-8. The Presiding Elder spent several days with us, and visited all the churches on this work and urged the people to subscribe for the SOUTHWESTERN.

G. M. Neal, Rome, Ga. I am well pleased with my people. I have received 11 since I came to this charge. We raised \$44 to put new seats in the church.

J. W. Richmond, McMinnville, Tenn. My second quarterly conference was held April 9-10. Rev. J. P. Price presided. We had a good time. Rev. Price preached two sermons on Sunday and administered the Lord's Supper to 85. Collection, \$24.20. Notwithstanding the rough weather this quarter, we had a grand time. We paid the Presiding Elder \$12.90; paid the pastor, \$75; total raised, \$115.15; conversions 14, added to the church, 7. Rev. J. P. Price also held a sub-convention of the Epworth League, which was well attended. The people take great interest in it; we believe it will be the life of our church.

F. M. Spencer, Gordon Charge, Hague Station, Fla. Our protracted meeting of three weeks resulted in 15 converts and 60 accessions. We hope to make this one of the best years of our ministry.

O. N. Samples, Temple, Ga. I am trying to build a church. Villarica. We raised \$30 a few weeks ago for the purpose. The Lord is graciously blessing this work, and the prospect brightens.

J. W. Hall, McMinnville Circuit, Tenn. Rev. Jesse P. Price, Presiding Elder, was on hand April 9, and held my second quarterly conference. He preached a soul stirring sermon. Collections during the quarter for Pastor, \$40; for Presiding Elder, \$10.55; for benevolent causes, \$1.50; for the poor, \$2; total, \$54.05. We are moving on successfully.

E. Troup, Dahomey, Miss. My first quarterly conference convened April 16-17. Rev. J. W. Davis, Presiding Elder, preached a soul stirring sermon. Collection, \$5.25.

R. A. Dowse, Liberty, Tenn. The kind friends of my church gave me a grand surprise party a few nights ago, bringing them all that heart could wish. I pray God's blessing upon them and ask them to come again. Our Sunday school is alive. We are working to complete and dedicate it this summer. The sisters are working faithful to get a bill.

W. H. Smith, Scooba, Miss. Our second quarter was held April 14. Reports showed the work to be in a good condition. We have three preaching places on this circuit with 240 members. I found the church in Scooba \$116.15 in debt. Sunday, April 17, was our rally. We raised \$27.90 on the debt. We are building a new church at Tamola. We raised on the second round \$30.75 for the new church. We are moving on nicely. Four received in the church this quarter. Paid Presiding Elder \$5.

C. W. Walton, Georgetown, Tenn. We are still keeping in line with the grand old rule of the church. Our first quarter was held April 2-3 at Capers Chapel. On account of the high water the Elder could

not get here. The quarter was held by the writer. We had a grand time. We had our Easter services, which is something new to the people, and all seemed to enjoy it. Collection, \$2.95. My people are against the "Jim Crow" law, and the first Sunday in June is our rally day to raise money to help test it.

A. B. Venable, Bodcau, La. My first year at Bodcau met with a hearty reception. We had no parsonage, so we stopped over with one of the stewards for a week, but Providence provided and Bro. S. J. Williams and family were kind enough to let the preacher and family stay with them for about two months, when the trustees came together and agreed to build a house for the pastor, and now we have a nice parsonage with two rooms and three glass windows in it. We have also a nice school house. We have bought some nice furniture for the parsonage. My first quarterly conference convened April 16, 17, in Asbury M. E. Church. It was held by Rev. H. Daniels. Reports showed great improvement on the work this year. Bro. Daniels preached with great power. Collection for all purposes during the quarter, \$56.30. The pastor and family were made glad on the night of the 15th, by many friends who came with their pounds. We never will object to such visitors. We shall not forget the SOUTHWESTERN. I have the promise of some new cash subscribers for the paper. Our Presiding Elder was sick, hence his failure to hold the quarterly meeting for us. The water here is very high. Some of the members's crops are under water, and the water is still rising.

H. L. Kennedy, Pass Christian, Miss. The protracted meeting closed with 16 reclaimed and 6 converted; 5 adults baptized. The Lord is wonderfully blessing the work. Sunday, April 24, was appointed for raising money for the new building at Wolf Town. The rain and high water prevented many from turning out. The good people at Wolf Town say they intend to have a church. Easter Sunday was observed here. Raised for missions, \$8.05.

S. J. Wood, Green Hill, Miss. We are entirely surrounded by water here, and there is every indication of a flood. I was compelled to ride five and a half miles last Thursday to reach St. Mark Church, upon some boards nailed across three dugouts. The water is still rising. Sister Phillis Sally White departed this life April 20, in great peace, aged 20 years. We had a grand time Easter day at Jerusalem church.

Raphael Bower, Jefferson Circuit, Texas. The friends at Finley's Chapel made a leap year party and supper on the 23d, and raised \$7 for their pastor.

E. P. Harris, Rosedale, La. Our revival resulted in 33 being brought into the fold. We are going to build a parsonage here and will begin the work in two weeks. The district conference will be held at this place in August. Rosedale promises a nice entertainment for it.

Wm. Bartley, Paris, Texas.

On Monday night, April 25, the members and friends of Mt. Zion Church assembled in the parsonage and deposited on the table meats, flour, coffee, sugar, rice and many other good things. A good time was had, conversing and singing songs, among which was one by the pastor, "The Lord is my shepherd, I shall not want."

J. H. Scales, Mt. Sterling, Ala. We are glad to report that we succeeded in building the church that was so much talked about. It has been a hard struggle. April 17 we had a grand rally in the new church. We are sweeping this country for Methodism.

J. W. Wormly, Groesbeck, Texas. We have just closed a protracted meeting with 10 converts. All joined our church and were baptized. We have four Sunday

schools. We are having a grand time.

J. Jones, Houston, Texas. Closed revival meeting April 1, with 79 souls saved; 58 conversions. We ran our meeting five weeks. When I came here I found 84 members, and now we have 175. The fire of the Holy Ghost is burning still. The young people have given me a fine donation of many good things. We have succeeded in building a nice parsonage at a cost of \$200, of which all has been paid but \$49.

G. Orange, Ackerman, Miss. My first quarterly conference was held April 23, 24, by Rev. P. O. Jamison, Presiding Elder. Reports showed the circuit in good condition. Paid Presiding Elder, \$11.05; pastor, \$25.65. The Bishop made no mistake in appointing Rev. P. O. Jamison to the Presiding Eldership of the Starkville district. Methodism is growing in this part of the country. We are working for heaven and the uplifting of fallen humanity.

J. A. Hall, Blooming Grove Circuit, Tex. Rev. H. Swan, Presiding Elder, held my second quarterly conference April 9, 10. We had a grand time. The Elder preached two soul stirring sermons. Collection, \$10.55.

G. J. Izard, Richmond, Texas. Our Easter program was carried out to a letter. Collection for missions, \$8. At 8 p. m. the Presiding Elder, Dr. Scott, preached a grand sermon at this place. At Kenton Easter was observed in good shape. The address for the occasion was delivered by Rev. A. B. White, a local preacher. \$9 was raised for missions; Richmond and Kenton, \$17. Paid Presiding Elder, \$10. Total collection for the day, \$27, an increase over last year of \$6.85.

R. Williams, Lodi, Texas. Our second quarterly conference was held at Union Chapel, April 16, 17, by Rev. A. Alexander. Collection for Presiding Elder, \$10.50; paid pastor, \$49.55.

M. Wilson, Butler, Texas. Our second quarterly conference was held April 8, 9, by Rev. W. Wesley, Presiding Elder. Easter was a grand day with us. We had a large congregation. We have had 8 additions to the church and 12 conversions this year. The circuit is having another boom.

C. L. Seward, Memphis, Tenn. Our Easter Sunday program was carried out successfully at Centenary M. E. Church. Times are dull here since the mob. Our people are still preparing to go to Oklahoma.

J. M. Lampkin, Houston, Miss. The good people of Hopewell Church, five miles in the country, called at the parsonage with a two horse wagon-load of nice provisions for the pastor. Seven girls are taking music at the parsonage.

R. J. Campbell, Spring, Texas, has had six additions to the church and one conversion.

Rev. R. H. Patton, of Garlands-ville, Miss., was cycloned on the evening of March 4th, but instead of being swept away, he was loaded down with rice, sugar, meal, hams, flour, cakes, etc., in a manner that made him rejoice greatly. He sends us the names of the parties who were instrumental in it, that we should be glad to publish it we had room.

P. F. Woolfolk, pastor on Dr. Revel's district, Mississippi Conference, succeeded in raising \$130.40 during last quarter; \$50 of which being on old indebtedness.

Rev. S. J. Robinson has recently organized a church on the Village Spring Circuit, Central Alabama Conference.

Mrs. Rev. W. H. Gatewood, of Ackerman, Miss., requests aid. Her husband has been sick since camp meeting last fall, and they have five children.

J. H. Swan, Cedar Creek Circuit, Texas. Our second quarterly conference and meeting were both well at-

tended. Five persons had been received, 7 adults and 9 infants baptized. St. James Sunday school has bought and paid for a nice church lot. Notwithstanding this being my home, I was warmly received. On the 12th of March the leaders and stewards held a session at St. James. Immediately after prayer I found myself in the midst of a great storm, and I was made to rejoice by many pounds of choice food and a handsome purse of silver. We have nine subscribers to the SOUTHWESTERN on this circuit, and we are striving to raise three as many more.

W. H. Smith, Scooba, Miss. In a few days we shall have a neat little parsonage completed, without any debt. I have also raised on old indebtedness of about \$40 on Blue Chapel, built last year.

G. W. Brothers, Cuero, Texas. Our second quarterly conference was held in New Hope M. E. Church, April 23, 24, by Presiding Elder E. Henderson. Raised for Elder, \$19.60; pastor, \$112.60; for church, \$440.35; parsonage, \$67.15; missions, \$9.76; and \$24 to purchase a lot; grand total, \$673.36. Everything on this circuit is in good shape. We have had 6 conversions and 14 accessions. Our Sunday schools are flourishing. Our new church, 32x50, is completed, and is a perfect beauty. Elder E. Henderson, Revs. A. M. Mason, H. Mosley, and S. W. Harvey joined us in the ceremonies of May 1.

D. H. E. Harris, Bledsoe, Ark. When I entered my work I found 87 members, and at the last quarter we added 41 more. At the last session of the Little Rock Conference this circuit was divided, and I was appointed to the Upper Bledsoe circuit, where we had one church with only 12 members. Since the first quarterly conference I have organized two other preaching places, and a church site has been given to us. We have been troubled for about a month with high water, that has overspread all the low lands.

C. W. Butler, Elliott, Miss. I am glad to say that the people on the Elliott Circuit have awakened to their sense of duty. We have three Sunday schools well organized on the circuit. We are preparing to have a basket dinner on the fifth Sunday in this month, at Duck Hill, to complete our church at that point. On last Thursday night, after preaching at Payne Chapel, the pastor was surprised with a table full of nice things prepared by the sisters.

T. S. McMorris, Tyler, Texas.

I entered this place about two months ago, finding only three members and no church property, nor any hopes of purchasing any. I thought that if we ever needed help we needed it here. I began here in the A. M. E. Church, which was the only church in town that opened its doors to me and the few members I had. The Lord met us that night. The preacher is Rev. W. S. Johnson, such a man as we but seldom meet. He opened his heart and hand and said, "Come in and abide with me, and I shall do you good." Thus we began here. We have since bargained for a splendidly located lot here, worth \$500, payable in four yearly installments. Thank God, Methodism replants her foot again to stay in Tyler. Bro. Wade Hamilton, Presiding Elder, has encouraged us very much. He arranged a plan by which we could move on with this grand work. We are now preparing to lay the corner stone, when we want to raise \$150. We hope every congregation and Presiding Elder will help us.

E. McShane, Brenham, Texas.

My first quarterly conference was held March 26, 27, Rev. W. H. Logan presiding. Reports showed that the work is progressing. The Elder preached on Sunday to a crowded house, and administered the Lord's Supper to 45. Rev. A. Thomas, ex-pastor, was with us on Monday night and assisted in the love feast. Paid pastor, \$18.35; Presiding Elder, \$10.

Rev. H. Roundtree, of Columbus, Miss., was the recipient recently of a good pounding, which however was not at all painful. He has built a nice parsonage on that charge.

L. Arthur, of the Mt. Zion Circuit, Sumter County, S. C., has nearly completed one of the handsomest parsonages in that State. It has five rooms and two piazzas.

J. W. Parks, Grenada, Miss., was agreeably surprised by a large number of his members and friends, with a pound party a few nights ago. They brought him many valuable presents, for which he was thankful.

Rev. W. H. Vaughan, the Nashville revivalist, is conducting successful revival services at Wiley Memorial Church, Chattanooga, Tenn. Many conversions and accessions are reported.

A. Handy, of Summit, Miss., writes of a glorious revival at Magnolia. Many souls were brought to Christ. Among them a brother 60 years of age.

The "Sisters of Providence," of our church at Abbeville, Miss., on last quarterly conference occasion, brought their baskets of good things for their pastor, S. D. Troupe. Bro. Revels, the Presiding Elder, gave them a good discourse.

Rev. R. C. Barrow, pastor at Darrowville, La., organized a tribe rally, naming tribes after the ancient Israelites, and raised \$126.35. A bell has been purchased from us. The people also made his family a surprise visit on the 14th of May, bringing many valuable things.

On Friday night, May 8, Rev. S. E. Ewing, of Stuebner, Tex., closed a revival in which 28 persons were converted. This is the third series of protracted meetings on the circuit, and much good is being done.

Your Blood Undoubtedly needs a thorough cleansing this season to expel impurities, keep up the health-tone and prevent disease. You should take Hood's Sarsaparilla, the best blood purifier and system tonic. It is unequalled in positive medicinal merit.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

The exceedingly fine program for Children's Day prepared by Dr. Payne, deserves an elaborate presentation to the people. So prepare well and commence early. A good supply on hand at this office.

AFTER using Ely's Cream Balm two months I was surprised to find that the tight nostril, which was closed for over twenty years, was open and can use it now as I could not do for many years. I feel very thankful.—R. H. Cressingham, 275 18th St., Brooklyn.

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

Woman's Home Mission Work.

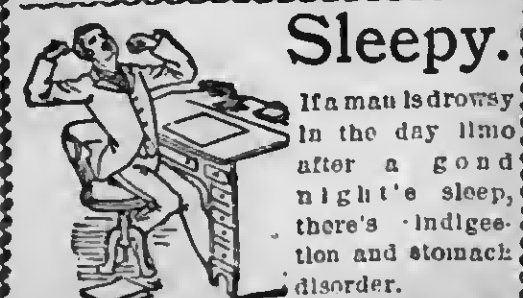
Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows: Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans. Mrs. L. Mead, First Vice-President, 67 Adam Street, 7th district, Carrollton. Mrs. M. Sims, 2d Vice-President, Central P. O., St. James. Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La. Mrs. Alice M. Marshall, Corresponding Secretary, 210 Constantine street, New Orleans. Mrs. Alice L. E. Semond, Treasurer, 185 Toulouse street, New Orleans.

DISTRICT MANAGERS. North New Orleans District—Mrs. C. Brown. Local Worker, Mrs. M. Harrison. Assistant, Mrs. M. Sims, Mrs. Stewart. South New Orleans District—Mrs. Rebecca Fisher. Local Worker, Mrs. Matthews. Assistant Manager—Mrs. G. Taylor. Local Worker, Mrs. E. Gant. Baton Rouge District—Miss Alice Thomas, box 3, Baton Rouge. Shreveport District—Mrs. Rebecca Shelby, Natchitoches. Assistant, Mrs. Eliza Patterson. Shreveport, Local Workers, Mrs. St. Clair and Mrs. O. Brent, Shreveport. Alexandria District—Mrs. P. Powell, Lake Charles. Monroe District—Mrs. Celeste Mayes. Mrs. Lily Walker, Assistant District Manager. All officers of this Society have certificates and a badge of office. As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Mesiah, president; Mrs. A. M. Robinson, directors. The board and managers meet the first Monday in each month at Peak Memorial Home, at 3 o'clock p. m.

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SUNDAY SCHOOL AGENT—Rev. Ernest Lyon,

A. M. 212 Canal street, New Orleans.

ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: prayer meeting at 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sabbath-school at 1 p. m.; class meeting Wednesday evening.

GUSEMAN CHAPEL, on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m., 3 and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts. Rev. T. G. Montgomery, pastor. Sabbath: 5 a. m., prayer meeting, 11, 3 and 7 p. m.; regular services, Monday, Wednesday, Friday, Sunday, 11 a. m., 3 and 7 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAYEN CHAPEL—Judson street, Carrollton, cor. Plom street. Rev. W. S. Harris, pastor. Services at 11 a. m., 3 and 7 p. m.; Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street. Rev. Wesley Turner, pastor. Public worship Sunday at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; NASHUA CHAPEL—Union street, cor. of Claiborne. Sunday school, 11 a. m.; preaching, Sundays, 3 and 7 p. m.; Wednesdays, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Prieur. Rev. J. E. Evans, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class meeting Wednesday at 7:30 p. m.; prayer meeting at 5:30 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. ANTHONY M. E. CHURCH—Varnet street, Algiers, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m., every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Friday night; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post st. at Rampart, Semme. Lavage, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meeting 7:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hendon, pastor. Sunday services: prayer meeting, 6 a. m., preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night; sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 200 Liberty street. Sunday services at 6 a. m., prayer meeting at 11 a. m., 3 and 7:30 p. m.; class meeting Wednesday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street, near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday Services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; Prayer meeting Wednesday evening; preaching Sunday at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

SECOND GERMAN M. E. CHURCH—Eight street. Rev. Charles Semler, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

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What they ask for 1892.

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Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,650
Woman's Home Missionary Society	86,000

Letters from the Laity.

Kidd Jackson, Irvington, Ky.

Although not a converted man and not a member of the church, I have been helping our pastor, Rev. J. E. Warren, in organizing and keeping up a nice Sunday school. We have now 35 scholars and a good school. Our pastor is a good and worthy man, and so is our Presiding Elder, the Rev. Dr. L. M. Hagood.

Mrs. Eveline L. Bolden, New Orleans, La., contributes a paper on the "Resurrection of Christ," which we regret we cannot publish because of its length and the crowded condition of our paper.

Mother Emma Chase, the oldest member except one in our church at Edwards, Miss., writes us a very cheering letter, in which she shows her intense devotion to her church and the Master's cause. She is now 68 years old and is losing her sight, but her devotion to the church is unimpaired. Burdened by the thought that she would not be able to contribute anything some weeks ago in a surprise party which the members were about to give their pastor, she prayed over the matter and then went to a friendly storekeeper in the town, to whom she stated her condition. No sooner had she made known her mission, he gave her several pounds of flour, which she was now well able to send to the pastor. She says: "People should not be so quick to say that they cannot do for the church, because all power is in God's hand, and he can and does provide for all that trust him." She says she suffers for the want of nothing but a sufficiency of grace and the presence of her five children, all of whom are grown and have left her. She also has three grandchildren. She misses her lost daughter Ellen Washington, who

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"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take

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and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—Wm. H. DeLancett, Dorset, Ontario.

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has left her. She misses her especially on account of the songs of Zion that she used to sing to her great comfort.

J. R. Williams, Fairmount, La.

The Lord has blessed us this year with 44 converts. Our beloved pastor, Rev. J. J. Obee, is doing a grand work. The membership is larger than it ever was, and is still growing. We hope to have 100 converts by the end of the year. Our parsonage at Boyce is going right along.

W. G. Dyars, Pleasant Hill, La.

Under the leadership of our pastor, Rev. C. W. Reeves, we have completed a parsonage which is a credit to our new church.

Geo. W. Baker, Hernando, Miss.

Our First Quarterly Conference convened here Saturday and Sunday, March 26-27. Dr. H. R. Revels preached two able and inspiring sermons. Our dear pastor, Rev. L. C. McClendon, was relieved very kindly by our people. They say they intend to take care of him as long as the conference will let him stay; of course, the writer will see to it that this is carried out without fail.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by restoring the hearing power of the ear. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running ear or a hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read these letters published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my uncle Levi Williams, who left Mississippi about the first year the Yankees passed through this country. He used to belong to Jim Graves, and father says the last he heard of him he was in Memphis, Tenn. I was not born at that time. There were four brothers and two sisters. The brothers names were Joe, Bill, Jack and Levi Williams; the sisters were Grace and Francis Williams. Grace is a half sister of them all. Before the surrender they went by the name of Joe, Bill, Jack and Levi Montgomery, but since then their names were changed to Williams. Their sister Francis died before uncle Levi left here. I ask every minister to please read this from his pulpit. Any information will be gladly received. Address W. H. Williams, Osborn, Oktibbeha county, Miss.

Mr. Editor: I would be pleased to hear something of my father. He was carried off from here during the war. My mother belonged to John Robbins near Clarksville, Texas. My father was left there by some soldiers to remain till they came after him, and he married my mother. Her name was Eveline Robbins. My father's name was Green Duncan. Please address Alice Gough, Clarksville, Tex.

Mr. Editor: I desire to find my relatives. My sister was named Patsy Smith. Her son's name was William; her mother, Sealy Smith; her father, Clabben Smith. She left us in Natchez. A man named John bought her in Natchez, and then left Natchez and went up the Red River, and moved 30 miles back in Ouachita. LUCY SMITH. Spanish Camp, Wharton, Co., Tex.

"Go where glory waits thee," she said, as she buckled on her armor, and pressed into his off hand a small package. It contained a few bottles of Dr. Bull's Cough Syrup, she didn't want him to have to contend with an enemy and a cold all at the same time. Sensible girl!

PREPARE to observe Children's Day, June 12, 1892. It is of vast importance that our two and a quarter millions of Sunday school scholars should have something more than froth to feed on. Order the excellent exercises provided by the Board of Education, and you will have wholesome and palatable food. Do the best you can to "boom" Children's Day this year.

Books and Current Literature.

An interesting feature of Harper's Weekly, May 25th, was an account of a recent ascent of the great volcano, Ometepe, near Lake Nicaragua. There was also a variety of articles, stories, poems, and illustrations apropos of Decoration Day.

Lippincott's Magazine for June is a Western number. The complete novel is "John Gray, a Kentucky Tale of the Olden Time," by James Lane Allen, who gives his readers a tender historical picture of the region named, brimming with local knowledge. "The Great American Desert," by Wm. F. G. Shanks, gives an amount of information about the growth of the principal cities in that region which will be new and of keen interest to most readers.

A wide variety of topics is treated in The Popular Science Monthly for June. A sketch of The Ancient Civilization of America, embracing the mound-builders and the palace-builders, is contributed by Prof. J. S. Newberry. In The Survival of the Unfit, Dr. Henry D. Chapin points out that the vicious and defective classes are becoming a greater and greater burden, and yet no effort is being made to prevent their increase. New York, D. Appleton & Company. 50c a number, \$5 a year.

The Treasury of Religious Thought, for pastor and people, makes its appearance early for June in a capital number. Its new artistic cover, enlarged page, increase of departments and pages, have added greatly to its attraction and its worth. \$2.50. Clergymen, \$2. Single copies, 25c. E. B. Treat, Publisher, 5 Cooper Union, New York.

"The Scarlet Letter," Nathaniel Hawthorne's most celebrated story, and one of the most famous in American literature, up to a few weeks ago cost, in cheapest cloth binding, \$1, or in paper, 50 cents. We have just received a very neat and thoroughly well made cloth-bound edition from John B. Alden, publisher, New York, which he sells for 20 cents, plus 5 cents for postage, if by mail; the same in paper covers he sells for 10 cents, post-paid. Address John B. Alden, publisher, 57 Rose st., New York.

Lovers of good fiction will make no mistake in reading Janvier's story in the June Cosmopolitan, and those interested in the labor problem will find in Carroll D. Wright's article, in the same number, some new and suggestive points.

THE following, addressed to English Methodists, is not inappropriate to us: "One of the chief things that characterized our forefathers was the respect in which they held places of worship. This cannot be said of our chapels to-day. Mixed concerts are now held in them; and if a devout Christian were to approach the chapel he would hear, instead of psalms and hymns and spiritual songs, words and sounds that would cause him to turn away disappointed. It is a difficult matter for a young man to regard the chapel as the house of God when the last experience he had of it was a contest about matters totally foreign to the serious matters of spiritual religion. The old Methodists looked upon the chapel as a place sacred to the worship of God, but it is not so now."—Nashville Christian Advocate.

"I see," said a very pretty and bright school girl, "I see that the Italian government is going to send a war vessel over to punish the New Orleans folks." "Well, what do you think of it, dearie?" "I hope they'll send her. I'm sure she'd never get back. We are too much in need of a navy to let anything like that escape."—Atlanta Journal.

"Do you believe in cures effected by the laying on of hands?" "I certainly do. There is nothing like spanking to make a child behave itself."

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God does not love you so much for what you do as for what you are.

Conscience is an unsafe guide unless educated in the school of Christ.

The tree that makes the biggest shade don't always bear the most fruit.

It takes two to make a bargain. God can't save you without your consent.

You can't be a successful peacemaker with hate and contention in your own heart.

It isn't the amount you give, but the spirit in which it is given, that makes God smile.

The way to get sin out of the life is to first get it out of the heart, and then keep it out.

If you haven't more religion today than you had yesterday, you are certain to have less.

The more you are satisfied with Christ, the less you will be satisfied with yourself.

You may fail and be poor in everything else, and yet be rich in the favor and love of God.

Simply getting into debt has been the means of getting a good many men into the penitentiary.

Too many Christians want to be conductors. What God wants is more firemen to get up steam.

If you have a religion that gives you a long face and a sad look, the sooner you backslide the better.

No man was ever convinced of the beauty and sweetness of the Christian religion by a scolding wife.

When you come to feel that you really need Christ, you will be surprised how easy it is to find him.

Sometimes a man has to get pretty low before he comes to himself. Look at the Prodigal Son among the hogs.

It isn't on account of his politeness, but the devil won't have anything to say to you while you are earnestly talking with God.

The religion that doesn't put a new light in the eye, a new song in the soul, and a new joy in the heart, isn't the kind Christ died to give us.—Selected.

A little girl, in order to prove that it is wrong to cut off the tails of horses and dogs, quoted the scriptural injunction: "What God has joined together let no man put asunder."

Minnie—What are the people of your church going to do with that \$325 they made from the grab-bag?

Winnie—We are thinking of using it to break up the sale of Louisiana Lottery tickets here.

Quester—Of what denomination was that bill you loaned Skip last week?

Jester—Episcopalian, I guess; it seems to keep lent.—Boston Courier.



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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

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THURSDAY, JUNE 2, 1892.

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A. MEYERS & BROS. CO., clothiers, inaugurated a nice advertising scheme during the car drivers' strike. They got out a tally-ho and gave the public a free ride, presenting each passenger a neat tablet and calendar.

WE invite the attention of our people in need of good and thoroughly competent teachers, to the following, who can come to them well recommended and serve them, viz: G. W. Bassett, Pocatouas, Miss.; a graduate of Morristown (Tenn.) Seminary; B. Arnold, Philander Smith College, Little Rock, Ark.; W. A. McAllister, Pelahatchie, Miss.; M. V. Burgess, Millican, Texas; Julius J. Chilcoat, Rust University, Holly Springs, Miss.

THE Peninsula Methodist gives the nativity of our bishops as follows: Pennsylvania gave birth to our senior bishop, Thomas Bowman; in Ohio six of them first saw the light—Foster, Andrews, Merrill, Walden, Joyce and Thoburn; four were born in New York—Newman, Ninde, Foss and Goodsell; two in Massachusetts—Mallien and Warren; Taylor was born in Virginia; Vincent in Alabama; Hurst in Maryland; Fitzgerald in New Jersey; and Fowler in Canada.

HON. J. H. Gallinger, Senator from New Hampshire, deserves the thanks of all pulmonary sufferers for his efforts to have Congress set apart some of the public domain for the purpose of establishing a consumptive's sanitarium. Such an institution is more needed than most of the projects that are annually provided for by Congress, and yet we fear the scheme will be treated contemptuously or ignored entirely by the majority. A disease that is the cause of one-fourth of all the deaths in some parts of the Union, and which it has been demonstrated can be controlled in a great measure by proper treatment, demands as much attention as an invading army.

Valedictory.

Methodism, if any thing at all, is itinerant in all of its departments. To-day she calls one of her preachers to one circuit or station, to-morrow to another. To-day she calls him to one department of church work, and to-morrow to another. In this no injustice is done to any one, for such is the fundamental principle upon which all of her ever multiplying agencies are operated. Under the operation of this principle, Dec. 1, 1881, I was called by Dr. Hartzell, then editor, to the assistant editorship of the Southwestern Christian Advocate. I served thereafter with Dr. Cushman, who succeeded Dr. Hartzell, in that capacity, until June 1, 1884, when the Rev. Marshall W. Taylor, D. D., of the Lexington Conference, who was elected editor by the General Conference of 1884, took charge of the paper. Dr. Cushman, the retiring editor, and I, gave him a warm and cordial welcome, and did all that we could to insure his success, but unfortunately the paper gradually dropped down from the 4300 circulation which we then had at \$2 per annum, to 2640 at \$1.50 at the time of Dr. Taylor's death, Sept. 11, 1887. I was then pastor at Shreveport, La. Upon the request of our Eastern Book Agents, I thereupon edited the paper until the meeting of the Book Committee, the following February, when I was elected editor by that body. May 27, 1888, I was elected editor by the General Conference for the term of four years; receiving 261 out of the 286 votes cast. To-day I retire, and introduce to our 6100 subscribers the Rev. Edward W. S. Hammond, D. D., of the Lexington Conference, my worthy successor, to whom the honorable and responsible task of conducting the editorial management of the Southwestern Christian Advocate for the next four years, has been committed by the General Conference of 1892.

When I assumed editorial control of this paper, I confessed "my insufficiency to fulfil with any degree of satisfaction the task assigned me," but I promised to do the best I could, to merit the approval of our readers. I announced no distinctive policy of my own. I simply promised to strive to faithfully and loyally advocate what I conceived was the policy of the Church, and to defend her from all attacks, from whatever source. I furthermore promised to stand up for the right and righteousness, at any and all hazards; and to do and to permit no injustice to be done to any one through our columns. These self-imposed promises I have steadily kept in view, and tried to fulfil. How successfully I have managed to carry them out, I must leave to those whom I served to judge. I assure them, however, that my mistakes were all of the head, and not of the heart.

In this connection, I desire to record my high appreciation of the Eastern Book Agents, Messrs. Hunt & Eaton, our publishers, for their constant and unswerving devotion to this paper and its editor, and to their successive business managers, Messrs. Emerson Bentley, deceased, B. E. Titus, now business manager of the Northern Christian Advocate, and to the present business manager, Mr. Chas. C. Morse. They have all been as true and faithful to me as the needle is to the pole. From the latter I part with painful regret. My relations with Mr. James E. Pendergast, in charge of our printing, Mr. Loomis, the foreman, and all connected with this establishment, have ever been most cordial and pleasant. I wish them all the comforts of life and the joys of heaven.

I would be an ingrate indeed were I to neglect to record a word of appreciation for all the brethren and friends in our patronizing territory, that have treated me with such uniform courtesy, and the warmest friendly considerations. I am doubly sensible of a debt of obligation to their representatives in the General Conference for their unanimous support for another

term. There was not a single defection. In a meeting held by them, in my absence, they gave me a vote of 25 out of 35 for Bishop. At their next meeting I declined with thanks their support for Bishop, as I did not desire to complicate that with my candidacy for editor. Notwithstanding my emphatic declination, the forty-seven colored delegates assembled, unanimously declared by a rising vote that I was their choice for Bishop, if a colored Bishop was to be elected; if not, then that I should continue in the editorship of the Southwestern. When the election for editor took place, every colored conference in Methodism, with the exception of the Lexington, which is not a patronizing conference, that could possibly do so before nominations were closed, seconded my nomination in the most flattering manner. Dr. Hammond received 244 votes and I 227, and he was accordingly declared elected.

It will be seen, therefore, that while Dr. Hammond was not the choice of the people that read the paper, he was nevertheless the choice of the Church, which is greater than any of its parts. The endorsement of my course by those whom I have sought to serve and defend, however, calls for such expression of gratitude on my part as cannot be formulated in words. All I can do is to thank them for it, and assure them that it was appreciated.

To those brethren and conferences supporting me with such matchless devotion, I have but one word to say, and that is that they can continue the manifestation of their friendship to me in no better way than by their generous support of the paper as never before. The paper is ours. It has had many difficulties and financial strains with which to contend. It is now pushing forward toward self-support. Let every man be found at his post helping to make it what it should and can be—a mighty power for God, humanity and Methodism.

Dr. Hammond, the new editor, is a cultured, Christian gentleman, of long and faithful service in the Church; a preacher, orator and writer of acknowledged ability, but is human, and cannot succeed without your help and co-operation. Extend to him your proverbial hospitality, and make him feel that he is at home among friends, that love him for what he is, and that respect and honor him in the official relation in which the church has placed him toward us.

I desire to assure my brethren of the quill, especially those with whom we have had the sharpest quill-sparring, that naught was said in malice in all of our contentions, and that I retire from the editorial arena with the highest personal esteem for every one of them.

Finally, to our thirty or more thousand readers, old and young, to whom this paper has come every week for now nearly five years with the impress of my personality and spirit, I bid good-bye, and may God bless you. I make my bow to one and all, and most cordially introduce the new editor, the Rev. E. W. S. Hammond, D. D., of the Lexington Conference.

A. E. P. ALBERT.

Our New Editor.

Rev. Edward W. S. Hammond, D. D., recently elected editor of the Southwestern Christian Advocate, is a member of the Lexington Conference, and at the time of his election was serving his sixth year as Presiding Elder of the Ohio District. He was born in Baltimore, Md., Feb. 14, 1842, is now in his fifty-first year, and is the son of Christian parents, who had formerly been slaves. He was converted at an early age, and attended the schools taught in his native city for the benefit of free colored people. Through the munificence of the late Hon. Wm. E. Dodge, of New York, he was enrolled as a student of Lincoln University (near Oxford, Pa.) in 1864, where he pursued a collegiate and theological course until 1867. In 1872

he was admitted into the Washington Conference, and appointed to Union Chapel, Cincinnati, Ohio. He afterward filled the following appointments: Paris, Ky., 1874-76; Hardinsburg, Ky., 1876-78; Lexington, Ky., 1878-80; Indiana District, 1881-84; Covington, Ky., 1884-86; Ohio District, 1887-92. He was elected reserve delegate to the General Conference of 1876, and delegate in 1880, when he made a speech in favor of the election of a colored Bishop which attracted general attention. He was elected reserve delegate to the General Conference of 1884, and a delegate to that of 1888 and that of 1892. He received the honorary degree of Doctor of Divinity from New Orleans University, in May, 1888.

"Union of Episcopal Methodism."

The attention of our readers is specially invited to a book of nearly one hundred pages, written by Bishop Foster, entitled "Union of Episcopal Methodism," which has just been published by our Book Concern. The importance of the subject, the far reaching effects involved, and the ability and commanding position of the author, all combine to make the present volume one of the greatest importance to all branches of our American Methodist family, and especially to the colored membership of the Methodist Episcopal Church. Five chapters are devoted to the preliminary discussion of the grounds and justification determining the existence of sects, reasons for the consolidation of sects, etc. From these premises the author plunges into the discussion of the subject favoring the organic union of the Methodist Episcopal and the Methodist Episcopal Church South in one body, and of the A. M. E., the A. M. E. Zion, the C. M. E. and our colored membership in another. If it could be brought about, he would prefer to have "an all inclusive union with provisional separation—colored conferences and white conferences, colored pastors for colored churches and white pastors for white churches, colored bishops for colored conferences and white bishops for white conferences, one church for all," with one General Conference for all; so that precisely the same rules and regulations should be made for all to be governed thereby." In reference to elections, he says: "Let the colored delegates act separately and elect all the officers to be assigned to work among themselves, and all the white delegates all the officers to do the work among them."

"With respect to general societies, missionary, church extension, education, and freedmen," he says: "Let each be represented, and in the secretariats, each officer to work and live among his own people. The Board of Bishops would comprise all the bishops, colored and white having their meetings together, so that all should have the benefit of the review of the work, and the administration thus be preserved in unity and harmony."

"If the colored churches should not unite among themselves, and not unite with us, and if our colored members should prefer to remain with us, then," says he, "why not the plan here proposed be adopted with respect to them?" "This arrangement," he says, "would not completely abolish the color line which," he declares that "nature has established and which is therefore beyond our control, but it would be an approach to it, and the nearest approach possible." Speaking of the white and colored bodies, he says: "The two bodies should remain separate." Proceeding upon the theory of a union of all the colored Episcopal Methodisms, including our own, in one great organism, he presents several lines of argument to show the desirability of such organism. Referring to our colored membership, he says: "So long as our colored brethren remain with us the elements of strife with the other colored Methodisms remain." He does not deem it wise to appropri-

ate money in support of such rivalry, either in support of our white or colored work in the South.

"This is one side of the evil," the other side affects the Methodist Episcopal Church with which our colored members are connected; and the race itself. The latter, the Bishop thinks, is damaged by the munificence bestowed upon it by the church. Their type of manhood, he thinks, is thereby weakened. The evil upon which the Bishop bestows much time and emphasis, however, is "the demand for recognition which these dependent brethren in black make upon the church." However much we may deplore the conclusion reached, we certainly admire the Bishop for his frankness when he says: that "the attempt to pacify our colored membership" with the assurance that when they shall develop men qualified to fill these positions their claim will be recognized and they will be elected, is "not wise nor fair, because it is not true." He pronounces the assurance insincere and untrue. He challenges the reader to name the man that believes that a colored man, however well qualified, could be elected general superintendent. He goes even further and says, "even if better qualified than any of his competitors, who believes that it would be a wise thing to do?" From these deductions he enquires: "Might it not be wiser and better that our colored brethren should connect themselves" with some of the colored churches? He declares that "the way to the greatest good with the least attendant evil lies in the direction of the separation of our colored members from us and a possible organic union of the colored people into one great Methodism."

This he thinks would be best for both races and sections, as strife and ill feeling would thereby be allayed all around.

Pleading for the separation of the races, he says such a consummation would remove "the alleged" improper use made by designing white men of "these innocent suffragists for personal promotion."

Referring again to a colored bishop, he "unhesitatingly affirms that the thing is impracticable." The effect of such an election and presidency he declares "would be a disruption of the church." He says "there is not a white conference in which it would not breed dissatisfaction, tumult and rebellion." Therefore, he says: "In view of these facts, organic unity with the colored Episcopal Methodism is a question not even to be mooted; and for the same reason the election of a colored bishop from among our own colored constituents is a thing not to be regarded as among near or remote possibilities." * * * It is fair that this should be understood by our colored brethren, so that they can determine intelligently whether it is best for them to remain with us. * * * If with a full understanding of the case, they prefer to remain with us in peace as they are, abandoning the expectation of the preferences which they desire, and for which they are indicating a perfectly legitimate disposition to contend, the church will continue to regard them as brothers beloved and administer for and over them in every respect as she does for all her children."

Assuming, as he very properly does, that our people, and no other self-respecting people, could stay in a communion that exacts such a servile relationship as this as the condition of their fellowship, he then points out how our people might be transferred into organic union with existing colored bodies. He says: "The separation from us should be in mutual good will and cordal friendship," and their union with the colored bodies should be secured "on terms of honorable recognition and equality with all the other contracting parties." Touching our property interests, he says: "The properties which they have acquired through us for church and educational purposes should go with them as a dower. * * * They should not go from us poor, but * * * they should carry with them more wealth of equipment

than any of those with whom they become united."

Such is a bare outline of this remarkable book, from one of our most venerable and representative bishops. We read it with heavy hearts and tearful eyes, such has been our constant devotion to the dear old church. That it boldly gives public expression to what is in the heart, and is privately expressed by many of the controlling spirits, both lay and clerical, among our white brethren, no one will now dare deny. We confess it with the greatest mortification and shame. We do so, because we have ever contended for the perfect equality and unity of all races in the great Methodist Episcopal Church; and as such held her as the perfect model of the church triumphant in heaven, made up of all nations, kindreds, people and tongues. We plead against such backsliding on the part of our church as we do against death, but we must confess that its fulfillment seems now to us as certain as death. Should the separation come to pass, however, we would suggest that it would be much better for our colored people to be set apart as an independent denomination with all their own bishops, necessary officers, and church and school property. If after that they desired to inaugurate organic union with other existing colored Methodists, they might do so upon such terms as would be perfectly satisfactory to all parties concerned. We hope all of our people, and especially our ministers, will carefully read Bishop Foster's book. It can be ordered from this office at 75 cts. a copy.

Our one plea to all our people is that they stand their ground faithfully and loyally; and trust in the great Head of the Church for safety and guidance through whatever may come of this discussion in the unfolding future. But whatever else we do, let us not take counsel of our fears and scatter, but let us unitedly and manfully stand at our post until the future develops the duty of the hour. A.

Political Review.

As the time nears for the great conventions, the excitement increases, but does not change the situation.

In Louisiana, there is a dead-lock on the senatorial question. Senator Jonas has got the highest number of votes thus far, but it is thought has polled his full strength. There are only five Republicans in the Assembly, and they have voted for a Mr. Bourgeois. We hope they will not be unduly influenced, either by fear or favor, to give their votes to any one contrary to their convictions of right.

Ex-Gov. Nicholls has been appointed and confirmed Chief Justice of the Supreme Court. A.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call the devil.—Shakespeare.

BISHOP Galloway, of the church South, leaves next week for England, where he goes as a fraternal delegate to the English Wesleyan Church.

If you want people to remember what you say, make points. They will remember points. The most acceptable preachers and writers for the press are distinguished for making points which are so well made as to interest and hold attention. They are not easily forgotten.—Religious Telescope.

"A MAN who was sad heard two boys laughing. He asked them, 'What makes you so happy?' 'Happy?' said the elder of the two. 'Why I makes Jim glad, and gets happy myself!' This is the true secret of a happy life—to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and the home of the redeemed will be happier for the company of those who have, by God's help, brought them there."

General Conference Notes.

Denounces Lynch Law.

The following report, No. 2, from the Committee on State of the Church, was adopted by a rising vote:

Whereas, There are about 250,000 colored members of the Methodist Episcopal Church, a large proportion of whom reside in the South; and,

Whereas, There is constantly practiced against these people an unjust discrimination in the laws for separate coaches on railroads recently passed by several State legislatures; and,

Whereas, Some of our white ministers laboring to promote the education and elevation of the colored people have also been subjected to outrage, and in some instances have been obliged to abandon their philanthropic work; and

Whereas, The means of redress for these outrages and of safety against them are notoriously inadequate for the protection of our brethren thus wrongfully treated; therefore,

Resolved, 1. That this General Conference, representing over 2,250,000 of communicants, and some 10,000,000 of adherents of the Methodist Episcopal Church, who are citizens of the United States, hereby utters its emphatic protest against this unjust and outrageous treatment of an important portion of the membership of the Church, and of the citizenship of the nation.

Resolved, 2. That we call upon the general government to use all its legitimate authority and its influence to put an end to the injustice and wrong herein mentioned, and to secure protection and equality before the law to these citizens of this Republic.

Resolved, 3. That we also call upon the members of Congress, and of the several State Legislatures, and upon the executors of law, and the administrators of justice in the several States, to see that these outrages cease, and that just laws be enacted and that these laws be impartially enforced.

Resolved, 4. That we respectfully request the religious and secular press of the entire country to unite with us in denouncing the wrongs and cruelties herein set forth, and in efforts to secure equality and justice in the enactment and enforcement of humane and righteous laws.

After a spirited contest, the Rev. Jesse Bowman Young, a nephew of Bishop Bowman, who, the late Dr. Fry unwittingly prophesied would be his successor, was elected editor of the *Central* on the second ballot.

A correspondent of the *St. Louis Christian Advocate* says: "Dr. C. H. Payne was re-elected secretary of the Board of Education, with his competitor thundering close on his heels. He made a solid sweep of the colored vote, and this rescued him from defeat. He is a scholarly and eloquent man, and made the most inflammatory speech of the session, fairly stinging the ears of the delegates in support of a report protesting against color discriminations and mob violence in the South."

The Rev. J. C. Hartzell, D. D., and J. W. Hamilton, were elected corresponding secretaries of the Freedmen's Aid and Southern Education Society. The Rev. Drs. G. W. Gay, C. N. Grandison and M. C. B. Mason also received flattering votes for the position.

The removal of the pastoral time limit was defeated.

The Conference adjourned sine die Thursday night.

Dr. Hoss, editor of the *Nashville Christian Advocate*, was a visitor to the General Conference.

In view of the fact that the Supreme Court has declared the separate car law unconstitutional in part, would it not be the handsome and right thing for the legislature now in session to repeal the whole of it?

Personal.

—Rev. T. Moore, of Palestine, Texas, is very sick, indeed he is quite low, and has been for three weeks.

THE election, of Dr. E. W. S. Hammond, over Dr. A. E. P. Albert, for editor of the SOUTHWESTERN Christian Advocate, was a surprise. It was accomplished by the white vote—the colored members supporting mostly Dr. Albert. Both are colored, and the paper is the organ of the African Conference. Hammond is an educated man, has fine manners, liberal views, is an orator and a pure Negro, while Albert is a mulatto. This is the only office the colored contingent will get. * * *

The election of E. W. S. Hammond, colored, principally by the white vote, to the editorship of the *Southwestern Christian Advocate*, over A. E. P. Albert, incumbent, is indicative of a more conservative spirit, as Dr. H. is a cautious, courteous, educated man, who will provoke no strife. Altogether, having known him for years, I think him the most combined well rounded representative of his race in his church. He is a pure African, not in person, unobtrusive in manner, affecting no race peculiarities, from suppliance, a finished speaker without a pulpit tone, and a vigorous painstaking writer. As colored men approach his type they draw white men nearer to them.—Howard Henderson in *St. Louis Christian Advocate*.

THE petition to Congress now in circulation, asking for an improved spelling which will drop silent letters to a moderate extent in the printing done for the Government, meets our hearty approval. The six rules of spelling recommended are as follows:

1. Drop *ue* at the end of words like dialogue, catalogue, etc., where the preceding vowel is short. Thus spell demagog, epilog, synagog, etc.

2. Drop final *e* in such words as definite, infinite, favorite, etc., where the preceding vowel is short. Thus spell opposit, preterit, hypocrit, requisit, etc.

3. Drop final *te* in words like quartette, coquette, cigarette, etc. Thus spell cigaret, roset, epanlet, videt, gazet, etc.

4. Drop final *me* in words like programme. Thus spell program, oriflam, gram, etc.

5. Change *ph* to *f* in words like phantom, telegraph, phase, etc. Thus spell alfabet, paragraf, filosofy, fonetic, fotograf, etc.

6. Substitute *c* for the diphthongs "ae" and "oe" when they have the sound of that letter. Thus spell eolian, esthetic, diarrhea, subpeina, esofagus, atheneum, etc.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

FREE CLINICS FOR THE POOR. Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. C. Rondanez will continue in charge, assisted by several physicians and surgeons.

The twelfth anniversary of the Law and Charity Association of Haven Chapel was held at their hall last Sunday. The hall was tastefully decorated. Over 800 were present. The annual address was delivered by Rev. W. S. Harris. Other addresses were also made. This society is said to be doing a good work for our people in that locality.

Annual Circle of Wesley Chapel, Miran Deboise, president, led an agreeable surprise to pastor Rev. T. J. Johnson, bringing many pounds and household goods. Mrs. Johnson responded to the president and his many members.

Post No. 9 G. A. R. held memorial service at 3 p. m., in Wesley Chapel, last Sunday.

Publishers' Department.

[Pastors are requested to read this department each week.]

If the pastor who notified us to change his paper from *Shubuta* to *Hickory*, Miss., will please give us his name, we will comply with his request.

DAILY BREAD.

In prayer, it is better to have a heart without words than words without a heart.—Bunyan.

The harp of the human spirit never yields such sweet music as when its frame-work is most shattered and its strings torn.—Melville.

True morality is but the face of religion turned toward God.—Tryon Edwards.

Advice is like snow, the softer it falls, the longer it dwells upon, and the deeper it seeks into the mind.—Coleridge.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

As the soil, however rich it may be, can not be productive without culture; so the mind without cultivation can never produce good fruit.—Seneca.

You may have a rough voyage through life, but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.

Science day by day reveals more of the unseen wonders around us, but it needs God to open the soul's eyes, and show the angelic hosts that encamp round us and guard us from the enemy.

If wrinkles must be written upon our brows let them not written upon the heart. The spirit should never grow old.—James A. Garfield.

The great fault in woman is to desire to be like men.—De Maistre.

He that lacks time to mourn lacks time to mend.—Sir H. Taylor.

The blackest fluid is used as an agent to enlighten the world.—Douglas Jerrold.

A nod from a lord is a breakfast for a fool.—Franklin.

If the sun be eclipsed one day, it attracts more spectators than if it shines the whole year. So, if you commit one sin, it will cause you many sorrows and the world many triumphs.

Morality without religion is only a kind of dead reckoning an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—Longfellow.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

It is all right to shout and pray if you live loud.—Christian Witness.

Whether I speak to one or to thousands in my audience, I always try to do my best.—John B. Gough.

Intemperance can not be cured by legislation or by sermons. The rum seller is the root of all evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist.—Wendell Phillips.

There is no heaven, either in this world or in the world to come, for people who do not praise God.—Dr. Pulsford.

God treats none worse than they deserve, and if he chooses to treat any better, he certainly has a right to do so.—Payson.

It was once a famous saying, "All mischief begins in the name of the Lord."—Barrow.

Self was the worst seed in Adam's Apple. Toward God it is self-will, which is rebellion; toward man it is self-love, which is hardness of heart. To root out self, Christ came "to be formed within."—Hare.

I would labor to take the Word as God hath laid it down, without

restraining the natural force of one syllable thereof.—John Bunyan.

Keeping Christ's commandments keeps the eye clear and temper sweet and the will submissive and the affection pure; in these lie the rich reward.—Cnyler.

There are moments when our shaken nature trembles. Shed tears then, but shed them like a Christian. Shed them in the bosom of God.—Blanchard.

Nothing is more expensive than penuriousness, nothing more anxious than carelessness; and duty which is bidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

Watch for the divine leadings. "Get thy spindle and distaff ready, and God will send thee flax." But have one hand free to take the flax.—Standard.

There is not a moment without some duty.—Cicero.

He who wants little always has enough.—Zimmerman.

Enjoy your own life without comparing it with that of another.—Condorcet.

Sin has many tools, but a lie is the handle that fits them all.—O. W. Holmes.

Knowledge is that which, next to virtue, truly and essentially raises one man above another.—Addison.

The real man is one who always finds excuses for others, but never excuses himself.—H. W. Beecher.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how!—H. W. Beecher.

My mother's voice! How often creep its accents o'er my lonely hours! Like healing sent on wings of sleep, Or dew to the unconscious flowers. N. P. Willis.

To think kindly one of another is good, to speak kindly one of another is better, and to act kindly one to another is best of all.

The true aim of the highest education is to give character, rather than to know.—Mark Hopkins.

True gentility shows itself in a neat, well ordered home, where sunshine and joy abound, and where all the inmates are linked together by the golden chains of love.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal of those who will; and blessed are the horny hands of toil.—J. R. Lowell.

There is a day of sunny rest, For every dark and troubled night, And grief may bide an evening guest, But joy shall come with early light.

The light of smiles shall fill again, The lids that overflow with tears, And weary hours of woe and pain Are promises of happier years. —WILLIAM COLLEN BRYANT.

WHAT IS SCROFULA

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors," which, fastening upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Some of these cures are really wonderful. If you suffer from scrofula, be sure to try Hood's Sarsaparilla. "My daughter Mary was afflicted with scrofulous sore neck from the time she was 22 months old till she became six years of age. Lumps formed in her neck, and one of them after growing to the size of a pigeon's egg, became a running sore for over three years. We gave her Hood's Sarsaparilla, when the lump and all indications of scrofula entirely disappeared, and now she seems to be a healthy child." J. S. CARLILE, Nauright, N. J. N. B. Be sure to get only

Hood's Sarsaparilla
Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1884.

Royal Baking Powder

ABSOLUTELY PURE

The Rochester Lamp.



Perfect in Construction.
Artistic in Design.
Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and a good lamp in the ideal, and it is made in over 2,000 artistic varieties.—Hanging and Table Lamps. Banquet, Vase, Study and Piano Lamps. In Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine.—"The Rochester." If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO.,
42 Park Place, New York.
Manufacturers, and sole owners of Rochester Patents. The Largest Lamp Store in the World.

Blessed is he who has found his work; let him ask no other blessedness; he has a life purpose. Labor is life. From the heart of the worker rises the celestial force, breathed into him by Almighty God, awakening him to all knowledge. Hast thou valued patience, courage, openness to light, or readiness to own thy mistakes? In wrestling with the dim brute powers of fact thou wilt continually learn. For every noble work the possibilities are diffused through immensity, undiscoverable except to faith.

A miner who was dying, as the result of a terrible accident, constantly said to those around him: "Oh, I am so glad it was all settled last night!" He was referring to the fact that only the previous night, at a revival meeting, he had accepted Christ's salvation, and publicly declared his faith.—Selected.

The Scriptures give four names to Christians, taken from four cardinal graces, so essential to man's salvation—saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.—Fuller.

There is always danger to those who have to talk much about religion, that their religion may be come that of the head, rather than the true religion of the heart. I have found it necessary myself to dedicate an hour or two at midnight to serious meditation, self examination and prayer.—Dean Hook.

Living is death; dying is life. We are not what we appear to be. On this side of the grave we are exiles, on that citizens. On this side orphans, on that children. On this side captives, on that freed men. On this side disguised, unknown, on that side disclosed and proclaimed as the sons of God.—Beecher.

Do not attempt too much. Map out your field, survey your resources, and stake out not only so much ground as you deem proportioned to your ability as moral husbandmen, resolving that what you till you will till thoroughly, and spare no effort to have it produce the most abundant possible harvests.—H. N. Schenck.

Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from no being save One can blot them. They are noted in the memory of God.—Rev. G. Hamilton.

Schools and Colleges.

Meridian Academy.

Another year in the history of this institution has closed. The enrollment reached 200; 35 in music. The faculty have done their work nobly. Prof. R. C. Hicks, of Seoba, Miss., in the absence of the principal, Prof. J. H. Brooks, who is attending the General Conference, did all in his power to make the commencement a success. Rev. J. C. Hibbler, pastor in charge at Canton, Miss., preached the baccalaureate sermon. On Monday evening a pleasing entertainment was given by the model school. The commencement exercises were held on Tuesday. On Wednesday, Dr. J. W. Holmes, a graduate of Meharry Medical College, delivered an address to the graduates, and the exercises closed with a social gathering for the students.

A new building is much needed, and may the time soon come when we shall see its spires pointing heavenward, inviting all to come and be made better within its walls. V. A. McINYON.

Alexandria Academy

The Alexandria Academy has just closed the most prosperous year in its history. In the examinations the students did exceedingly well.

Friday, at 8:30 p. m., was the commencement exercises of the sixth grade. The class is composed of eight members, seven girls and one boy. They reflected credit upon themselves and honor upon their institution in the delivery of their several declamations. The program was interspersed with classic music, under the direction of the talented Mrs. Hubbard. Notwithstanding the inclemency of the weather, a goodly number were out and enjoyed the intellectual treat. It is said by both white and black that the Academy has already accomplished a grand work.

As Dr. Hartzell expresses it, we need \$5000 for a good and substantial building. We have enrolled 144 pupils this session.

PROF. B. M. HUBBARD, A. B.,
Principal.

The exercises of commencement week in New Orleans University opened with the third anniversary of the Society of the Friends of Africa, Thursday, May 24, 1892, at 8 o'clock p. m.

The following program was well rendered:

Chorus—Send the Light.
Invocation.
Essay—"Hopes for Africa," A. Morrell.

Duet—"In the Wild Wood," Misses Tharp and LeGardly.

Recitation—"Enough to do at Home," Willa Polk.

Selection—Humoresque Glee Club.

Essay—"American Influence in Africa," Bertha McNeil.

Piano Solo—Laura Albert.

Paper—"Man in Africa," Cornelius Johnson.

Trio—"Way Down Upon the Congo River," Misses Davidson, Crawford and Harvey.

THE exceedingly fine program for Children's Day prepared by Dr. Payson, deserves an elaborate presentation to the people. So prepare well and commence early. A good supply on hand at this office

We die that we may live again. Nothing is quickened save it die. Mortality is the condition of all mortality. . . . The opening spring is mapped off on every hillside in illuminated text of leaf and flower.—Gannett.

RETAIN YOUR SENSES!

COULD YOU IF YOU WERE
CONFINED IN AN
ASYLUM?

Some Interesting Facts From a
Prominent Scientific Man
Who Has Had a Most Valuable
Experience.

(Chicago Journal.)

We sometimes see in the papers a thrilling account of where a perfectly sane person has been confined in an asylum. Think of it, reader! How long would you retain your senses if you were confined with a number of lunatics, night and day, and yet think of the physicians in charge of these patients who are compelled, day by day and year by year, to live among them. What wonderful opportunities they have for studying characteristics and vagaries; what a chance for learning the miseries of life and how best to overcome them.

We are brought to these reflections by a conversation lately had with Dr. J. C. Spray, of 163 State Street, Chicago. For nearly ten years Doctor Spray was in charge of the Jefferson, now Dunning, Institute, at Dunning, Ill. This tremendous institution contained about twelve hundred patients in the Insane Department, and fifteen hundred in the infirmary. Among this large number of persons there were a vast number of physical ailments. Dr. Spray, speaking about it, said:

"I traced the great cause for most of the mental and indeed physical disorders very carefully, and while some authorities make an estimate that seventy-five per cent. of the people in the United States are afflicted with some form of kidney disease, I do not think that the rate is so high, taking all ages into consideration. Before middle life it is less than seventy-five per cent. but after middle life it is, I should think, fully that percentage."

"This is something terrible, Doctor. Few people can certainly be aware that so large a percentage exists?"

The Doctor thought a moment and then said: "It is a fact not generally recognized that where a person has diseased kidneys and the organs fail to perform their functions of removing the waste and the impurities from the system, it soon produces melancholia. As a result our asylums are filled to overflowing, while if the people would strike at the root of the matter and see that their kidneys were in good order, there would be fewer patients in the asylums. I have noticed that a large portion of all paresis cases had kidney difficulties."

"What have you found, Doctor, to be the standard and most reliable remedy in such cases?"

Dr. Spray spoke with great confidence. He said: "Having so many cases to treat, I tried various remedies, and after a long and exhaustive trial, finally decided that Warner's Safe Cure was the best, most effective and most reliable remedy. I found it specially reliable in cases of incipient Bright's disease. It is certain to stop it, and even in the advanced conditions it allays the disease, and to my surprise at first, cured many cases. Before structural changes set in, it is certain to cure, if properly administered."

"Has your experience while at the asylum, Doctor, been confirmed in your general practice since leaving it?"

"Yes. I have occasion to use the Safe Cure almost daily. Whenever I find traces of albumen in the urine of a patient, I prescribe the Safe Cure, and in nearly every instance where I notice indications of nervous troubles, I analyze the urine, and almost invariably find that it is caused by some affection of the kidneys. I now have a patient to whom I am giving the Safe Cure, and find that it is having the desired effect. Some time ago a gentleman came to me who had

been examined for life insurance, and traces of albumen were found. I advised the use of the Safe Cure, and he passed the examination without difficulty having used it.

"I understand, then, Doctor, that you attribute a large percentage of ills of life to some disease of the kidneys, and that you have found the remedy of which you speak the most effective in such cases."

"Yes. I have no hesitation in saying that Warner's Safe Cure has my unqualified endorsement. I use it constantly, and would not do so unless I thought it possessed curative qualities."

The high standing, wide experience and great success of Dr. Spray make his words exceedingly impressive. Their sincerity cannot be questioned, and their truthfulness is absolute. Impressed with this fact, and realizing the importance of the same, I have transcribed his words in full and give them herewith.

RESIGNATION.

You tell me I've a pleasant home,
With husband kind and children dear,
And chide me that I weep and mourn
For those who are no longer here.

But O! I cannot check the tears,
With desolation aches my heart,
I feel like one that's all alone—
From those around me stood apart.

Of those who made my childhood's home,
There is not one that's left to me;
God help me! every one is gone,
From time, into eternity.

And list'ning through the years I know
No voice shall come, like music sweet,
Calling, "My sister," or "My child,"
Or my pet name again repeat.

Father! my sun is in the west,
The night comes on apace, I see;
Grant me Thy blessing, let me rest;
Thou dost what is best for me.
Stanford, Conn. A. J. J.

The Household.

Oat Meal Fixings.

When we first began using oatmeal extensively, the head of the house was dubious about its value as an article of diet and protested against being "put on chicken feed." But now he is its enthusiastic advocate. It requires only a trial to convince one of its merits. Everyone knows of oatmeal mush, but all may not know that a pleasant change from this breakfast is oatmeal muffins. Mix we together two cupsful of oatmeal, one of flour, and a scant teaspoonful of soda. Add one large spoonful each of butter and molasses, and stir in enough buttermilk or sour milk to make a batter. With nice fresh country butter, one has the foundation of a very tempting breakfast.

Our oatmeal crackers generally make a favorable impression, too. Made this way: Mix thoroughly two cupfuls of meal a half teaspoonful of salt and stir this into enough milk (or milk diluted with water if milk is scarce) to make a paste stiff enough to roll nicely. Roll thin on meal or sifted flour, cut out, sprinkle with sugar, and bake in a buttered pan. The sugar may be added after baking, but we prefer it sprinkled on the moist paste, as it does not then dust off.

A few years since a friend, in his peregrinations through the Emerald Isle, stopped at a little cottage to request a drink. He met with true, warm-hearted, Irish hospitality, and was invited in to rest, and refreshed with delicious small cakes made of oatmeal. He secured the recipe and sent it to us, we being an oat meal enthusiast. To make them put into a bowl a double handful of oatmeal, add a good pinch of salt, and rub in a bit of drippings the size of a walnut, mix to a stiff dough, knead on the bread board well sprinkled with meal, roll thin, cut out as cookies, and bake until crisp. These cakes can be kept a long time, though this will be found difficult where the family are competent judges of good victuals.

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Shape permits full expansion of lungs.
Gives Satisfaction. Be sure your waist is stamped
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Drunkenness and the Physician.

In respect to the use of alcoholic liquors, the fact that their effect upon the human system is well-known, would seem to be sufficient incentive to deter the physician from their use. He cannot expect to be proof against their legitimate influence. He knows, by frequent observation, that organic disease of the liver, kidneys, stomach, brain, etc., are produced and entailed by the drink habit, and in the last analysis, its effect upon the nerve cell, wherever found, if the cell is not destroyed, it undergoes a complete change. "The new cells generated by them show a variation in accordance with the new alcoholic environment. There the theory is at one with that of natural selection in the Darwinian theory. The nerve tissue or cells having adapted themselves to an alcoholic environment, that stimulant then becomes a physical necessity; a food, perhaps not as absolutely, but on the same principle that vegetation is necessary to a herbivorous animal, and flesh to a carnivorous one."

Hence the appetite for strong drink becomes like any other appetite. It is the demand of the system for a needed supply at the nerve centers. To withhold the supply causes great suffering. It is the drunkard's agony. From the very center of his physical being comes an awful demand for food. It has in it all the rage of hunger and all the fierceness of appetite. In the meantime he has lost his will-control, self-control. He is, indeed, a helpless, wretched victim of his habit." Pathology, physiology and neurology conspire to testify to the truth of the effects cited. To the layman, the consequences are less notable than to the physician, since his sphere of influence is more limited. The physician, who is the subject of the cell transformation portrayed, is a moral wreck, and incapacitated for the prudent exercise of the higher faculties of memory and judgment. A mental chaos exists from which can emanate no deliberate, consistent process of ratiocination. His mind is a giant bereft of reason, tumultuous and capricious in all its operations, with all the possibilities of inconceivable harm.—Weekly Medical Review.

Our Symposium.

If we look upon religion as the one unchangeable, imperishable fact in the spiritual world, that which holds fast all other facts, gives permanent relation to the changeable facts of religious observances, the evanescent facts of religious speculations, we shall find in this conception great revealing power. We shall see how easily it may happen, how easily it does happen, that incisive skepticism, from which many are expecting instant results, passes by with trifling effects. The attack is directed against an intellectual outwork. It may be well directed or ill directed, it touches no vital part.

Religion lies in those tender affections slowly begotten through a hundred generations, and is no more to be rooted up and east out by an intellectual fiat than is a thrifty, pushing plant to be driven from our fields by a resolution. Religion may easily thrive with peculiar vigor in skeptical eras, it only finds nourishment. This is the question that is ever fundamental: Are men drawn together as if they were the children of God? If they are, they are as sure to find the love of God as the child the bosom of the parent. Household relations will never be broken up by an opinion simply. When men attach great importance to a bit of belief or unbelief as affecting Christianity, they are fancying that Christianity is a creed, not a life.—Rev. John Boscom D. D.

We are glad to learn that there is no truth in the rumor that Vice President Morton has decided to refuse a renomination. Now that it is practically settled that Mr. Harrison is to be the Republican standard-bearer in the next campaign, we want to see the old ticket entire in the field again—Harrison and Morton.—Independent.

Great care is needed these days in rearing our girls. You cannot bring up a refined industrious girl with pleasant manners and untampered character where the paternal "rein" is too long. Mothers should be exemplary and not allow their daughters to attend all sorts of amusements merely because it is popular to do so. Many young women have been brought to degradation by doing things to sustain their social relation.—Christian Index.

Referring to the Memphis lynching, the star of Zion says: "A more infamous crime was never committed in this country. And if it goes unpunished the thoughtful, law-loving, law-abiding and obedient colored citizens cannot become responsible for the action of the race in the face of such diabolism."

The great reason for the success of Hood's Sarsaparilla is found in its positive merit. It cures where other preparations fail.

How States were Named.

An Explanation Frequently To Be Found
In Colonial Times.

Maine takes its name from the province of Maine in France, and was so called as a compliment to the Queen of Charles I. Henrietta, who was its owner.

New Hampshire takes its name from Hampshire, England. New Hampshire was originally called Laconia.

Vermont is French (Verd Mont), signifying green mountain.

Massachusetts is an Indian word, signifying "country about the great hills."

Rhode Island gets its name because of its fancied resemblance to the Island of Rhodes in the Mediterranean.

The real name of Connecticut is Quon-eh-ta-but. It is a Mochean word, and means "long river."

New York was so named as a compliment to the Duke of York, whose brother, Charles II., granted him that territory.

New Jersey, was named for Sir George Carter, who was at that time governor of the Island of Jersey, in the British Channel.

Delaware derives its name from Thomas West, Lord de la Ware.

Maryland was named in honor of Henrietta Maria, Queen of Charles I.

Virginia got its name from Queen Elizabeth, the "Virgin Queen."

Kentucky does not mean "Dark and Bloody Ground," but is derived from the Indian word "Kain-tuk-ae," signifying "Land at the Head of the River."

Ohio has had several meanings fitted to it. Some say that it is a Suwanee word, meaning "The Beautiful River." Others refer to the Wyandotte word Oheza, which signified "Something Great."

Missouri means "Muddy Water." Michigan is from an Indian word, meaning "Great Lakes."

Colorado is a Spanish word, applied to that portion of the Rocky Mountains on account of its many-colored peaks.

Nebraska means shallow waters. Nevada is a Spanish word, signifying "snow-covered mountains."—St. Louis Republic.

Dairymen, stockmen, livery-stable men, and horse-car men, unite in saying that no such horse and cattle lotion as Salvation Oil has ever been put upon the market. It should be kept at every stable and stock yard in the land. Price 25 cents a bottle.

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36 "	825 lbs.	750 lbs.	160.00
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40 "	975 lbs.	850 lbs.	200.00
42 "	1050 lbs.	900 lbs.	220.00
44 "	1125 lbs.	950 lbs.	240.00
46 "	1200 lbs.	1000 lbs.	260.00
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50 "	1350 lbs.	1100 lbs.	300.00
52 "	1425 lbs.	1150 lbs.	320.00
54 "	1500 lbs.	1200 lbs.	340.00

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BY UNCLE CEPHAS.

R. B. Medlock, of Mexia, Texas, sent us a letter which is a repetition of so many others that I regret that it cannot be published. Let us have some variety. CEPHAS.

Dear Uncle Cephas: I am a little girl 11 years old. My father, mother and sister are members of the M. E. Church. My brother and I are not, but I hope to be some day. I go to school every day. My teacher is Mrs. V. A. McInyon. She is a good teacher. My father takes the SOUTHWESTERN, and I love to read it.

Your Niece,
VIRGINIA SHIELDS,
Meridian, Miss.

Dear Uncle Cephas: I am a member of the M. E. Church. We are moving along nicely with our church. Our pastor is Rev. Isaac Smith. We have class meeting every second Sunday. We have Sunday school every Sunday. I enjoy going to it. We are going to have a leap year supper for our Sunday school. We want to get some Berean lessons for our school.

Your Niece, ARLEY WALLS,
Mission Valley, Texas.

Dear Uncle Cephas: I am a member of the M. E. Church and Sunday school. Our Sunday school has been stopped for a long while, because the church was blown down, but, thank God, our new pastor, Rev. Jefferson Buell, and our good stewards and trustees, have rebuilt it with new lumber, which cost something over \$103. Our pastor preached his first sermon in it to-day. Rev. J. Buell is much loved by all. My mother has been a member of the M. E. Church for 30 years. She is the mother of 14 children, 8 of whom are living and belong to the M. E. Church. My father is 85 years old. He is still a sinner, though he delivers family prayer. Please give God your prayers for my father, that he might be saved.

MATTIE JONES,
Mexia, Texas.

Dear Uncle Cephas: This is my first time to write to the SOUTHWESTERN. I think it is one of the grandest papers I ever read. It gives me and many other little children such a good chance to tell the world where we are and what we are doing. Dr. Albert must be a very kind editor to allow a little girl like me to handle the pen for the SOUTHWESTERN, but this is the very thing to educate the minds of little children. I am a little girl 12 years old, and belong to the M. E. Church. Mr. M. Cherry is our pastor. Mrs. Cherry is the greatest worker in the Sunday school I ever saw. They are much loved by all.

Your Niece, NAOMI L. THAYER,
Liberty, S. C.

A Grateful Woman.

I am so thankful that Mrs. Wymen told her experience in your columns last month. My husband has been sick and we have several small children and I had to do something. Mrs. Wymen's success with the plaster led me to believe that I could make a little money too. I obtained a plaster for \$5 and have been plating for the last three weeks, as I could find the time to leave the house, and have made \$35.50. I would not have believed that it was so easy to make money with the plating machine. Everybody has a little work they want done, and I sold two plating machines, and made \$5 apiece on them, to friends who wanted them for their children. Any one can plate and anybody can succeed, as I have done. There is no experience needed. My husband says when he gets well he is going into the plating business. Any one can obtain circulars by addressing H. F. Delno & Co., Columbus, Ohio, where I got my machine.

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We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Illinois Central.

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No. 1, pass... 7:20 p.m. No. 2, pass... 7:00 a.m.
No. 41, Chic. & St. Lou. Fast Mail... 8:25 a.m.
No. 45, Chic. & N. W. Ex. 8:10 a.m. Limited... 12:01 p.m.
No. 41, Memphis & N. W. City Fast Ex. 8:20 a.m.
No. 45, Memphis & N. W. City Fast Ex. 8:20 a.m.

Texas and Pacific.

No. 52, Cal. ex. 7:30 p.m. No. 51, Cal. ex. 8:00 a.m.
No. 54, RR. 10:25 a.m. No. 53, RR. 10:30 p.m.

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Sunday-School and Children.

SECOND QUARTER.—Lesson X.

The Fiery Furnace. Dan. 3:13-25.

B. C. 603 (?). Commit to memory

verses 10-18. June 5, 1892.

HOME READINGS.

M. Dan. 3:13-25. Tu. Dan. 3:

1-12. W. Dan. 3:26-30. Th. Jas.

1:1-12. F. Isa. 43:1-7. S. Isa.

41:8-14. S. Acts 2:1-11.

GOLDEN TEXT.

When thou walkest through the

fire, thou shalt not be burned;

neither shall the flame kindle upon

thee. (Isa. 43:2.)

LESSON HYMN. 11.

"Fear not, I am with thee, O be not

dismayed,

For I am thy God, I will still give thee

aid;

I'll strengthen thee, help thee, and

cause thee to stand,

Upheld by my gracious, omnipotent

hand.

"When through fiery trials thy path-

way shall lie,

My grace, all-sufficient, shall be thy

supply.

The flame shall not hurt thee; I only

design

Thy dross to consume, and thy gold to

refine."

Time.—B. C. 603 (?).

Place.—The plain of Dura, near

Babylon.

Ruler.—Nebuchadnezzar, King

of Chaldaea.

Connecting links.—Read the

story of Nebuchadnezzar's great

image of gold, and the young men

who refused to worship it, in Dan.

3:1-20.

QUESTIONS FOR HOME STUDY.

1. Courage, v. 13-18.

Why was the king enraged?

(Verse 12.)

Whom did he summon to his pres-

ence?

What demand did he make?

What reply did the three make?

What threat did he utter?

In whom did they trust for deliv-

erance?

What was their decision?

What lesson may we here learn?

(Acts 5:29, last clause.)

2. Trial, v. 19-21.

How was the king affected by the

reply?

What command did he give about

the furnace?

What did he order to be done with

the three Hebrews?

How were they prepared for the

trial?

What says Peter about a fiery

trial? (1 Pet. 4:12, 13.)

3. Triumph, v. 22-25.

What fate befell the king's ser-

vants?

Where were the three Hebrews?

What strange question did the

king ask?

Whom did he see in the fire?

What was their condition?

Whom did he think the fourth to

be?

What promise was thus fulfilled?

(Golden Text.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. Concerning faith in God?

2. Concerning fidelity to duty?

3. Concerning help in trouble?

HOME WORK FOR YOUNG BEREANS.

Find what king ordered Daniel

not to pray to God.

What was the name of the king

who put John the Baptist to death?

THE LESSON CATECHISM.

[For the entire school.]

1. What three men were brought

before Nebuchadnezzar? Shad-

raeh, Meshach, and Abed-nego.

2. What had he ordered them to

do? To worship the golden image.

3. What did they say? "We will

not serve thy gods."

4. How did Nebuchadnezzar

order them to be punished? To be

thrown into the fiery furnace.

5. What does the Golden Text

say? "When thou walkest

through," etc.

6. What happened? The execu-

tions were killed, but the three

Hebrew children were saved.

7. Who walked with them? A

fourth, like the Son of God.

EXPLANATIONS.

Is it true? The true meaning of

these questions seems to be, "Are

ye designedly disobeying my gods?"

Corner?—Probably a small wind

instrument, originally made from

bone. Flute—A perforated reed;

a "pipe." Harp—The Babylonian

harp was very small, carried under

one arm, and played by both

hands, one on each side of the

strings. Sackbut—A triangular

string instrument, which emitted a

shrill sound. Psaltery—An instru-

ment of ten strings stretched over

a sounding-board. It was sus-

pended from the neck of the mus-

ician, and projected horizontally

from his waist; he played it with

a small hammer in his right hand,

and at the same time with the

fingers of his left hand. Dnclimer

—Not certainly known. Burning

fiery furnace—Such cruelties as

this were frequently repeated in

Oriental history. Coats—Outer

mantles, with girdle.

Doctrinal Suggestion.—The unity

and spirituality of God.

THE CHURCH CATECHISM.

63. In what two forms does the

Church of God exist? The visible

and the invisible.

64. What is the visible Church?

The visible Church of Christ is a

congregation of faithful men, in

which the pure word of God is

preached and the sacraments duly

administered according to Christ's

ordinance. (Acts 2:42; Matt. 16:

18; Eph. 5:27.)

65. What is the invisible Church?

The whole body of God's true peo-

ple in every period of time.

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BEECHAM'S PILLS.

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Obituary.

Adenburg, La.—Mrs. Eliza Bowman, April 21, aged 72 years. She stood very high in this community with both white and colored. Her funeral was doubtless the largest that ever took place on the Atchafalaya river, according to what some of the oldest inhabitants say. She leaves a good many children to mourn her loss. Most of them are boys and able to take care of themselves. She was possessed of a very large plantation, all paid for.

A few days ago I was called to deposit the remains of Mrs. Theresa Lain. She was a roman Catholic from birth, and died in that faith.

G. A. Payne, P. C.

Enterprise, Miss.—Sister Maggie Freeman, for many years a faithful member of Wesley Chapel M. E. Church, fell speechless in the love feast on the night of the 12th of May, from which time she never spoke but once before her death, which occurred that night. Her funeral was attended by Rev. C. H. Thomas, of the Baptist Church, and the writer.

A. B. Logan, P. C.

Spring Circuit, Texas.—Bro. Sam. Anderson, a member of the M. E. Church, died May 18, aged 29 years. He was ready and willing to go.

R. J. Campbell, P. C.

Monroe, La.—Sister Grace Taylor, mother of Mrs. A. H. Clay, departed this life January 21, 1892. She was a faithful member of the M. E. Church for over 40 years. She died in full triumph of faith. Her last words were, "I am going home to die no more." Age, 71 years. She leaves a son and two daughters to mourn. The pastor being absent, the funeral was attended by the A. M. E. Preacher.

Rev. Brown.

Shubuta, Miss.—C. H. Dunlap departed this life May 10, aged 30 years. He died as he lived, a faithful member of the M. E. Church.

Brother Jacob Rogers departed this life May 12, aged 85 years.

Jas. Jordan.

Forest, Miss.—Sister Sinda Body, after fifteen years of illness, May 7, aged 60 years.

P. R. Crump, P. C.

The Sunday Paper.

After all that may be said in its favor, the Sunday newspaper is an attempt, so far as it goes, to abolish Sunday. In its making and circulation many persons are necessarily employed. The writers and type-setters are but a small part of the force; there are the dealers and the thousand boys who hawk the copies about the streets. Even this is not the worst of it. The Sunday paper is an attempt to occupy the mind of the reader, during sacred hours, with secular subjects. For the Sunday paper is essentially a secular paper. The religious matter in it is usually an infinitesimal quantity; the really secular material constitutes the bulk. Of course, the man or woman who takes the time to read the plethora Sunday paper has little time left either to read devotional books or to attend church. We can but think that religious people will find it to their advantage to avoid the Sunday paper. Whatever may be said in its favor, very much can certainly be said against the practice of Sunday reading in this line. The workingman above all others should exclude the Sunday paper. Following all the week in secular lines, there needs, as the rest day arrives, to be a break in the trend of thought. The workingman should stand for Sunday, and raise his voice against whatever would impair its value as a day of rest, meditation and devotion. The labor leaders and organizations which endeavor to destroy the quiet and sanctity of the Lord's day are not to be reckoned the true friends of the men of toil. Of course, we would compel no man to observe the Sabbath; we would allow no one to stand in the way of other people keeping the day. The moment you put business into the Lord's day, by circulating a paper,

or operating a railroad, you oblige somebody to trench upon the proper observance of 'the rest day.'—*Zion's Herald.*

States Made From Territories.

Since the Declaration of Independence, when the united colonies declared themselves to be free and independent states, the United States has acquired territory in the three following ways:

1. By cessions to the general government from the thirteen original states.
2. By purchase in treaties.
3. By annexation and conquest in war.

In the beginning there were thirteen states with an area of about 340,000 square miles, containing about 3,000,000. Now there are forty-four states and five remaining territories, not counting Alaska, with an area of 3,026,000 square miles and a population, in 1890, of 62,622,000. Of the thirty-one new states which have been admitted to the Union since the adoption of the Constitution one had already formed itself into a state before the Convention of 1787 had provided a way for its admission into the Union; one, like a "lone star," came from a position of a free and independent republic; one was made out of another state without the other's consent by an extraconstitutional process in civil war; and twenty-eight by enabling acts of Congress in the ordinary way were erected into states from the common domain of our national territory.—Dr. James A. Woodburn, in *The Chautauquan* for January.

The believing man hath the Holy Ghost, and where the Holy Ghost dwelleth, he will not suffer a man to be idle, but stirreth him up to all exercises of piety and godliness, and of true religion, to the love of God, the patient suffering of afflictions, to prayer, to thanksgiving, and to the exercise of charity towards all men.—Luther.

We grow to be like that which we like, and which we reach out after with longing. If we like the pure, we grow in purity. If we like the impure, we grow in impurity. Therefore, it is in the end we have what we want, and are as we would like to be. "Blessed are they that hunger and thirst for righteousness: for they shall be filled."

Cheerfulness becomes a Christian. Gratitude for the great salvation should fill him with joy. With the assurance of Christ's great love for him and all the blessed hopes he has for this life and that which is to come, he ought to abound in joy. If there is no inebriant emotion in our souls we need to examine ourselves. The absence of the joy of salvation comes from a lack of faith or because there is unrepented sin on the conscience.—Christian Inquirer.

The desperately in earnest man is a power in this world. He may be poor, or ignorant and mistaken, but he is a power.—Indiana Baptist.

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Editorial Notes.

Be it my only wisdom here
To serve the Lord with filial fear.
With loving gratitude;
Superior sense may I display.
By shunning every evil way.
And walking with the good.
—CHARLES WESLEY.

THE commencement exercises of the Northwestern University, Evanston, Ill., will be held June 9th to June 16th, inclusive.

Dr. Cuyler says, "Charles Wesley did more for Christ when he sang, 'Jesus, lover of my soul,' than if he had written fifty volumes of theology."

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

W. J. M. Price, pastor at Beattieville, was very agreeably surprised on the 24th, and presented with baskets, bundles and boxes, containing food and useful things.

Rev. C. A. Bruker, pastor First M. E. Church at Freeport, Ill., made us a call on Wednesday of last week. He was a week at the General Conference, and had spent a week in Texas.

Presiding Elder W. F. Smith, of the Dadeville District, Central Alabama Conference, informs us that news reached him at Opelika, Ala., that his house had burned down. This is a heavy loss to him, he says. The tone of his postal indicated that there was no insurance. Brethren, keep your houses and churches insured.

Rev. Mack Henson, our fraternal messenger to the A. M. E. General Conference at Philadelphia, Pa., was the guest of the venerable Wm. Still, of Underground Road fame. Bro. Henson intended to visit our General Conference at Omaha, on his return from Philadelphia, but was summoned home by the illness of his mother. We hope she has recovered.

EVERYBODY that has seen Bishop Mallalieu's hymn of "Faith and Hope" is delighted with it. Presidents Grandison, of Bennett College, Greensboro, N. C.; and Mason, of Philander Smith College, Little Rock, Ark., had hundreds of copies printed and put in the hands of all that attended their commencement exercises, when it was heartily sung by all. Both declare that it gave inspiration to the occasion. It is destined to become the Negro's national hymn.

For the SOUTHWESTERN.

Church Extension Day.

REV. S. B. HENDERSON.

At our last Annual Conference at Huntsville, Ala., Dr. W. A. Spencer made a strange proposition. He said that the Church Extension Board would give to the Central Alabama Conference ten dollars for every one dollar that the conference would raise and send to the Board. Let us not sleep over this proposition, but let us awake.

Let us fall into line and raise \$10 to each charge. It can be done, and let us do it, for we need the money to build churches, etc. Why stand we idle all the day while there lies before us a large territory uncultivated, and thousands of precious souls seeking shelter under the banner of the old Mother Church?

Let us go to work and have six thousand dollars placed to the credit of the Central Alabama Conference, and let the waste places be built up. We need a church at Enfield. We could soon get 200 members at this place, and thereby have a strong self-supporting church. We need one at Troy. If we had a good church there it would soon be self-supporting. We can get 200 members here. We go next to Ozark. There too we can get a strong church. At Clayton we have a grand outlook, and if we had a church we would triumph. On the Alabama Midland Railroad, a new road running from Bainbridge, Ga., to Montgomery, Ala., towns are being built up and our people are flocking to them, and they are wanting the bread of life, and we are needed there.

At Evergreen we have a good membership, but no church, and if we had a church at this place we would soon have here one of the leading churches of the Montgomery District.

At Greenville, another large town, we have no church, but have some members, who are waiting for the old Mother Church to come.

I have not said anything about the country and other towns that could have been named. We can get some strong churches in the country, that would soon become self-supporting. All of these waste places are in reach on the Montgomery district.

Let every station and every circuit fall in line for \$10 each, and let us build up the waste places. Who will answer to roll call? Fire up the camps with holy fire and let it burn throughout the Central Alabama Conference, and continue to burn until every charge is heard from, with \$10 each. Can it be done? Who will answer? I will give a plan to raise every dollar. First let us appoint a day, and call that day Church Extension Day.

This day should be set aside for the purpose of raising the money. But then we will not succeed if we appoint the day and say no more about it, and run other collections on this Church Extension Day.

To succeed we must talk it up, pray about it, sing about it, and preach about it. Get it up and keep it up, and keep it going until it is heard in every Methodist house in the Central Alabama Conference. Put it in the SOUTHWESTERN, and let the SOUTHWESTERN tell the world about it. Ask the people to take the SOUTHWESTERN and read it, and find out through the paper what we are doing. Shall we stop here? No, to make this Church Extension Day a success the pastors must get it in the hearts of all the members and the children of the Sunday school, and set their hearts on fire. Then put cards in their hands, and then let the Presiding

Elders wake up along this line, and push up, and preach up, and talk up, and take everything out of the way of Church Extension Day.

And we will crown that day with great success. We want more and better churches, and with a little get up on our part we can have them. Six thousand dollars would give us at least six large churches, and to get six large churches in some of these growing towns would result in the getting of 6000 more members in the State than we have.

Let us lead out and God will give us the victory.
Troy, Ala.

Bishop Taylor's Salary.

For four years, from 1884 to 1888, Bishop Taylor received no salary, because he would not accept it from any other than the regular Episcopal Fund. In other words, he refused to be a charge against monies collected for missionary purposes. When the General Conference of 1888 established his status and ordered his pay out of the Episcopal Fund, as any other bishop, he gave half of it to his Africa Missions. The present General Conference endorsed his status as a bishop, but unfortunately ordered his salary to be paid from the *Missionary Treasury*—thus imperiling the principle of self-supporting missions, for which he has fought and labored for eighteen years. His Episcopal salary supported his family; the family of his son, who is his assistant and treasurer; paid his heavy traveling expenses, which have never been paid like those of other bishops; and went to help carry on the work in Africa. Not a dollar of the contributions to his work has been appropriated to personal expenses. What is to be done? He has not time to sell his books, as he did for so many years, and always declines gifts for himself. Here is a happy solution of the difficulty, and one that will extend the glorious work in Africa:

Bishop Taylor is the editor and sole proprietor of the best paper published in Africa, the beautifully illustrated *African News*. Let every one of the many thousands of friends of the bishop and of Africa send immediately the subscription price for one year, one dollar, to his publisher, Rev. Ross Taylor, 210 Eighth avenue, New York. This will relieve the present embarrassment, and you will thoroughly enjoy the illustrated journal, and will rejoice that you have had a hand in once more turning the old hero loose on the Dark Continent.

Self-Supporting Methodist Missions in Africa Imperiled.

WILLIAM TAYLOR.

The action of this General Conference in ordering the salary of the missionary bishops to be paid out of the *Missionary Fund* instead of the Episcopal Fund, will, if carried into effect, hamstring our self-supporting work in Africa. Already forty stations have been opened and manned under the untrammelled leading of the Holy Spirit of God without having to consult a committee ten thousand miles away, and wait a year or two for permission to shoot at a bird already on the wing.

In opening missions to be supported by the *Missionary Society*, the society must of necessity be consulted; but not one of these forty stations ever received a dollar from the *Missionary Board*. The funds required to open and start these up the hill of self-support come by the free will offerings of my many friends in England and her colonies, as well as in the United States, who believe in me

and in my self-supporting methods of missionary work. The very work the General Conference of 1884 meant that I should do when they said: "Turn him loose in Africa and let him go." I may say: "How can your support from the *Missionary Treasury* injure your work?" I reply: first, that the money thus appropriated means jurisdiction, and that means dictation, limitation and delay; second, it will make trouble with the old work of the *Missionary Society* in Liberia. Her preachers claim the right to a support from her treasury. They neither ask or expect money from my free will Africa Fund, for they know it was not designed for them, but to found missions among the wild brethren. They don't envy my support from the Episcopal Fund. Knowing that unless they became bishops, they have no ground on which to base a claim; but to pay their bishop from the *Missionary Fund*, and not pay them, will kindle an unquenchable fire in their midst. Third, it will tend to demoralize my outside work. Of my eighty-five white and twenty-five black missionary workers, not one ever received a cent of salary, though not allowed to suffer need while developing self-support; but the moment they learn that my work and workers have been put under the control of the *Missionary Society*, they will be tempted to claim their equal rights to salary with all other missionaries of the society in other countries, and in a few years forty mission stations would mean at least forty thousand dollars a year for salaries alone, and as much more for building and repairs.

I have always been conscientiously loyal to the church of which I have been a member for sixty years, and will, at any cost, so remain to the end of the chapter. If you appoint me to Greencastle's icy mountains to found self-supporting missions, I will go by the first boat; but don't send me back to Africa hobbled. To do the marching I must do in Africa, swimming her rivers and climbing her mountains, I must be foot loose; keeping strictly within the lines of the Bible and the Methodist Discipline.
Omaha, Neb. May 28, 1892.

For the SOUTHWESTERN.

Giving.

REV. I. C. RUCKER.

"Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."—Acts iii. 6.

Dismissing altogether the consideration of miraculous healing power with which Christ had endowed Peter, in common with the other apostles, as no longer existing in any individual or class of persons now living on the earth, I desire to call the attention of the reader to the above quotation for the purpose of directing his mind to the few thoughts which I may offer on the subject of giving. So much has already been said and written on this subject by able pens and more matured minds, it may be considered presumptuous on my part even to expect to present any view or theory not already treated of and elaborated, and while I do not claim any new light or direct revelation, I do propose to offer a few thoughts not generally considered by those who have written about this Christian duty.

Class application to a few wealthy members of the church, to whom God has intrusted an abundance of this world's goods, to a mere handful of intellectually qualified laborers, or to a small minority of zealous and warm-hearted disciples, greatly, to my way of thinking, falls short of its comprehensive adaptation to all Christians, and detracts from the "all things

in common" which is always embraced in the requirements of the Gospel. When one is addressed all are addressed. When one is commanded all are commanded. If giving is the duty of one Christian, it is the duty of any Christian, and it can only be limited to "such as I have."

The intrinsic value of the gift, in the sight of God, does not make it more acceptable than the merest pittance, provided both are offered with the same spirit and both are the very best that can be given.

One may give of his abundance and the other of his penury.

Read the history of the "widow's mite" recorded in the 12th chapter of Mark and the 21st chapter of Luke. The same may be said of other gifts besides money. God looks at the heart and not at the gift.

So much has been said to enforce liberality on the wealthy members and those with means, that those with little or no means, and the poor of the church, I fear are too often inclined to consider themselves exempt in the requirements of offerings.

On this account, few if any of our congregation have just conception of responsibility, and the universality of the obligation is neither taught nor practiced in its general or restricted sense, hence the non-observance of this duty by so many members of the church.

Embodiment the principle underlying the words of the apostle, "such as I have, give I thee," the area of giving is not only enlarged and amplified to everything that can be given, but embraces every individual member of the church, making its provisions, as well as the obligations, universal.

There can be no one, therefore, irresponsible nor exempted. It may not always be in the investments of goods, but may be in acts of kindness, words of encouragement, an expression of interest, a smile of welcome, a tear of sympathy.

This brings the act of giving within the sphere of every one's ability.

In doing this there are ample means and opportunities inexhaustible.

Every day opens up new fields, presents new subjects and widens the capacity for its observance. No times are unseasonable and no seasons are unfruitful. From day to day, from month to month, and from year to year, unceasingly the glorious work of giving "such as I have" may go on. There need be no cessation, there can be no exhaustion of means.

The rich and the poor, the wise and the unwise, the learned and the unlearned, can all be engaged and find ample means to practice daily the beneficence of charity, benevolence and good-will.

To-day a pinched-faced, poverty-stricken child of want and neglect may be relieved by a loaf of bread and a kind word. To-night a feverish brow may be soothed by bathing; to-morrow, you can cheer the drooping heart of some one "weary and heavy-laden," and the next day you may rejoice with those who rejoice, or weep with those who weep. A tear, yes simply a tear, is precious in the sight of God, and a drink of water only in the name of Jesus shall not lose its reward.

How inexhaustible are the means, how boundless are the opportunities to give such as we have, to make glad the hearts of men. Wonderful streams of grace flow here, there and everywhere, bearing precious gifts which all can dispense with a lavish hand, and yet the supply can never be exhausted until the sea of time leaves the shore of eternity.
Fayette, Miss.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

FREE CLINICS FOR THE POOR
Are offered daily at the New Orleans University Medical College, 302 Canal street. Hours, 11 to 12 m. Dr. L. C. Roudanez will continue in charge, assisted by several physicians and surgeons.

The Rev. T. J. Johnson, Wesley Chapel, in behalf of the church, thanks the ladies of Vidalia for the following donations, viz: church, \$15; pastor, \$10; Old Folks' Home, \$8.35; total, \$33.35. The Lord bless and prosper every member.

Official Notice.

To all whom it may concern.
Greeting: Under the rules of our Discipline, and by consent of the Revs. D. J. Price, pastor of Mallicien Chapel, and Henry Taylor, of William Chapel, A. P. Camphor, A. M., Professor of Mathematics at the New Orleans University, and a traveling preacher in the Louisiana Conference, will alternately fill the pulpits of the above named churches during the vacation of the University, at 11 a. m. and 8 p. m., on Sundays.

Signed: D. J. PRICE, P. C.
HENRY TAYLOR, P. C.
Approved: E. WILLIAMS, P. E.
P. LANDRY, P. E.

Children's Day.

ATTENTION is called to the recent action of the General Conference, which now becomes a disciplinary requirement, as follows:

"It shall be the duty of every pastor to cause every Sunday school under his charge to observe the second Sunday in June, or such other Sunday as may be more convenient, as Children's Day, and upon said day, as part of the service, he shall take a collection to be devoted to the 'Sunday School Children's Fund.' The pastor in charge shall forward the collection aforesaid directly to the Secretary of the Board of Education, and report the same to his Annual Conference under the head of 'Children's Fund;' and all educational money, except the Children's Fund, shall be reported to the Annual Conference under the head of 'other educational objects.'"

It is hoped that every pastor will observe the day and take and forward the collection for the "Sunday School Children's Fund," as the General Conference has directed. Hundreds of worthy youth are now receiving aid from this fund, and hundreds more are waiting for its help. If in any Sunday school arrangements have not been made to observe the regular day, June 12, a later Sunday can as well be utilized for this object.

THE Episcopal residences for the quadrennium just beginning will be as follows:

Bishop Bowman, St. Louis.
Bishop Foster, Boston.
Bishop Merrill, Evanston (Chicago, Ill.).
Bishop Andrews, New York City.

Bishop Warren, Denver, Colo.
Bishop Foss, Philadelphia.
Bishop Hurst, Washington City.
Bishop Niide, Detroit, Mich.
Bishop Walden, Cincinnati.
Bishop Mallalieu, Buffalo, N. Y.
Bishop Fowler, Minneapolis.
Bishop Vincent, Topeka, Kans.
Bishop Fitzgerald, New Orleans.
Bishop Joyce, Chattanooga, Tenn.

Bishop Newman, Omaha, Neb.
Bishop Goodsell, San Francisco, (or Oregon or Washington, if an episcopal residence is furnished by the Methodists in either of those States).

Letters from the Districts.

The Brookhaven (Miss.) District Conference.

H. L. KENNEDY, Sec'y.

Will convene at Bay St. Louis, Miss., June 30.

PROGRAM.

Church Extension, J. B. Brooks.
Freedmen's Aid and Southern Education Society, A. Davis and W. McNeal.

The M. E. Church in the South, H. Roodtree.

The SOUTHWESTERN, R. P. Threlkeld.

The Lord's Supper, E. Collen.

Baptism, J. H. Cook.

Prayer, H. L. Kennedy.

Duty we owe to God, A. D. Payne.

Duty to our neighbors, I. C. Rucker.

Duty to ourselves, J. E. Foster.

Observing the Sabbath, P. F. Robinson.

Woman's sphere in the church, H. May.

Redemption, D. Ray.

Church order, J. B. Smith.

Justification, O. H. Flowers.

Repentance, A. Handy.

Regeneration, G. W. Smith.

Saving faith, S. H. Hart.

Witness of the Spirit, S. McDavis.

The Negro of yesterday, to-day and to-morrow, J. M. Wilson of the Upper Mississippi Conference.

Man and his mission, J. M. Wilson.

Greenville (Upper Mississippi) District Conference.

Will convene at Itabena, Miss., June 29, 1892.

Opening sermon, C. E. Lamar;

J. B. Starkey, alternate.

Consecration for the work of the ministry, A. J. Fields, J. B. Starkey, P. S. Bowie and M. Blair.

The need of an educated ministry, S. M. Taylor and Will E. Mask.

Sermon, W. H. H. Gallion.

June 30.—Sermon, M. Blair.

Origin of Methodism and its present influence upon the world, D. A. Bragg, S. M. Taylor and E. Troupe.

Pulpit enthusiasm, L. W. Mosely, C. A. Jordan and W. E. Mask.

Sermon, C. A. Jordan.

July 1.—Sermon, A. J. Fields.

Rust University, its needs and how to meet them, E. Troupe, W. H. H. Gallion and D. W. Johnson.

Sermon, S. M. Taylor.

July 2.—Sermons, H. Conklin and D. W. Johnson.

Sunday services.

Love feast.

Sermons by Presiding Elder J. W. Davis, E. Troupe and W. E. Mask.

Committee: J. W. Davis, Presiding Elder; Will E. Mask, secretary; J. B. Starkey and W. H. H. Gallion.

Shreveport (La.) District Conference.

Will convene at Marthaville, Ang. 18, 1892.

Introductory sermon by Rev. S. R. Hason.

Missionary sermon, Rev. C. D. Shallowhorne.

Freedmen's Aid and Southern Education, C. D. Shallowhorne.

Missions, R. Thompson.

Church Extension, S. Doucan.

Tracts, S. R. Hason.

Education, A. Venable.

How should the Sunday school be conducted? M. T. Fairfax.

The conduct of revivals, P. C. Colton.

Class leaders and their duty, B. Bolden.

Duty of stewards to their pastor, J. McKey.

Duty of exhorters, Wm. Actor.

Duty of local preachers, C. D. C. Bryan.

Relation between Presiding Elder and pastor, Wm. Emmett.

Growth of Methodism, E. Hatchinson.

Shall Sam Jones' and Moody's books be used in our church? J. J. Obec.

The conduct of a pastor with his people, Wm. Harrison.

Experience of hard times, J. D. Fisher.

How to build churches, H. C. Wilson.

Best way to raise benevolent collections, A. Daniel.

Why should a pastor serve on a poor charge five years? C. W. Reeves.

The divinity of ministers in the pulpit, A. McClockin.

The need of the SOUTHWESTERN among our people, Sam W. Carroll.

Creation in general, Jas. Robinson.

The called of men to the ministry, H. O. Williams.

Entire sanctification, G. Johnson.

Baptism, J. Coleman.

How to entertain the district conference, J. H. Pierre.

Rev. Dr. L. G. Adkinson, D. D., will give a lecture on "How a pastor should prepare a subject for the district conference."

Power of the pulpit, D. S. Shelby.

Temperance, R. P. Richard.

Sunday schools Mrs. Shallowhorne.

How to conduct common schools, Prof. Rodgers.

All local preachers will be allowed five minutes for the presentation of subjects of their own selection.

Dr. Adkinson will speak in behalf of the New Orleans University.

Dr. Hammond will speak in behalf of the SOUTHWESTERN.

Committee on program: A. McLaughlin, D. S. Shelby, C. W. Reeves, J. H. Pierre, chairman.

West Tennessee District, Tennessee Conference.

B. F. ANDERSON, P. E.

I have just closed my second round on the district. The pastors have suffered greatly on their charges this year, but each has stood at his post lighting the enemy.

Martin Station.—Rev. P. Martin has moved along grandly on this charge. The spiritual condition of this place is good. My second quarter was held here Feb. 7, 8. There were 24 conversions and 20 additions to the church during the quarter.

Gardner and Sharon.—Rev. R. A. Fletcher is in charge. I was to hold a meeting on this charge, but before the time came a storm blew our church down, and we had no place and knew not what to do. The Lord opened the hearts of our white Baptist friends, and they gave us the use of their church at Sharon.

Alamo and Cypress Ct.—Rev. G. A. Sanford is moving along nicely with his charge.

Crockett Mills.—Rev. J. W. Kenseer is getting along well.

Friendship Ct.—I found Bro. Yeargin hard at work with his people, trying to rebuild one of the churches on this circuit, Price Chapel, and looking after each department of his charge.

Memphis Ct.—This is one of the best circuits on the district. Bro. Scott is doing a grand work.

At Warren Chapel Bro. Key was at his post, doing good work under the many disadvantages he is having in Memphis.

Memphis Station.—Rev. C. L. Seward is one of our church builders. He is trying to build a new church in this place, which is much needed, but the late excitement which occurred in the city of Memphis, the lynching of three colored men, has somewhat stopped the project, but they have not given it up. Since the mob, a great many of our people have left for Oklahoma, and are still leaving.

Galloway Ct.—Rev. A. Porter has had a hard time. His wife has been confined to her bed all the year, and he has been sick part of the year. He felt the sting of the Memphis mob also, and many have left for other parts of the country.

Mason Station.—Rev. J. S. Foster, pastor, is in a good condition. A preparatory school is being taught by Prof. G. D. Fields, and is very encouraging.

Mason Ct.—Rev. A. Bardette is doing very well, although he has been sick most of the conference

year. The spiritual condition of the church is good.

Atoka and Big Creek Ct.—Rev. H. Dunlap, pastor. This is among the best circuits on the district. Everything bids fair for success. The pastor has educated the people up to their duty to the church.

Fonkes and Yorkville.—Bro. J. H. Coppage is having a hard time on this charge. The people are leaving for other parts to better their condition, so this makes it quite hard for the pastor; and I learn from him that he is compelled to seek other employment to make a living for himself and family.

Dear Brethren: Let us trust in God and do the best we can, and try to come up to conference this year with all assessments. Remember Children's Day and try and make it a day of success.

The Monroe District Preachers' Meeting.

Was organized Tuesday, March 8, with J. W. Lewis, president; J. Benson, vice-president; F. M. Lashington, secretary; J. J. Brown, treasurer; E. C. Goings, librarian. Every two weeks was fixed for meetings.

The fifth session was held in Monroe May 10. Presiding Elder Rev. S. Priestley was present and gave a grand talk on the consolations of the ministry. The day was set apart to hold memorial services for Revs. Fathers A. Ross, Levi Johnson, Wm. Murrell, C. Downs, and R. J. Thomas. The Presiding Elder conducted the services in the most impressive manner. Quite a number of ladies were present and took part in the services.

Oh! brethren, who will go next? No one can tell. But when the change shall come, may we, like them, be found ready. One by one we are leaving the smoky field of battle.

After the Grip

And after typhoid fever, diphtheria, pneumonia, or other prostrating diseases, Hood's Sarsaparilla is just what is needed to restore the strength and vigor so much desired, and to expel all poison from the blood. It has had wonderful success in many such cases.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our office, and are not published. 2nd. Letters must be written on only one side of the paper; 3rd. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscripts.

S. McDonald, Johnsonville, Ark.

I was sent here by Bishop Mallahan, and my people received me gladly. The Presiding Elder was here April 23 and 24. We had a week's meeting, which resulted in 6 converts, and all of them joined the church. We are only two years old, yet God has blessed us with 35 members and 4 probationers.

A. M. Troiler, Jackson, Miss.

A glorious revival in Central has just closed. We had 36 conversions and 47 accessions. Besides this, many old Christians were aroused and determined to live nearer to the Lord. Rev. J. C. Hibbler, of Canton; Rev. J. K. Comfort, of Brandon; Rev. G. W. Beaman and the pastor and congregations of the city, were true to the cause of Christ in their effort.

M. Smith, Calvert, Tex.

By the help of the Lord, we are going to make one more attempt to build a church at Franklin. The first Sunday in July has been set apart for a grand rally, and is to be known as the silver dollar day. We hope to have the Rev. Wm. Wesley, Presiding Elder of Palestine District; Rev. Davis, of Calvert, and Rev. L. H. Barnett, of Hearne, Tex., with us.

T. C. LeVert, Gainesville, Ala.

Last Sunday was rally day for our new church, \$27 being raised. We have part of the lumber on the ground, and expect to begin building soon. At Soule's Chapel we expect to rally there the first Sunday in June, in order to complete that unfinished building. The people can give, and must give liberally before suitable church buildings are obtained. Revivals on the work will begin soon. We are praying to that effect.

A. B. Logan, Enterprise, Miss.

In connection with the District Conference, which will convene July 7, a preachers' Sunday school will be held, opening at 8 a. m. and closing at 9:15 a. m.; conducted by Rev. M. White, of Lauderdale. We are expecting the greatest time ever known in the history of Enterprise. Mrs. V. A. McNyon, of Meridian, will act as organist.

A Correction.

The minutes of the last Annual Conference credit the Jackson, La., charge with having raised and brought to conference \$30 for all purposes. This is a mistake, as our receipt from the Conference Treasurer will show that \$32 was raised and paid in. It is strange that mistakes in reference to that charge should occur two years in succession. The year before last we raised \$23 and only credited for \$20, as per minutes. I do not presume to know whose mistake it is, but it is somebody's. I owed 40 cents to the New York Book Concern, and paid said amount to Rev. R. Anderson, the conference collector; saw when he scratched it from the roll as paid; asked for a receipt; was told by him that such was unusual and unnecessary. Now, conference has adjourned, I receive an order from the Book Concern to remit, as my accounts were returned from conference unpaid. Now these may be deemed small and harmless mistakes, but if permitted to go without correction, may eventually effect one's reputation and good name for strict business integrity. Please publish the foregoing in justice to myself and former charge. Yours in Christ, J. A. THURGOOD.

Baldwin, La.

G. W. Baker, Heathman, Miss., reports a new church built, ready for dedication.

C. W. Butler, Elliott, Miss., is thankful to his people for a surprise of many nice presents at the close of 14 weekly services there a week or two ago.

L. H. Barnett, Hearne, Tex., is closing his fourth year on that work with excellent results. A fence is being built around the church, and other improvements on the church amounting to \$150 are being made. His people surprised him a few nights ago with many choice groceries and other presents. Such a church deserves prosperity.

J. E. Watkins, Duluth, Ga.

My second quarter was held May 21-22. We had a grand time. Rev. D. N. Wynn came in the Elder's place. In the meeting held, we had 10 conversions and all joined the church. We had 12 accessions. My charge is in a good condition. Paid Pastor this quarter, \$36.65; Elder, \$17; raised for mission, \$3.

N. B. Blackman, Louisville, Miss.

May 22 I had a rally day for the purpose of paying on our church indebtedness. I headed the list with \$1.95, and our well beloved Presiding Elder, P. O. Jamison, followed with \$1.50, and the brothers and sisters and friends, white and colored, fell in line. So by the help of God, we raised and paid over to our creditors \$35. We have a good people here.

J. S. Todd, Enon Charge, Birmingham, Ala.

Our revival has just closed with good results. After two weeks of earnest and faithful battle against Satan, 18 souls were enrolled as happily converted, and many renewed their covenant with the Lord with deep consecration. We have a very good membership of earnest christian workers. It is safe to say, within a few years under the proper pastorate, the church here will lead the state for our Methodism in church work, if we are to consider the present indications as valid. Nearly all the families of the church own their little homes in and about Birmingham. Our Sunday school is being strongly built up. Our people here are heeding the voice of the SOUTHWESTERN, for many of them take it, when it says: "Buy homes." They are doing so. I am doing what I can to increase the subscription list

of the SOUTHWESTERN. We had a very good day of it on Easter Sunday, but we are preparing to have a better one on Children's Day.

Moses Smith, Oakland, Tex.

We closed our revival with 35 conversions and a few reclaimants. 29 joined the church. I baptized 8 and received 1 into full membership. This is a good and grand working people. They know no failure; they love their church and minister. We moved on to Independent, where we opened up another meeting. We worked here 11 nights. The church was greatly edified, and one young man converted. We closed this meeting with a good many sorrowing hearts, but we will see them again if the good Lord wills it. On the 7th of May we were at Oakland, our home, where we met this noble hearted people in a grand leap year supper, \$33.50 was realized. We had a nice time here. The third Sunday in this month found us at Willows Spring, where we hold another meeting in the interest of the good Lord and our church. Elder C. L. Madison will be with us. The SOUTHWESTERN is not forgotten.

A brother in North Louisiana, in reporting his work, says that if there was ever a time for praying and trusting the Lord Jesus, it is now. He dares not write what his eyes have seen in that locality, and we think best to withhold his name.

J. T. Hawkins, Pine Bluff, Ark.

I was appointed to Jefferson Circuit. I found nothing there—no church and no members. At Decatur, I found one church and 20 members. We are alive spiritually. I hope to build another church soon. My first quarterly conference convened May 21-22. We had a good time.

Blood poisoned by diphtheria, the grip, typhoid fever, scarlet fever, etc., is made pure and healthy by Hood's Sarsaparilla.

Letters from the Laity.

S. D. Brown, King-ton Circuit, Tenn.

Since spring has opened we have covered our new church at Rockwood, and have made some repairs on our church at Kingston. We have a church site donated us at Harriman, and we are preparing to build a thousand dollar church at that place. We hope to have it completed by conference. I think our benevolent collections will be fair. The circuit regrets much that the Rev. D. W. Hays, D. D., is serving his last year on it. At Spring City we are preparing to open a camp meeting ground, and are arranging to build tents to accommodate every one who may desire to come and camp. The meeting will commence July 23, and continue until August 7. For information address me at Rockwood, Tenn. Rev. R. M. Liggett, one of our local preachers, has changed his residence from Kingston to Harriman, where he is running a livery stable and keeps a first-class boarding house. He is a very earnest worker for his church.

J. H. Binkley, Alleyton, Texas.

Our church is in a prosperous condition. Rev. J. H. Brawley, our pastor, is an active worker. Our revival resulted in 44 conversions. Bro. Brown, of Columbus, was with us and preached a soul-stirring sermon to a crowded house. About 25 or more mourners came forward for prayer, and 18 or 20 of them were happily converted.

I HAVE been a sufferer from catarrh for years. Having tried a number of remedies advertised as "sure cures" without obtaining any relief, I had resolved never to take any other patent medicine when a friend advised me to try Ely's Cream Balm. I did so with great reluctance, but can now testify that after using it for six weeks I believe myself cured. It is a most agreeable remedy—an invaluable Balm.—Joseph Stewart, 624 Grand Ave., Brooklyn.

Subscribe for the SOUTHWESTERN.

For Over Fifty Years.

Mrs. Winslow's Sore Throat Syrup has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. J. Ely

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my sister, who was sold to a widow by the name of Mrs. Lydia Hall, in Mississippi, before the war, and was carried to Caldwell parish, La. I heard of her about ten years ago, and she was still in Caldwell. Her husband was named Lonis Caldwell when last heard of, and her name is Sallie. I also have a daughter who belonged to the same lady. Her name was Winnie Harper when last heard of. My name is Harriette Mehaffey. If above persons' whereabouts can be made known, please write me, Harriette Mehaffey, at Barnum, Texas, in care of Prof. G. H. Deason.

Man's greatest enemy is the wine-glass; woman's, the looking-glass. But the greatest friend of both is that world-renowned philanthropist, Dr. Ball's Cough Syrup.

The Devil's Four Servants.

The devil has a great many servants. They are all busy and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are so sociable, insinuating and plausible, that they almost deceive at times the very elect. Among the latter class are to be found the devil's four chief servants. Here are their names:

"There's no Danger."

"Only this Once."

"Everybody Does So."

"By and By."

All four are cheats and liars. They mean to deceive you and cheat you out of heaven, and they will do it if you listen to them.—Selected.

No, your manners in church are very bad. And shall I tell you to whom you are rude? God himself.

You have no right to saunter lazily up at the aisle in the house dedicated to him.

You have no right to move around aranging, stroking and straightening your gown; your manner should be quiet and in good order.

You have no right to read your prayer-book just because you don't fancy the sermon. You are then insulting two persons, God and his representative.

You have no right during the time the hymn is sung to carefully observe the bonnets and wraps of the congregation. This is always in bad taste, but reserve it for week-day delectation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best, and in the name of God, and you have no right to criticize him.—Ladies' Home Journal.

Her First Carriage Ride

"I think a true story of my experience at Ober-Ammergau," said a Washingtonian, "indicates better than could a hundred lectures or descriptions, not only the simplicity of the people, but the spirit which makes the 'Passion Play' possible there without offense to ethical taste such as it would give in any other region. On a lovely June Sunday, last summer, as my sister and I were driving down the valley from the play, we overtook a party of peasants returning home. One of them was an old woman bent under her weight of years. We stopped to inquire whether her way lay with ours, and finding that it did, insisted upon her getting in. When she had seated herself she looked at me and asked:

"Are you a princess?"

"No; I am not a princess," I answered.

"But you have a carriage and a pair of horses."

"Yes; but I am not a princess."

"I am eighty-four years old, and this is the first time that I have ever ridden in a carriage."

"She sat silent for a few moments, then looked at me again inquiringly, and said:

"Did the dear Lord Jesus tell you to take me in your carriage?"

"And I answered reverently, 'Yes, I think so.'—Washington Post.

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SUNDAY SCHOOL AGENT—Rev. Ernest Lyon.

ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 3 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: prayer meeting at 8 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath-school at 1 p. m.; class meeting Thursday evening.

OSHEA CHAPEL, on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m.; Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts. Rev. T. G. Montgomery pastor. Sabbath: 8 a. m., prayer meeting, 11, 3 and 7 p. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 3 p. m.; communion, monthly, on the first Sunday; Sunday-school at 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching, Thursday night.

HAVEN CHAPEL—Jefferson street, Carrollton, cor. Plinn street. Rev. W. S. Harris pastor. Services at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching, Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services at 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street, Rev. Wesley Turner pastor; public worship, Sunday at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; NASHUA CHAPEL—on street, cor. of Claborn; Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT M. E. CHURCH—Poydras street between Johnson and Poydras; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m. and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7:30 p. m.; prayer meeting, Monday evening, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Vernon street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching, Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post at, Mr. Rampart, Samuel Duvall, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting, 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night; in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 236 Liberty street. Sunday services at 6 a. m.; prayer meeting, preaching at 11 a. m. and 7:30 p. m.; class meeting Wednesday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 5:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening at 7 p. m.

SECOND GERMAN M. E. CHURCH—Prayer street. Rev. Charles Senner, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

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Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Pract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	80,000

Book Concern Report.

The report of the Committee on Book Concern at the General Conference is very flattering to the Eastern Agents, Drs. Hunt & Eaton. It is as follows:

Your committee to whom was referred the report of Eastern Agents respectfully submit the following:

They have carefully considered said report and find the financial condition of the New York Publishing House, and its Depositories, in an eminently satisfactory condition.

The fact that the new building enterprise has been carried forward to its completion free from debt, is a matter of profound satisfaction to the whole Church. The grand structure will ever stand as a monument of the enterprise, sagacity and financial ability of the Agents and Book Committee under whose direction it has been erected.

The report shows a healthy increase in the business done during the quadrennium, and also in the profits on the business.

It should be borne in mind that the first purpose of the Methodist Book Concern is not to make money, but to circulate Methodist literature. Upon this theory the Agents have reduced the prices of Sunday school periodicals and books of the general catalogue on an average of 20 per cent.

The entire sales during the quadrennium, after deducting those made to Depositories, amount to \$3,930,414.77. This is an increase over the sales of the previous four years of \$256,305.01.

Taking into consideration the fact that these sales have been made largely since the reduction in prices, it will be seen that the increase in the amount of books and periodicals sold over the preceding quadrennium is much larger than the figures in the report indicate. Notwithstanding the reduction

AYER'S Sarsaparilla

Is superior to all other preparations claiming to be blood-purifiers. First of all, because the principal ingredient used in it is the extract of genuine *Honduras sarsaparilla* root, the variety richest in medicinal properties. Also, because the yellow dock, being raised expressly for the Company, is always fresh and of the very best kind. With equal discrimination and care, each of the other ingredients are selected and compounded. It is

THE Superior Medicine

because it is always the same in appearance, flavor, and effect, and, being highly concentrated, only small doses are needed. It is, therefore, the most economical blood-purifier in existence. It

Cures SCROFULA makes food nourishing, work pleasant, sleep refreshing, and life enjoyable. It searches out all impurities in the system and expels them harmlessly by the natural channels. AYER'S Sarsaparilla gives elasticity to the step, and imparts to the aged and infirm, renewed health, strength, and vitality.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; Price \$1; six bottles, \$5.

Cures others, will cure you

in prices the increase in the sales amount to over one-fourth of a million of dollars, and the increase in the profits about one hundred thousand dollars.

We are informed that the large sum reported as due the Book Concern includes a mortgage for \$275,000 held by the Agents as part of the consideration for the sale of property formerly held on Broadway, New York.

The balance comprises all accounts due the Concern from dealers as well as from ministers.

The indebtedness reported is \$286,841.53. This includes many items for purchase of stock to carry on the business and not due when the report was made. But at the time the last annual report was made there was sufficient cash in bank and in the value of the above named mortgage to pay every dollar of indebtedness and leave the building with its stock of books, presses, plates and fixtures all paid for, and a handsome margin of cash in hand for superannuated preachers, widows and orphans.

No business house in New York City has a higher rating in the commercial registers than the Methodist Book Concern, and none better deserves the confidence of the Church.

In closing this report we offer the following resolution:

That we most heartily commend the administration of the Agents of the Eastern Book Concern during the past quadrennium, and look with confidence for greater success in the future.

M. E. Church News Items.

The *Epicurean Herald* has now a circulation of 60,000.

Dr. Asbury Lowry donates \$1,000 to the Ohio Wesleyan University.

Rev. George M. Ryder, professor of Greek in Montana University, will go east to study June 15.

Mr. D. M. Moody who has been holding Evangelistic Services in Scotland, has gone to the Holy Land. He expects to spend the Passover season in Jerusalem.

Mr. Robert A. Barnes has left to the Methodist Episcopal Church South the magnificent sum of \$900,000 for the founding and maintenance of a hospital in the city of St. Louis.

D. S. Monroe, D. D., the Secretary of the General Conference, has given the Church thirty-eight years of successful service in the pastorate. He is an indefatigable worker, a popular preacher and an efficient pastor.

The Methodist Episcopal Sunday-School of Hot Springs, S. D., has been presented a Sunday-School library of more than 200 volumes by the Methodist Episcopal Sunday-School at Oak Park, Ill.

Greensburg, Southeast Indiana Conference, is a beautiful little city of 4,000 inhabitants, and is the center of population of the United States. It has in it two well supported Methodist Episcopal Churches, with a membership of about seven hundred and church property worth about \$50,000.

Rev. Marcus L. Taft writes from Peking, China: "The walls of the new commodious dormitory are steadily rising higher, being built partly on the newly purchased Italian legation premises and partly on land adjoining them on the west side. Every one seems greatly pleased that we have been successful in obtaining such a fine extensive sight for university buildings and campus inside the walled city of Peking. Are there not wealthy Christians in America who, having already made their wills, will put in a codicil of \$10,000 or \$50,000 in favor of Peking University so that the other needed buildings and endowments may soon be provided? Aged people who are willing to help, and who wish to be freed from the care of their property, might turn it over to the Trustees in New York, Bishop Andrew, president, and receive in return an annuity bond, securing them 6 per cent. interest during their lives. The Trustees may not have formally

considered this plan, but I have good reason to believe that they approve of it. For particulars, address Bishop E. G. Andrews, 150 Fifth avenue, New York city.

Deafness Can't be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

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Sold by druggists. 75 cents.

General News Items.

A severe hail storm did considerable damage to Houston, Miss., on May 7. In the main portion of the town all the glass on the west side of the house was broken, and the roof of the girl's college was blown off, causing great consternation and alarm. The homes of the colored people escaped, as they were not in the track of the storm.

The crop of maple sugar in Vermont this season approximated one and three quarter million pounds, ninety-five per cent of which polarized above 80 degrees, so that the bounty paid will be about \$30,000.

It is stated in a German Catholic journal that Protestants in Uganda have committed many outrages on the Catholics.

Spaniards are advocating a close alliance of their kingdom with the United States and the Spanish-American republics.

German sugar manufacturers threaten to combine and to establish a sugar refinery in San Francisco for the purpose of fighting the trust.

Fire at Pittsburg destroyed property to the value of \$40,000; fully insured.

Boring for gas at Champaign, Ill., has ceased, as a vein of salt water was struck at a depth of 1800 feet.

Malcomb Campbell, the slayer of Charles H. Edwards, a missionary, at Juneau, Alaska, was not indicted by the grand jury.

The North bound train on the Jacksonville, Tampa, and Key West Railway, was held up at a lonely Hammock station, five miles north of Sanford, May 21, at 1:30 a. m., by four masked robbers, who, in a desperate attempt to secure the money of the Southern Express Company, killed express messenger Saunders and badly wounded soliciting agent L. M. Cox.

The train was stopped by the waving of a white station lantern. The two robbers jumped up, one on each side of the engine, and compelled the engineer and fireman, at the muzzles of revolvers, to run the train down on to a trestle 200 yards distant. While this was being done two other robbers entered the express car, and in an encounter with them Saunders was killed. Cox is wounded in the face. Train hands came to the rescue and all four robbers beat a retreat. No money was secured. Four or five men have been arrested in the neighborhood of Sanford on suspicion of being engaged in the train robbery. They are being held by the authorities until they can give a more satisfactory account of themselves. There is no good evidence against them. Gov. Fleming has offered a reward of \$400 for the arrest and conviction of the murderers of Saunders.

Books and Current Literature.

The June number of *Jenness Miller Illustrated Monthly* is one of the handsome periodicals. There are numerous literary articles of merit in this issue. Mrs. Miller writes on Sense and Art in Dress. Mrs. Alice J. Shaw tells How and Why I Whistle. Foster Coates tells of A Visit to Mrs. Gladstone. Maria Parloa instructs in the preserving of fruits. Price is \$1 a year, 10c a copy. One of the novel features of the venture is the giving away of a \$1 Union suit of woman's underwear with each \$1 yearly subscription. 114 Fifth Avenue, New York.

Jack and Jill

wouldn't have had to carry so much water if they had used

Gold Dust Washing Powder,

and their work would have been sooner done, for nothing else that

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So Quickly, or
Costs So Little
has been discovered.



N. K. FAIRBANK & CO., Sole Manufacturers,
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PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.

Romance for June is an interesting number. Price, 25c. \$2.50 a year. N. Y. City.

One of the most notable magazine articles of the month is Mr. B. O. Flower's paper in the June Arena on "Democracy of Darkness or Ishmaelites of Civilization." In it the author gives vivid pen pictures of the sub-cellar of our social world, where want and woe mingle with vice and sin. Much information in the way of statistics and important data are also given. The cardinal causes which produce a democracy of darkness are noticed at length and a plan proposed for amelioration, which, if acted upon, would transform the great cities and usher in great reform. This plan comprehends the united efforts of all the great churches.

In his article on the "Reasons for Republican Control"—an article outlining the proper policy for the presidential campaign—Senator Hoar, who stands for the best traditions and most vigorous policy of the Republican party, gives emphasis to the renewed sectionalism of the Southern Democrats, as shown in the action of the majority in the present Congress. He writes in the June Forum: "Take the Democracy of the South to day. They are a sectional party, based on sectional opinions, seeking sectional ascendancy. They believe that you, and those who think with you, and those who are engaged in like employments with yours, are monopolists and robbers. To them the desire to keep the currency sound and to keep the financial of the United States in harmony with the other nations of the civilized world, is but a desire of creditors and oppressors to impose an undue burden upon the necks of their debtors, and to make ill-gotten gains by extortion from the laboring men of the South and West. They desire in every particular to narrow the just authority of the United States, to limit the jurisdiction of its courts, to confine its legislation within narrow bounds, and to reassert and revive the heresy of State rights. The man whom in their hearts they most applaud is the man who can accomplish the overthrow of suffrage in the North as they have accomplished in the South. The power which they have usurped, though a minority in that section, they will gladly extend by a like usurpation over the entire country. And to accomplish that end they are prepared to assume any mask or disguise which they think needful to delude the straightforward simplicity of the people of the North."

The New England Magazine for June shows how this popular periodical is broadening out, to meet the demands of readers in every section of the country. "The Government of Cities" is an interesting review of this vexed question by Moorfield Storey. Edwin A. Start contributes a description of the work and life at the Hampton Institute, Virginia.

The June issue of *The Cottage Hearth* has a new and artistic cover. Mrs. June G. Austin has contributed a tale about one of the children of the Mayflower. Those interested in travel will be entertained by the account a Bohemian gives of Tramping in the Midland. W. A. Wilde & Co., Boston.

A power of good to the children is the Children's Day program. Give them a chance to improve it. Get the program early at this office.

HAVE you bought the House of Bondage. Price, 75 cents.

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SPEND YOUR VACATION ON THE GREAT LAKES.

Visit picturesque Mackinac Island. It will only cost you about \$13 from Detroit or \$18 from Cleveland for the round trip, including meals and berths. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand, romantic spot; its climate is most invigorating. Dr. William A. Hammond, of New York, says: "As a health resort so far as my personal experience goes, there is no place so good in every respect for the exhausted city worker, the banker, the merchant, the professional man and wife and children, as the Island of Mackinac." Palace steamers, four trips per week between Detroit, Mackinac, Petoskey, the "Soo" and Marquette. Every evening between Detroit and Cleveland. Send for illustrated pamphlet. Address A. A. Schantz, G. P. A., Detroit & Cleveland Steam Nav. Co., Detroit, Mich.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the 6 sense of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. D., 133 Pearl St., N. Y.

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A Beautiful Present Free

to EVERY PERSON who is sharp enough to SOLVE THIS REBUS.



The above is an old saying. To the first person sending a correct answer we will give \$200 in cash; to the 2d, \$100; to the next 10, \$50 each and to EVERY PERSON thereafter who sends a correct solution we will give your choice of Beautiful Ladies' Bracelet in Etruscan Gold and Silver with combined effects, a handsome pair of sleeve buttons or an elegant Gent's Knit-Ed Plate Watch Charm beautifully set. State which you prefer. The above goods are manufactured especially for us by a large jewelry house, and if you are not perfectly satisfied, we will refund your money and give you the paper free. YOU RUN NO RISK. We gave away hundreds of presents in our last contest with perfect satisfaction to our subscribers. With your answer you must send 30 cents in silver, or postal note for 3-months subscription to our beautiful 16-page family paper.

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NEW HIGH ARM. Style as shown in cut, with full set attachments, self-setting needle and self-threading shuttle. You can get new machines ONLY of many factories. Save Catalogues and Commission of \$25. Sent on trial. Warranted 5 years. CO-OPERATIVE SEWING MACHINE CO., Philadelphia, Pa.

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AGENTS WANTED IN EVERY town, to sell our new Life of Stanley, entitled "Heroes of the Dark Continent." Splendid inducements. LIBERAL PREMIUM LIST FOR THE AGENT. 60C pp. 10 colored plates, 400 illustrations. Sent at sight. Write to HUNT & EATON 150 Fifth Avenue, New York.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JUNE 9, 1892.

THE BEST

RALLY OF THE YEAR

CHILDREN'S DAY,

JUNE 12.

"The League of Honor."

Price, \$1 per hundred, post paid with ten Supplements for "Laniappe."

Supplements are 70c per hundred, post-paid, if ordered separately.

This exercise was prepared by Dr. PAYNE, and is considered the best one yet issued. Full of bright, sparkling music and gems of thought.

Correspondents are requested to address Dr. Albert at his residence in this city, No. 1956 St. Charles Avenue.

PROF. C. F. Simmons, of Washington, Texas, will deliver an address before the State Teachers' Association, at Fort Worth, June 23d.

Mrs. Rev. W. R. Butler, of Baton Rouge, La., is visiting her mother-in-law in Mansfield, La., who has been very sick, but is now convalescent.

THE readers of the SOUTHWESTERN will recall a criticism, which appeared in this paper, of an article against the election of a colored Bishop, which was published a month or more ago in the New York Advocate. The article was from a "well known brother of African descent," whose name was not given. For some reason or other, there went out an impression among many of our people that the article was contributed by the Rev. J. W. E. Bowen, Ph. D. In justice to Dr. Bowen, I desire to say, upon the authority of Dr. Buckley, editor of the Christian Advocate, that Dr. Bowen was not the author of that article.

ALBERT.

THE conduct of the Democratic House must be intensely amusing to Mr. Thomas B. Reed, of Maine, who has a fine sense of humor, and who, it was announced, would be well roasted at this session, like a Czar fallen among nihilists. But the roasting has not yet begun. The rules of procedure are about as arbitrary as during his reign as speaker. The Supreme Court has practically sustained his view of ascertaining a quorum and putting it to practical use. He has heard the Democratic Speaker denounced by Democratic members in terms that were familiar to him from Democratic lips when he was in the chair. He has seen the Democratic House saved from the brand of free silver only by a timely Republican interposition, led by Mr. Burrows and himself; and, finally, he has been greatly aiding the Democratic House to transfer to its own brow the diadem of a billion dollar Congress. We can imagine no more complacent countenance than that of the ex-autocrat as he surveys his late realm, and the antics of those who marched in triumphantly and dethroned him in the great names of retrenchment and reform.—Harper's Weekly.

Salutatory.

For the truth's sake, which dwelleth in us, and shall be with us forever. Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.—2 John 2-3

We greet the readers of the SOUTHWESTERN with sentiments of peace and good will.

As co-laborers in the vineyard of the Master, and as members of the Methodist Episcopal Church, it were but reasonable to hope for the very largest success. And this hope is very greatly intensified by the reflection that "Our hopes, our fears, our aims are one."

While we have a keen conception of the duties and responsibilities of the position; yet we enter upon the discharge of these duties not without many misgivings as to our ability to meet them successfully, and to measure up to the demands of this new sphere to which we have been called. Hence, we don the editorial harness with not a little trepidation.

But, with a single eye to the glory of God and the advancement of his cause and kingdom in the earth, and with absolute confidence in his ability and willingness to supply the needed grace, wisdom and strength; we hereby, and unreservedly consecrate time, talent, and such ability as we possess, in an honest, earnest effort to serve the Master, and the great Church whose servant we are, with increasing fidelity.

The SOUTHWESTERN is one of the official organs of the Methodist Episcopal Church, and it will be our constant aim, as well as our highest ambition, not only to maintain its high standard, but to so enlarge its sphere of usefulness that it may be a faithful and an able representative of every phase of our church work, especially in the great Southland.

It will be our aim to keep it in perfect harmony with the spirit, sentiment, and genius of the Methodist Episcopal Church, as expressed in her doctrinal polity, her ecclesiastical and temporal economy, and in fact in all that pertains to the development of her social and spiritual life.

As an official organ, it will be "strenuously non-partisan and non-sectional." It will acknowledge allegiance to no political creed or association. It will seek to promote the social, moral and intellectual advancement of all the people who may come within the radius of its influence. If it furnish the incentive to the work of character building, if it give inspiration to the manifold activities of the stronger or the weaker of its constituency, along the lines which lead to the development of true Christian manhood, it will be a most potential agency in the hands of God in hastening the era of "peace on earth and good will toward men."

You are earnestly invited to join us in this great work. "Also helping together, by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many persons on our behalf."—II Cor. i: 11.

"A Bishop Disgraces Himself."

We have always regarded Bishop Fitzgerald, of the M. E. Church South, as one of the best men in his church, and one of the most friendly disposed toward the colored people of the South, but his recent defense of the indiscriminate and heartless lynching of our people in this section, puts him in the rank of the sympathizers with their murderers. The following from the Cleveland Leader exhibits the enormity of his sin against the race:

Bishop Fitzgerald, of the Methodist Church South, has disgraced himself and his church by making a speech in defense of the lynchers of colored men in the South, declaring that the "unspeakable crime for which Negroes are lynched" places them beyond the pale of the law. The Bishop means to convey the impression that every Negro hanged by a Southern mob has committed a criminal assault on a

white woman. He knows better than that. During the past eight years, 728 Negroes have been lynched. Of that number only 269 were charged with or suspected of having committed a criminal assault. The causes given in reliable statistics for other lynchings, were as follows:

Murder, 252; robbery, 44; incendiarism, 37; unknown reasons, 32; race prejudice, 27; quarrels with white men, 13; making threats, 10; rioting, 7; miscegenation, 5; burglary, 4. This accounts for 700 of the lynchings. The other twenty-eight Negroes were killed for various causes—three for circulating scandal, three for defending themselves when attacked by white men, two for entering levees, two for turning State's evidence against whites, two for gambling, one for drinking, one for trying to poison a well, one for colonizing Negroes, one for swindling, one for poisoning horses and one for voodooism. Bishop Fitzgerald might study this list with profit. No church can hope for progress under the leadership of a minister who defends murder, no matter on what ground, and it seems inconsistent that a man claiming to be a Christian should resort to deliberate misrepresentation in order to make a defense of the barbarism that exists in the South to-day.

Fire and Water in the Pennsylvania Oil Regions.

The oil regions of Pennsylvania were visited last Sunday with fire and water that is only eclipsed in the history of this country by the memorable flood at Johnstown, just three years ago. It is impossible, as yet to give anything like an accurate idea of the loss of life and property. It is safe to say that not less than 150 lives have been lost. Nearly 150 bodies have been recovered and many people are still missing at Oil City. The property loss will reach in the millions. At Titusville the loss is estimated at \$1,500,000; Oil City, \$1,500,000; Corry, \$60,000; Measville, \$150,000; and surrounding country probably a million more.

For nearly a month it had been raining throughout western and northern Pennsylvania almost incessantly, and for three or four days preceding last Sunday the downpour in the devastated regions had been very heavy. The constant rains had converted all the small streams into raging torrents, so that when the cloudburst came the streams were soon beyond their boundary and the great body of water came sweeping down Oil Creek to Titusville, which is 16 miles south of its source.

The lower portion of the town was soon inundated. The flood came so quickly that the people had not time to reach a place of safety. The water swept a number of oil tanks down the stream, and by some means they were ignited. Immediately the flames spread to the surrounding buildings and before they could be subdued, five

blocks had been burned. The oil from the scores of broken tanks ran into the creek and was ignited by floating debris.

In a few minutes the creek was ablaze from shore to shore, and as it was carried down the stream death and destruction followed in its wake. Everything inflammable took fire, and by the time it reached Oil City all bridges between the two points were consumed. Oil City is eighteen miles from Titusville. The towns along the creek are Boughton, Miller Farm, Pioneer and Petroleum, each of which sustained more or less losses in lives and property.

Political Review.

New York Democrats opposed to the Hill convention at Albany met at Syracuse and named a contesting delegation to the Chicago Convention. The Hill men have not given up their fight for him, but it is now generally thought that Cleveland already has enough delegates pledged to nominate him on the first ballot.

This week the great Republican Convention is in session at Minneapolis. As we go to press before it opens, we can only surmise what the result will be. The week past has not been without political surprises and sensations, the most notable being the resignation of Secretary Blaine from the President's Cabinet, which took place on Saturday. An immediate acceptance was asked and granted. The language used by both parties was very formal. Up to this time the Blaine boomers were not sure that he would accept the nomination if tendered to him, but this is held to be a determination on his part to not only accept, but to enter the lists as a candidate for the nomination. The announcement at Minneapolis created great excitement, and gave Blaine's friends great encouragement. We now understand that a reaction has set in, and the friends of the President have rallied and settled down to a determined fight. Of course we cannot now predict who will be nominated. The lines are pretty evenly drawn between Blaine and Harrison, and some predict a compromise candidate.

No Senator has been elected yet in this State, and there is no apparent change in the voting.

What appears to be the most cumbersome, ill-arranged and vote-suppressing plan of suffrage has been introduced into the Assembly. We suppose the object is to deprive the colored voters of their privilege, but it is a bungling affair and ought to prove abortive. That some such plan will be devised we some time since predicted. Let us hope that its own innate wickedness will destroy it, like the separate car law.

General Conference Notes.

The reception tendered the Conference by the State, city, civic and religious authorities of Lincoln, Neb., was a magnificent affair that the rainy spell could not dampen.

Personal.

—Rev. John Anderson, Jacksonville, Texas, writes us a note in which he says that the Rev. T. Moore, one of the old members of the Texas Conference, has a ear-buncle or an abscess under his left arm, which has proved almost fatal. The Doctor says that Bro. Moore is in great danger, the seat of his trouble being so near the heart. His faithful wife, with the help of some of the good members of the church, serve at his bedside attentively.

—Dr. H. F. Johnson, of Arkansas, succeeds Dr. Lee as editor of the Christian Recorder, published at Philadelphia.

—Dr. A. M. Green will edit the Southern Christian Recorder, moved from Atlanta, Ga., to this city.

—Rev. G. W. Clinton, of Pittsburgh, Pa., has been elected editor of the Star of Zion, at Salisbury, N. C.

—Rev. H. May, our pastor at Handsboro, Miss., was in the city last Monday to buy an organ for his church, which is prospering, and he gave us a pleasant call.

—Bishop Mallalien sails from New York for China and Japan, June 25.

—Rev. Dr. I. B. Scott, of the Texas Conference, will represent this, the 12th District, upon the Missionary Committee; Rev. W. R. R. Duncan, of the Little Rock, upon the Book Committee; and Rev. J. M. Shumppert, of Mississippi, upon the Freedmen's Aid Committee.

—The General Conference of the African Methodist Episcopal Church elected three additional bishops—the Rev. Benjamin F. Lee, D.D., Rev. Moses B. Salter, D.D., and Rev. James A. Handy, D.D.

—The Zion General Conference elected Rev. Dr. Clinton, of Lancaster, S. C., and Rev. Dr. Albert Water, of New York City.

Schools and Colleges.

New Orleans University.

The exercises of commencement week opened with the anniversary of the Society of the William Taylor Friends of Africa on Tuesday night, May 24. The following essays were read:

Hopes for Africa, Alexander Morrell.

American Influence in Africa, Bertha McNeil.

Mau in Africa, Cornelius Johnson.

Recitation.—Enough to do at Home, Willa Polk.

The music by Misses Tharp, LeGard, Davidson, Mary Crawford and Louisiana Harvey and by the Hymnresque Glee Club was a delightful feature of the program.

The Annual examinations Thursday and Friday were thorough and highly satisfactory. The logic of facts has overthrown the theory that the colored people can not be educated. As it was not long ago a crime for a Negro to learn, it is demonstrated now that it is a crime against God and himself for him not to secure a fair education and to many the possibility is given of the highest attainments in literature and science. The standard of scholarship in this university is steadily advancing every year, and her graduates stand in the very front rank.

Thursday night the class completing the English Course gave a literary and musical exhibition. They numbered twenty-nine and did themselves great credit. The following are the names: Adolph D. Augustine, Dorsand B. Augustine, Harriet M. Anderson, Augustine M. Barnes, Ellen Budd, Aaron Wabrazier, Kittie V. Cage, Philis L. Camine, Edgar D. Hamilton, Charles S. Gant, Oscar A. Holt, Edward Johnson, William H. Jones, Lawson A. Jones, Nellie V. Landry, Henry A. McClellan, Florence L. Meyers, Shelby, S. Murray, Harrison J. Robinson, Louis H. Smith, Elvira B. Spears, Mary O. Simms, T. Bera Stamps, Jr., Estella C.

Taylor, Victoria L. Thomas, Edward Washington and Rebecca Washington.

The Sixth Anniversary exercises of the Mallalien Literary Society were of a high order. The program opened with a chorus by the society, followed with instrumental music by Misses Anna Graves and Jennie Adkinson.

Declamation.—The Bride's Defense, Joseph Randolph.

Quartette.—Misses Cora Vignes, Ella Davidson, Leontine Vignes and Louisiana Harvey.

Solo.—Out on the Deep, Victor Joiehin.

Essay.—Time, Cornelius Johnson.

Recitation.—Jennie Malone, Ellen Budd.

Recitation.—Burial of Sir John Moore, Mamie Talley.

Duet, Misses Tharp and LeGard. Declamation.—Quarrel of Brutus and Cassius, Isaac L. Henson and Harry W. McDonald.

Concert solo, Prof. J. W. Collett. Essay.—Knowledge is Wealth, Palla Brewer.

Quartette, Misses Lilly Vinet and Leontine Vignes, Messrs. Henson and Joiehin. The society has had a most prosperous year.

The annual sermon on Sabbath by Dr. W. D. Godman, president of Gilbert Academy and Agricultural College, was an able and eloquent discourse on "God and His Eupire." It will be long remembered by the deeply interested audience.

The third anniversary of the Temperance Society was the most successful that has been held. The following is the program:

Quartette.—With the Tide, Messrs. Henson, Rankin, Hall and Morrell.

Solo.—Johnathan's Visit to Boston, Cornelius Johnson.

Recitation.—The Bondage of Drink, Francis P. Anderson.

Solo.—The Drunkard's Child, Vera Armstead.

Quartette.—Sleeping on Guard, Misses Tharp and Landry, Messrs. Johnson and Morrell.

Recitation.—Bustin' the Temperance Man, Joseph Randolph.

Solo and chorus.—Mother's Gone Crusading.

Oration.—The Voice of Prohibition, Isaac Clemons.

Solo.—Why Farmer Jones went to meeting, Jennie Wright.

Recitation.—Billy's First and Last Drink, Thomas C. Rankin.

Solo.—King of the Forest and I, Alexander Morrell.

Male chorus.—A Mighty Fortress is our God.

At the close, nineteen signed the pledge of abstinence from drink, tobacco and profanity. Over three hundred have joined the University Society, and Auxiliary Societies have been organized in many places in Louisiana and Mississippi. A concert and festival was given Monday night. It being Decoration Day, the patriotic element prevailed. National airs were rendered and "The American Flag" was recited by Matthew Davage.

Commencement Day was one of great interest. Diplomats from the Normal Department were given to the following young ladies, viz: Henrietta E. Brown, Anna M. Graves, Katrine Lorette, Mary L. Pittman, Mamie M. Taylor and Jennie E. Wright.

Certificates were given to Isaac L. Henson, Julia A. Johnson, Frank B. Smith and Francis P. Anderson, they having completed the college preparatory course.

The Master's Degree in *cursu* was conferred upon A. P. Camphor, professor of Mathematics in his Alma Mater, and B. M. Hubbard, principal of the Alexandria Academy, both of the class of '89. The degree of doctor of divinity was conferred upon Rev. P. A. Cool, A. M., president of Wiley University, Rev. Johnathan Neal, of Boston, and Rev. Horace W. Worthen, of the Vermont Conference. For the first time in the history of the institution the degree of LL.D., was also conferred. The faculty and board of trustees have desired for several years to bestow this deserved honor upon one of the pat-

rons of the University, and when it was announced that the degree of LL. D. had been conferred upon Rev. W. F. Mallallen, D.D., Bishop of the Methodist Episcopal Church, the large audience responded with great applause.

The music department has been large and full of interest. Diplomas were granted Prof. Harry Weber and Miss Eloise V. Bibb, they having completed the course in piano and guitar music respectively.

The administration of President L. G. Adkinson for the past five years has been one of great prosperity, and the institution has rapidly grown in all of its departments, and in the confidence of its patrons and of the general public.

Wiley University.

Wiley University closed its school year May 26.

The number of students for the year reached four hundred and twenty-eight, the largest number ever known for one year.

The friends and visitors thronged the campus during the exercises of the week.

It was a happy time. Not a break occurred in the program during a run of six consecutive nights of entertainments given by the various literary societies. Prof. Dawkins delivered a lecture on "Toil, the Only Road to Success." Rev. W. A. Jameson, General Church Extension Agent of the C. M. E. Church delivered the annual sermon to the students.

There were 7 graduates from the normal department, 4 young men and 3 young ladies. One of the young men expects to enter the Medical College at New Orleans this fall.

The degree of D. D. was conferred upon Rev. Mathew Evans of Janesville, Wis., and Rev. Joseph Wm. Van Cleave, of Southern California, and Rev. J. C. Eckles, of Mississippi.

We have six hundred dollars on hand to make brick for a new building. If the brethren will send in their collections for the Freedmen's Aid Society to the president of the University, Rev. P. A. Cool, the brick can be made this year. The outlook for next year is very bright. The year just closed was one of the most successful in the history of the institution.

The Cookman Institute, Jacksonville, Florida.

During an examination in April, in U. S. History, Dr. Anderson of New York city, author of several histories, called, and below is his estimate of the work done in Cookman:

Miss Viola V. Lawson:

DEAR MADAM—I have written to my publishers asking them to send a copy of my new Grammar School History of the United States to your address here in Florida. What I saw yesterday in the Cookman Institute was quite new to me, and was of interest, particularly so as respects the examination you were conducting in United States history. The amount that you required almost took my breath away, and to that effect I think I expressed myself to you. I have had a large experience in teaching the subject; have lectured on it before bodies of teachers in the school-room and on public occasions, and have improved many opportunities for observation, both in this country and in Europe. I ought to be familiar with the subject as teaching one in all its bearings. What I have said is to give you confidence in my statement, and now for my final statement:

The amount of history that you required was far greater than any amount that I have ever seen in my examination in any school or other institution at the North. It was at least four times more than in the examination for the admission to the College of New York or the Normal college of that city, and greater by far than in the examination for graduation from our New York State Normal school or for teachers' certificates of the highest grade.

I am pleased with the school, with the attention shown me by Mr. Darnell and yourself and with the good work you are doing. God bless you. JOHN A. ANDERSON.

The class in United States history number twenty-six pupils. They were all present at the examination. There were five who passed nine and above, and sixteen who passed the required standard.

The following program was rendered at the commencement exercises of Cookman Institute, Jacksonville, Fla.:

Annual sermon, by Rev. W. F. Salmund, May 8, in Ebenezer M. E. Church.

Examinations.—Monday, Tuesday, Wednesday and Thursday.

Commencement Exercises in Park Opera House.—Friday, May 13.

Prayer, Rev. J. B. L. Williams. Diffusion of Knowledge, Rev. John R. Blye, Providence, Fla.

Cobwebs, Miss Grace Leeds Darnell, Jacksonville, Fla.

Self-reliance, Mr. William Patrick Holmes, Orange Park, Fla.

God in History, Mr. Alexander C. Lightbourn, Jr., Jacksonville, Fla.

Triumph over Difficulties, Mr. Smart Pope Livingston, Marianna, Fla.

Woman, Miss Carrie Deliah Mays, Jacksonville, Fla.

Backward Glance, Miss Amy Ann Payne, Greenland, Fla.

Stepping Stones of Human Progress, Mr. C. D. Wheeler, Orange Park, Fla.

Liberty, Mr. Lawrence Ernest Wilkinson, Baldwin, Fla.

Education in the M. E. Church, Mr. Floyd Wright, Fernandina, Fla.

Address of Judge Wm. B. Owen. Presentation of Diplomas by the President.

The program was interspersed with choice music. Every visitor was delighted.

Revs. H. W. Key, J. P. Price, H. W. White and J. P. Gregg, visiting committee to the Central Tennessee College, have made a thorough inspection of every department of that excellent institution and report it in a most prosperous condition. The professors and teachers have been faithful. Dr. Braden, the president, and family, are loved and honored for their devotion and successful labors. The final examinations of the students showed an average of 86.3, and the enrollment 676. The committee is full of praise for Dr. Braden, whose appointment they hope will be made perpetual.

Miss Julia Ellen Lewis, of the class of '92, Straight University, remembered us with complimentary tickets to the commencement exercises of that institution May 25, for which we return thanks and many good wishes to the class of '92 and old Straight.

In a letter from W. H. Hickman, president of Clark University, Atlanta, Ga., he informs us that the rebuilding of Chrisman Hall, which was burned a short time ago, will begin soon and be completed in time for the opening of the next college year, the architect having promised to complete it in ninety days.

Gilbert Academy and Industrial School.

The examinations, exercises, etc., at Gilbert Academy during May 24, 25, 26 and 27 were largely attended, and an improvement over former years. I attended the last days of the examinations and the commencement on the 27th. The essays and orations of the graduating class were all good, and are as follows:

Salutary.—Our aim in life, Miss Roxie Payne.

Punctuality, Miss Maggie Mitchell.

Future Life, August Johnson.

Friendship, Miss Cora Snowden.

Occupation.—The Cultivation of Industry, Overton Butler.

Valedictory.—Kindness, Miss Ella Baker.

The presentation of certificates by President Godman was then made.

Parting words to class were given by Mrs. Prof. L. D. Gilbert. August Johnson, Joseph Armetlin, Dr. Godman, wife and daughter will remain until some time in July. There will be some change in the faculty at the opening October 3. Some repairs to buildings are necessary, and it is hoped will be attended to during vacation.

This is destined at no distant day to be the greatest seat of learning in southwestern Louisiana, for our people and the friends of our race should come to its assistance and liberally endow and enlarge its capacity. It is nearly in the center of the great sugar belt of Louisiana, and in easy reach of about a third of our people in the State. Mr. Simon Boker is in charge of farm, and is pleased with having a good crop. Rev. E. B. Richards is the efficient pastor, and is doing well. Rev. E. Fields, of Glencoe, and others, paid a visit during the exercises. Respectfully, W. G. POSEY.

Homiletics.

REV. GEO. S. EASTSON.

But he that is joined unto the Lord is one spirit.—1 Cor. vi. 17.

Drummond, in his Natural Law in the Spirit World, says: "Spiritual life is not a visit from a force, but a resident tenant in the soul." Many persons who want to be religious have not the clearest apprehensions, either intellectually or by experience, of what it is to be a Christian.

So many things are usurping the place of spiritual life, and to be a Christian is to be spiritual.

Christ said at the well: "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Churehism—baptism—works of beneficence or charity—zeal—each of which is alright when kept in its true relation to the great question of spiritual-mindedness, is so often put for the real thing.

Moral reformation is a grand work wrought in any life; how we admire and speak of a successful reformation; but we may have reformation without spiritual-mindedness.

An earnest desire for the best spiritual conditions is not Christianity; it will no doubt lead to it if the desire is permitted to have its influence upon the life. But the road to Boston is not that city; it may lead to it, and does lead to it, if we will but continue in the way; but the road is not Boston.

Then, Christianity is not to be put on or off as circumstances may change. The man who poses as a Christian on Sunday and gives no evidence of such character during the week, is lacking.

Christianity is a life force, and Christian character is a result of the workings of that life force. We speak of dynamic force (the electric dynamo), and it would be hard to get a better term, so Christianity is a dynamic force. Every Christian is not a perfect man, but every Christian is going on to perfection, and will actually reach perfection, *provided, only*, that he submits to the dynamic force which is implanted in the human soul when it is converted.

It is probable one cause of failure on the part of many who really desire to become Christians, is the dependence placed upon their own efforts. Let us be careful here.

Under no circumstances deprecate individual work and effort. The fact is, work is the Christian's natural element and is necessary to his best development, in fact is to the spirit what exercise is to the body. Why is the laboring man so much stronger physically than the professional man and the man of leisure? Is it because he has a better set of nerves, muscles and bones? No; there is a law: No man can be his best—physically, intellectually, spiritually, unless he exercises.

Yet, while all this is true, it is very probable that many failures in the Christian life are caused by dependence upon self.

"All life is the result of pre-existing life."

"Born from above."

"He that hath the Son hath life."

"He that is joined to the Lord is one spirit."

"I am the vine, ye are the branches."

"Without (separate from) me ye can do nothing."

"To as many as received him," etc.

"Know ye not that your bodies are the temples of the Holy Ghost?"

"We have this treasure in earthen vessels."

Christ's prayer: "I in them and thou in me."

Christ's promise: "He dwelleth with you, and shall be in you."

All these teach that to be a Christian is to have Christ in us. So to be a Christian is to have an indwelling Christ. There is to be one spirit in each, just as the branch has life, foliage, bloom, fruit, because it draws life and force from the vine, so "He that is joined to the Lord is one spirit."

But how may I obtain this blessed condition and help? "Behold, I stand at the door and knock."

Let Him in. Let Him in now!

"The kingdom of God cometh not with observation."

DAILY BREAD.

Mankind is always happier for having been happy; if you make them happy now, you make them happy 20 years hence by the memory of it.—Sidney Smith.

The man who wants to secure a healthy, muscular heart till old age must be abstemious in his mode of life, temperate in all things, and must take regular exercise.

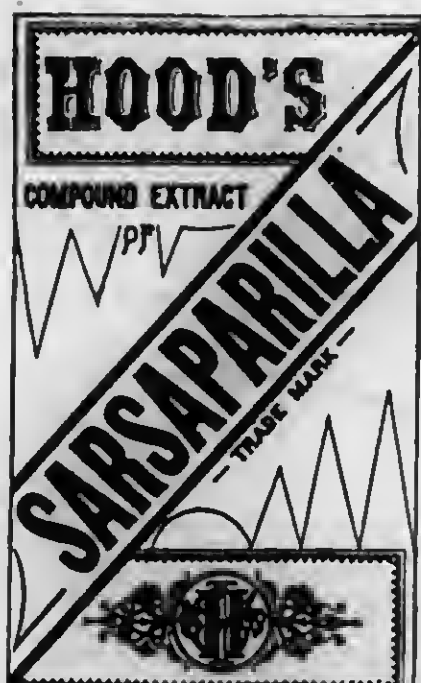
Who ever heard of slandering a bad man? Who ever heard of countering a bad note? Slander, as a rule, is the revenge of a coward. It is generally the best people who are injured in this way.

When you make a mistake don't look back at it long. Take the reason of the thing and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.

Solitude is pleasant. It is an escape from the cough and tumble of life—from hard words and hard knocks; but its pleasures are dangerous. They are too fascinating for any but the best minds and over-indulgence in them means melancholia and madness.

We can use every part of our nature—conscience, intellect, heart and will—so as to reaffirm the old verdict that all is vanity and vexation of spirit; or we can give ourselves up to the divine possibilities within, and, living in them, find our relationship to the infinite life that has no limits.

Although the desire to help and benefit men is a primary condition for doing it, the knowing how to do it.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence.

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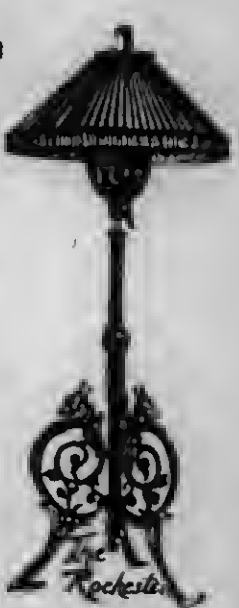
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completing it harmlessly and permanently is a large part of the work; and that must come, if at all, through intelligent reasoning.—Selected.

A little patch of smut on a woman's fair hand is more noticeable than the broad expanse of black that covers the face and hands of the man at the anvil. The reason why that bad habit of yours appears all right is because it is pretty much of a color with the rest of your clothes. There is no contrast. The question is, how would such a thing look in the life of Jesus?

But you need not go so far for a contrast. There is dear old Uncle Whiteheart, whose life is as immaculate as the pure white necktie he always wears. Just imagine, if you can, how the old saint would look in your shoes.—Bible Reader.

Humility is to make a right estimate of one's self. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that.—Spurgeon.

None ever truly and ingeniously sought the truth but they found it. A spirit of earnest inquiry is the gift of God, who never says to any, "Seek ye my face in vain."—William Cowper.

Behind the snowy loaf is the mill-wheel; behind the mill, the wheat field; on the wheat field falls the sunlight; above the sun is God.—J. S. Russel.

The tissue of every Christian's destiny that is wrought with threads of mercy impresses her own lovely characters on every trial he is called to bear.—Dr. Rattles.

They live well whom God feeds. Their daily supply is both surer and more satisfying than that of the man who depends on his bank account or his business receipts.—Trumbull.

With men it is a good rule to try first and then to trust; with God it is the contrary. I will trust him as most wise, omnipotent, merciful, and try him afterward. I know it is as impossible for him to deceive me as not to be.—Joseph Bishop.

The Root of Unbelief.

Down at the bottom of every uncovered heart lies some form or other of selfishness, and this keeps it from Christ. My impenitent friend, you will never move a step toward better life until your self-conceit is shattered and you begin to see yourself as others see you, and, above all, as God sees you.

Never will you cry for pardon as you do not feel your need of pardon. Never will you flee to the cross while the devil holds you under the delusion that you need no Saviour. How can I convince you that your own wisdom is the wisdom of a fool; your own boasted strength is the strength of a pigmy, and your own righteousness but a rotten rag in the sight of a holy God? In the meantime you are robbing yourself of the very best and sweetest things that Christ can give you; you are wronging your own soul fearfully; you are risking the eternal remorse of your own ruin! The rods of kind chastisements in this world are to bring you to repentance; but the rod of retribution in the next world has no hope and no Saviour under it. They that know their duty and stubbornly refuse to do it shall be "beaten with many stripes." There is such a thing in the next world as "the wrath of the Lamb" of God, and you will feel it if you reject his wondrous and wooing love in this world.—Dr. Cuyler.

What Religion Did for Jim.

One day a young man not far from thirty-five, arose in the meeting to speak. He was prematurely old; his face was scarred and furrowed and he was bruised and mangled by that old serpent of the still. He had signed the pledge on his knees. God had helped him to keep it for three months. He said:

"On coming to meeting this day, I passed some of my old resorts on Water street. I was spied out by a young fellow with whom I had many a carouse. He exclaimed, 'Hallow, Jim; they say you got religion, I'd like to know what religion has done for you?' I replied, 'Go and ask my wife! She will tell you what a brute I was, and what a drunkard; what a terror I was to my children, and how I bruised her; how my small earnings went to the till of the rum seller. There was no meal in the barrel, no fire in the stove, no food on the table. My little girl had no shoes, and cried from hunger and cold. Many and many a stormy and bitter night my wife has watched outside the bar-room to take me home, lest I should perish with the cold. She did this, though she knew I would curse her and beat her when I got home. Ask my wife, and she will say: 'What has religion done for Jim! Walk in and look. Our home isn't elegant, but it is comfortable. Jim doesn't carry his money to the saloon; he brings it home Saturday night. He's a good worker when drink is out of him, and he makes as very comfortable indeed. The little girl whom Jim loves so well when he is sober, watches for his coming at the window and doesn't run and hide herself when she hears his footsteps. He doesn't swear over our food now, but asks God's blessing on it. Instead of putting a drunken, brutal man to bed, with profanity and oaths, he says, 'Now, lassie, for Jim is English, read us a little bit of God's Word before we go to sleep.' 'Yes, that's what religion has done for Jim.' 'Go to Jesus, Tom, and you can have as comfortable a home as mine.'—Selected.

LADIES. Suffering from indigestion or children who want building up, should take BROWN'S IRON BITTERS. It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuralgia.

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THE BRIGHT SIDE.

If one looks upon the bright side,
It is sure to be the right side—
At least that's how I've found it as I've
journeyed through each day;
And it's queer how shadows vanish,
And how easy 'tis to banish
From a bright side sort of nature every
idle thing away.

There are two sides to a question,
As we know; so the suggestion
Of the side that holds the sunlight
seems most reasonable to me:
And, you know, we can't be merry
And make our surroundings cheery,
If we will persist in coddling every
gloomy thing we see.

There's a sensible quotation
Which will fit in every station—
We all know it—"As the twig is bent,
so is the tree inclined."
And the twigs of thought we're bend-
ing,

If to ways of gloom we're tending,
Will be pretty sure to twist and dwarf
and quite deform the mind

There's a way of searching over
The wide skies till we discover
Whether storms are on the way or the
weather that we love;
And the blue may fast be hiding
Back of clouds which swift are rid-
ing,
Yet we know the blue is shining still
and spreading far above.

And while that will last forever,
(For the true blue fades never),
The dark clouds must sooner or later
be dispersed and fade away;
And the sweet "bright side" still
shining
Will meet the eyes inclining
To watch for it and welcome it, how-
ever dark the day.

So, my friends, let's choose the bright
side,
Just the happy, glorious right side,
Which will give us health and spirits
just as long as life shall last:
And the sorrows that roll over us
Shall not always go before us
If we keep a watch for blue skies and
will hold its sunshine fast.

—MARY D. BRINK.

The Household.

For the SOUTHWESTERN.

These Birthdays.

As we entered our neighbor's kitchen this morning we were greeted by the delightful odor of something good in process of baking. Nothing more nor less than a plain fruit cake, she told us. Next week her little daughter would have a birthday, and this was the birthday cake. It was quite a cheap one; to make it she soaked a pint of dried apples over night in cold water, and in the morning chopped them as fine as raisins. Then she put them in one and one-half cupsful of molasses, and stewed them until they had absorbed it all. She then added to them one pound of chopped raisins, one cupful of brown sugar, one cupful of butter, one of sour milk, two beaten eggs, one teaspoonful of soda, and spices of any kind—she preferred cloves and cinnamon. She mixed it tolerably stiff, and added the fruit, previously rolled in flour to prevent its sinking to the bottom of the cake. It had to bake a long time. She tried it with a clean broom-straw every few moments after she thought it ought to be done, and when the straw came out perfectly smooth and clean, it was ready to leave the oven. It would not be a very grand cake, but Annie would be pleased with it.

No, even if she had not told us the ingredients, we could have guessed that it was not a "grand" compound, for they are a family far from even what we call "well fixed" with this world's good. But that it would be light, and good, and baked in a prettily shaped pan, and served daintily at the birthday supper, we knew equally well. We knew, too, that that would be a merry meal, and that father and mother and little brothers would wish her, with more sincerity than it is often spoken, the blessing of many happy returns.

The mother brought out the birthday gifts—her own handiwork—two bright, new gingham aprons. Father was going to add a pair of shoes, if he could spare the money before that time; real nice buttoned ones, like Annie had wanted so long.

It seemed pitiful, this thing of being compelled to make a cheap

cake, and no doubt even then economizing in other ways to make good the small outlay; and of giving no presents but necessary clothing. And yet we thought even these were greater preparations for celebrating a birthday than were common in many families, where never a thought need be given to the expense involved. Why is it that we allow so often these mile-stones to pass unnoticed? We are so occupied looking ahead into the future, when we assure ourselves we will have time to give pleasure to our loved ones; so busy grasping for the gain which we think necessary for their happiness; what we never notice, that the years have glided by, and what was once the future is now the present, and still we have no time to pause and give our own a little pleasure. It is only when the children leave us that we realize that we have allowed the opportunity of making them happy to slip by, and reflect with bitterness that it would not be strange should they feel little regret at leaving the home where life has been a constant workday, with little rest and no play.

Let us then make merry over each birthday, putting as many holidays into each year of the children's lives as we can. There are enough dull days anyway; let the birthdays stand out bright and long remembered. What if the gifts be home-made, they are just as attractive to the child's eye; the little ones are so easily suited. Less than a month ago, a lady, showing us her elegant birthday presents, said: "Do you know, the happiest birthday I ever had was one when I was a child; mother took us to spend the day in the woods, it was the only pleasure she could afford." Think you it is not worth while to give the children simple pleasures? The children never forget the least thing we do for them.

From Friend to Friend

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Our Symposium.

The church must not expect to be made up of unfallen and sinless saints. Rather it is a place of refuge and safety and activity for repentant sinners. But there is great need that the repentance be of such character as to satisfy the church and all right-minded men in the community. It will never do for the church to have a lower standard than the community outside, than the Board of Trade, than a reputable club. —National Baptist.

We ought to be just to the Indian; we ought to be kind enough to him to secure for him some form of local laws and courts of justice and methods of administration, such as are not possible under the present tribal system. And then, there ought to be, as it is perfectly and obviously practicable there may be, added for their common helping and uplifting just such religious and educational agencies and appliances as we have found to be of such priceless value among ourselves. —The Advance.

James W. Cooper, one of the colored jurors in the trial of a man named Schneider for the murder of his wife, died April 12 of mental exhaustion. The trial lasted five weeks. Cooper was the first juror accepted and was a colored man. He was a very large person, and during the last ten days of the jury he began to fail rapidly in health on account of the long confinement. The jury was harmonious and very conscientious. They conducted a religious service in which every member would earnestly join. At the end of the long trial they were out but fifty-five minutes. Upon reaching their room Saturday afternoon to deliberate upon their ver-

dict, the entire jury, led by the foreman, indulged in a service of prayer. They then took one ballot, which declared Howard J. Schneider to be guilty of the murder of his wife. They then invoked the blessing of God upon the man, and prayed that he might be led to repent. When Mr. Cooper died, as his family were in needy circumstances, a collection was taken up for their benefit. The Evening Star says the newspaper men of Washington thought that he had done his duty well, and that his death was due to duty on the jury. The Star publishes a brief picture and biography of him. He was a consistent Baptist, and one of the most highly respected colored men in the city, a produce dealer in business. —Christian Advocate.

There's nothing half so sweet in life as "love's young dream." Now about this there is some diversity of opinion. Some giving preference to a good article of taffy, but there are few things any sweeter than ease after a racking pain, and this is only gotten by using Salvation Oil.

Lincoln's "Shocking Hat."

There was nothing of the swell about Abraham Lincoln. In the matter of his personal attire he was decidedly careless. It was a matter of supreme indifference to him whether his clothes fitted him or not. He had other things to think about. Thus it often happened that when his hat began to look the worse for wear he neglected to replace it with a new one.

When on his way to Washington to be inaugurated as President of the United States he passed through New York. The almost studied negligence which characterized his apparel excited much mirth and ridicule. But the keenest shafts of ridicule were aimed at his hat, an exceedingly seedy looking "stovepipe." It was publicly dubbed "that shocking hat." This didn't worry Lincoln a bit, but it pained some of his sensitive friends very much, so they arranged a little scheme to secure an exchange of "titles" which would give the President a presentable hat.

The dimensions of Lincoln's cranium were secretly but accurately ascertained, and a brand new hat was provided that would exactly fit him. Things were so fixed that when the procession which was escorting Lincoln passed up Broadway the carriage in which he was seated halted just opposite the store of a popular hatter. Out rushed the hatter with the hat Lincoln's friends had selected, and begged the precious privilege of exchanging it for the one Lincoln wore. Without any suspicion that he was the victim of a "put up job," Lincoln good naturedly complied with the request.

The late William Gibson, one of New York's greatest enrio and relic hunters, secured the "shocking hat" and it figured conspicuously at many fairs and exhibitions for charitable purposes. When Mr. Gibson died, some eight years ago,

the hat passed to one of his sons, who kept it under a glass globe in his factory. There it was seen last week by F. R. Kaldenberg, of this city. He wrote to his friend C. F. Guntner, of Chicago, who has a large collection of Lincoln relics about it. Mr. Guntner opened up negotiations and purchased for a good round sum the hat, which is intrinsically not worth five cents.

The hat is an ordinary old fashioned "stovepipe," and was made by a hatter at Springfield, Ill., named George Hall. It is lined inside with paper in imitation with silk and on it, in pencil, Lincoln has written his name and address, "A. Lincoln, Springfield, Ill." It is this autograph which adds so immensely to the value of the hat. —New York Herald.

Ayer's Pills are palatable, safe for children, and more effective than any other cathartic.

Horace Greeley on the Misery of Being in Debt.

Among the many good things which Horace Greeley wrote for the New York Ledger is the following vivid article on the misery of being in debt.

To be hungry, ragged and penniless, is not pleasant; but this is nothing to the horror of bankruptcy. All the wealth of the Rothschilds would be a poor recompense for a five years' struggle with the consciousness that you had taken the money or property of trusting friends—promising to return or pay for it when required, and had betrayed their confidence through insolvency.

I dwell on this point, for I would deter others from entering that place of torment. Half the young men in this country, with many old enough to know better, would "go into business"—that is, into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shinning," and who, from month to month, barely evades that insolvency which sooner or later overtakes most men in business; so it has been computed that but one in twenty of them achieves a pecuniary success.

For my own part—and I speak from sad experience—I would rather be a convict in state prison, a slave in a rice-swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt.

Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And, if it had pleased God to spare either or all my sons to be the support and solace of my declining years, the lesson which I should have earnestly sought to impress upon them is, "Never run into

debt! Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents, and can get no more for a week, buy a speck of corn, parch it and live on it, rather than owe any man a dollar!"

Of course, I know that some men must do business that involves risks, and must give notes and other obligations; and I do not consider him really in debt who can lay his hands directly on the means of paying, at some little sacrifice, all he owes; I speak of real debt—that which involves risk or sacrifice on the one side, obligation and dependence on the other—and I say, from all such let every youth humbly pray to God to preserve him evermore!

THE Queen & Crescent Route have excursions as follows:

For the Republican National Convention at Minneapolis, Minn., tickets will be on sale at half rates, June 1st to 5th, good for return until June 26th.

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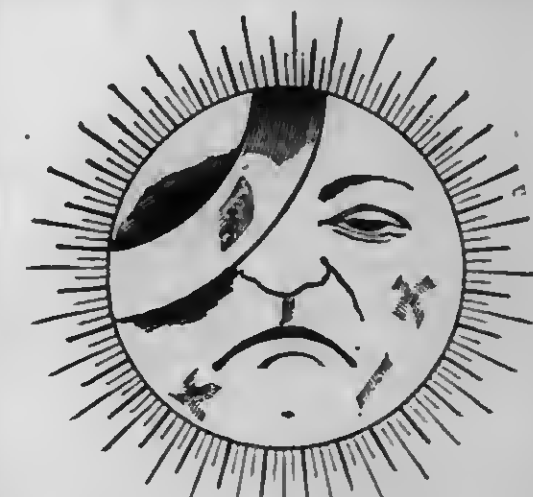
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BY UNCLE CEPHAS

Amanda Smith,

The name of this colored woman is familiar to many people. As we understand, she was once a slave, and was made free by the Emancipation Proclamation of President Lincoln. Even after liberty came she was belied in by hard environments. Hundreds of thousands in similar conditions would have sunk in the sea of oblivion, but not so with her. It can hardly be said of her, "black but comely." While she is very black, her features are not regular nor prepossessing; she has long arms and is tall and angular. It is not until she warms up with her theme that her motions lose their awkwardness and her features become animated and pleasing. Under such circumstances her eyes light up, her features are pleasantly expressive, her great soul shines out and her power over an audience is displayed.

She has evidently been an apt scholar in the school of Christ. She rehearses joyfully her experience of the grace of God, and her godly and useful life gives emphasis to the statements which she makes. Her rich experience, combined with her native talent, have made her signally successful in her work for God. She has labored on nearly every continent, and has only recently returned from Africa, where she has spent a number of years in faithful labor, until her health gave away.

We saw and heard this colored sister at the General Conference in Omaha. We heard her sing on several occasions, and her songs never failed to attract and please the people and lift them heavenward. We cannot describe the qualities of her voice, but we know that it sometimes produces a wonderful effect. After the great lecture of Dr. Palmer in First Church, Chaplain McCabe was called out and sang in his most captivating and effective way. After this Amanda Smith was called to the front and sang two selections, both deeply spiritual, stirring the large audience as but few audiences are ever stirred. We heard her deliver an address one afternoon at the pentecostal meetings on "Enduring Grace," or the grace which enables one to endure. There were probably a hundred ministers present and hundreds of other Christians of long experience, and so far as we could judge, all were greatly pleased and profited. — Pacific Christian Advocate.

Dear Uncle Cephas: I have been a silent admirer of this column for a long time, and can no longer remain silent. This is a holy day, glorious with sunlight, sweet with the fragrance of the flowers and the song of the birds. Spring's gentle zephyrs are playing about in earnest. How pleasant it is to ramble through the woods and hear the sweet songs of the little birds, and the hum of the bee, and the rippling of the streamlets as they glide swiftly onward between their green, mossy banks.

Dear cousins, let us see if we cannot improve our column and devote more of our time to writing to this paper. I think it is the very idea for young girls and boys, if they will write interesting letters. I wish some kind lady would write to this paper for the benefit of us young folks. I think it

would be so much nicer to see the column headed with a nice letter from some good Christian lady, giving us some good advice. Well I will close by answering and asking a question. Levi's daughter hid Moses in the flags by the river's brink.

I will ask one: "How old was Jesus when he began to preach?" Best wishes to the dear old SOUTHWESTERN and its readers.

Your friend, ELLA POOL.

Dear Uncle Cephas: I have been attending school at Clark University, Atlanta, Ga., and was deprived of the privilege of reading the SOUTHWESTERN every week, but some times a good friend would lend me one to read, which was very much appreciated. We had a very nice time at school. We had a revival the last week in January. A good number of the students were converted and joined the church. I guess the cousins heard of the fire there on the 14th of April. Chrisman Hall was burned. The SOUTHWESTERN finds its way to our dwelling and it is a great help to the whole family. MINNIE E. HUNTER.
Milner, Ga.

A Father's Lesson to His Son.

One day Robert's father saw him playing with some boys who were rude and unmanly. He had observed for sometime a change for the worst in his son, and now he knew the cause. He was very sorry, but said nothing to Robert at the time. In the evening he brought from the garden six rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days, that they may become mellow," said the father; and Robert cheerfully placed the apples in his mother's store-room.

Just as he was putting them aside his father laid on the plate the seventh apple, and desired him to allow it to remain there.

"But, father," said Robert "this apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father; and with these words he closed the door.

Eight days afterward he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples that had been so round and rosy-cheeked were quite rotten, and spread a bad smell through the room.

"Father," cried he, "did I not tell you that the rotten apple would spoil the good ones? You did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad? Yet do you listen to me? See in the state of the apples that which will happen to you if you keep company with wicked boys?" — Selected.

Aim at the front seats when you preach, and you will be sure to hit sinners all over the house. Give God's preaching and you will have God's results. Let the church look after the altar and the sacrifice, and God will see to it that there is no lack of fire at the proper moment.

The constant aim of every Christian ought to be to live so near to God as that the divine message may be given to others through him.

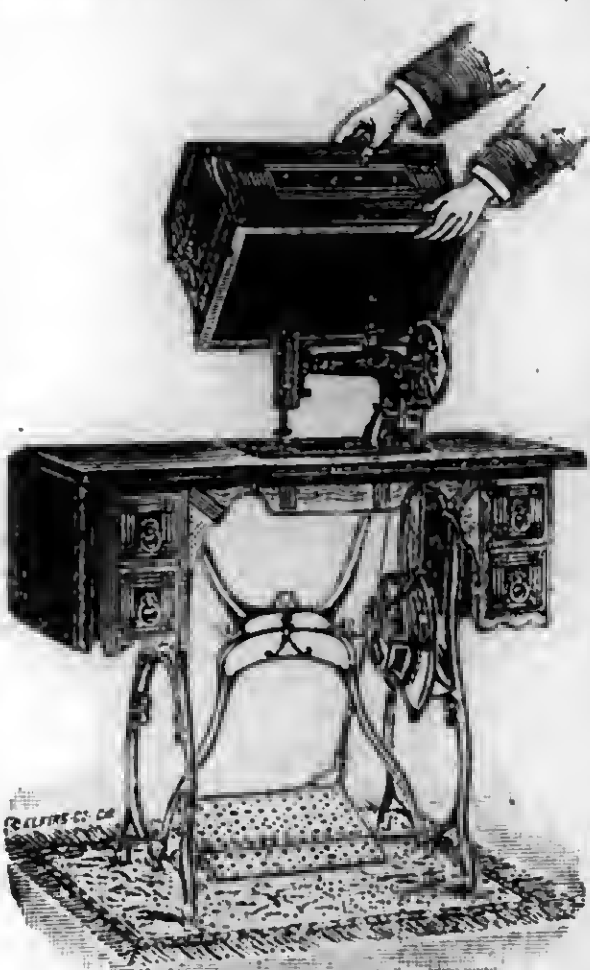
The desperately in earnest man is a power in this world. He may be poor, or ignorant and mistaken, but he is a power.—Indiana Baptist.

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All officers of this Society have certificates and a badge of office.
As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Messiah, president. Mrs. A. M. Robinson, director.
The board and managers meet the first Monday in each month at Peck Memorial Home, at 3 o'clock p. m.

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combination making a perfect harmony
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Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, Children, the Cuticura Remedies will do. They speedily cure itching and burning eczema, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unailing.

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Vicksburg & Natchez Ex.	8:10 a.m.	5:35 p.m.
Baton Rouge "Coast" Train	3:45 p.m.	10:00 a.m.
Illinois Central.		
No. 1, pass.	7:20 p.m.	No. 2, pass. 7:00 a.m.
No. 41, Chic. & St. Lou.	8:00 p.m.	Fast Mail, 8:25 a.m.
No. 45, Chic. & St. Lou.	8:00 p.m.	Fast Mail, 8:25 a.m.
Limited	8:00 p.m.	Limited, 12:01 p.m.
No. 41, Memphis & Kns.	8:00 p.m.	City Fast Ex. 8:00 p.m.
City Fast Ex. 8:00 p.m.	McComb City ex.	McComb City, 8:00 a.m.
McComb City, 8:00 a.m.	McComb City, 8:00 a.m.	McComb City, 8:00 a.m.
Queen and recent Route.		
No. 1, l.m.	2:30 p.m.	No. 6, fast line, 8:45 a.m.
No. 5, fast line, 7:00 a.m.	No. 2, l.m.	5:00 p.m.
Texas and Pacific		
Texas & California Ex.	8:15 a.m.	7:00 p.m.
Hot Springs & St. Louis	8:15 a.m.	7:00 p.m.
Local	3:50 p.m.	10:05 a.m.



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Nothing will WHITEN and CLEAR the skin so quickly as

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The new discovery for clearing and removing discolorations from the face, and bleaching and brightening the complexion. In experimenting with the new discovery, we found that all spots, freckles, tan, and other discolorations were quickly removed from the face, and the skin was left as white and clear as the complexion of a child. The new discovery is a perfect skin treatment, and is the only one that will remove all spots, freckles, tan, and other discolorations from the face, and leave the skin as white and clear as the complexion of a child. The new discovery is a perfect skin treatment, and is the only one that will remove all spots, freckles, tan, and other discolorations from the face, and leave the skin as white and clear as the complexion of a child.

\$500 REWARD.—To secure the public of its merits we agree to forfeit Five Hundred Dollars cash, for any case of moths, patches, brown spots, freckles, blackheads, or any other cutaneous discolorations, (excepting birthmarks, and a few cases of a scientific or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars for any case of a scientific or kindred nature that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars for any case of a scientific or kindred nature that Derma-Royale will not quickly remove and cure.

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afterward constitutionally change, which forbade prayer for thirty days, except when offered to the king. Daniel prayed as usual. He was found guilty, and, contrary to the king's desire, was cast into the den of lions.

QUESTIONS FOR HOME STUDY.

1. Doom, v. 16-17.

What doom befel Daniel?

What taunt did the king utter?

How was the Lions' den made secure?

Why was the stone sealed?

What other instance of sealing a stone can you recall? (Matt. 27. 66.)

2. Distress, v. 18-20.

How did the king pass the night?

What did he do early in the morning?

To whom did he call out?

What did he say?

What says Peter about God's power to deliver? (2 Pet. 2. 9.)

3. Deliverance, v. 21-28.

To whom did Daniel ascribe his safety?

Why had the Lord kept him?

How was the king affected by the reply?

What command did he at once give?

How much was Daniel injured?

What order was given concerning Daniel's accusers?

What fate befell them?

What decree did the king issue?

What reason did he give?

During whose reign did Daniel continue to prosper?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That wrong-doing destroys one's peace?

2. That right-doing insures God's favor?

3. That it is safe to trust God?

HOME WORK FOR YOUNG BEREANS.

Find the names of the despotic kings who sought to interfere with the worship of the true God.

THE LESSON CATECHISM.

[For the entire school.]

1. What had King Darius's nobles persuaded him to do to Daniel?

To cast him in the den of lions.

2. Why? Because he was faithful to God.

3. What did God do? Sent his angel and shut the lions' month.

4. What did the king do then? Commanded that they should take Daniel out of the den.

5. What did Daniel say God had done? Sent his angels and shut the lions' mouths.

6. What did the king do then? Commanded that they should take Daniel out of the den.

7. What does the Golden Text say? "No manner of hurt," etc.

EXPLANATIONS.

The king—Darius. Daniel—He was now eighty years of age. Den of lions. This method of death was repeatedly used. Bishop New-

man saw a sculptured statue of a lion standing over a man with outstretched arms. He will deliver thee.—Better, "May he deliver thee." A stone—Probably a flat stone. The month—An opening probably in the side. Sealed—Probably a cord was laid across the stone and fastened at each end by a lump of clay in which was stamped the royal seal. Sleep from him—A guilty conscience gives a sleepless pillow. Live forever—The usual form of salutation to an Oriental monarch.

DOCTRINAL SUGGESTION.

The omnipotence of God.

THE CHURCH CATECHISM.

66. Ought not all persons who the Gospel is preached to become believers in Christ and members of the church? They ought; in order to have a visible union with Christ, the Head of the church, and communion with his people. (Eph. 5. 23; John 17. 21; 1 Cor. 12. 20.)

67. Who are to preach the word of God and administer the sacraments? Faithful men, called of God and set apart by the church to the office and work of the ministry. (Heb. 5. 4; Acts 13. 2, 3; 1 Tim. 4. 14.)

How many sacraments has Christ ordained in his church? Two: Baptism and the Lord's Supper. (Matt. 28. 19; Cor. 11. 23-26.)

CONVALESCENT.

The time between a severe sickness and complete recovery, when the most careful attention especially in regard to food. Any physician will tell you that

WHEAT ALE AND BEEF

is the only mild stimulant, combined with a perfect food known that makes blood and muscle and builds up the system by its easily digestible and assimilable qualities. For sale by druggists. Send for descriptive circular. The ALE & BEEF CO., Dayton, O., U. S. A.

Marriages.

College Hill, Miss.—May 29, Mr. Nash Nelson and Miss July Jenkins.

Rev. A. D. Troupe officiated.

Obituary.

Glencoe, La.—May 25, Sister Lilly Bell, a good and faithful member. She was a student at Gilbert Academy.

E. Fields, P. C.

West Point, Tex.—May 28, Bro. Calvin Sims, of heart disease. He was a class leader, trustee and steward, and was respected by white and colored.

W. M. Reed, P. C.

Baton Rouge, La.—May 29, Isidore Murray, a member of Wesley Chapel Sunday school, was drowned in a pond after leaving Sunday school.

W. R. Butler.

Campite, La.—Sister Peggy Neal, a faithful member for the past 60 years, passed to her reward May 22, aged 110 years.

P. C. Colton, P. C.

Natchitoches, La.—Sister Margaret Hamilton died May 27, aged 85 years. She was a member of the M. E. Church 50 years.

D. Shelby.

West Point, Miss.—Sister Easter Carr, aged 14 years, died May 28. She was a member of the M. E. Church for two years.

N. H. Williams, P. C.

Enterprise, Miss.—Bro. Madison Doby departed this life May 21. He was born in 1827, in South Carolina, moved to Alabama, and at the close of the war came to Mississippi and settled at Enterprise. He was a member of the M. E. Church 30 years, a Sunday school superintendent 20 years, and was loved by all who knew him. The church was his chief object of labor. His funeral was attended by Rev. C. Thomas, of the Baptist Church, and the writer.

A. B. Logan, P. C.

For a disordered liver try BERKHAM'S PILLS.

The Married Man.

The married man always carries his condition with him, like a trademark. Anybody of average discernment can detect him at a glance. He does not pinch his toes with tight boots. He does not scent himself with violets. He never parts his hair in the middle. He keeps his seat in the horse-car when the girl laden with bundles comes in; he knows that his wife wouldn't approve of his rising. He does not get up flirtations with the good-looking saleswoman where he buys his gloves; he remembers that little birds are flying all around telling tales, and he has a horror of certain lectures; somehow, married men never seem to arrive at that state of beatitude where they appreciate the kind of literary performances known as certain lectures.

The married man has come to that stage when he is convinced that the way his neck-tie hangs may not be any more important than his soul's salvation. He knows to a certainty that true happiness does not depend on the amount of starch in his shirt-bosom, but he will have to have been at least three times wedded before he will be able to be reconciled to a collar-band two sizes small or one size large. The man who can smile at fate when it swoops down upon him in the shape of an ill-fitting collar band, is nearly ready for canonization.—New York Weekly.

A Born Lawyer.

A lawyer advertised for a clerk. The next morning his office was crowded with applicants—all bright and many suitable. He bid them wait until all should arrive, and then ranged them in a row, and said he would tell them a story, note their comments, and judge from that whom he would choose.

"A certain farmer," began the lawyer, "was troubled with a red squirrel that got through a hole in

his barn and stole his seed corn. He resolved to kill the squirrel at the first opportunity. Seeing him go in at the hole one noon, he took his shotgun and fired away. The first shot set the barn on fire."

"Did the barn burn?" said one of the boys.

The lawyer, without answer, continued: "And seeing the barn on fire, the farmer seized a pail of water and ran to put it out."

"Did he put it out," said another.

"As he passed inside the door shut to and the barn was soon in flames. When the hired girl rushed out with more water—"

"Did they all burn up?" said another boy.

The lawyer went on without answer:

"Then the old lady came out, and all was noise and confusion, and everybody was trying to put out the fire."

"Did any one burn up?" said a fourth.

The lawyer said: "There, that will do. You have all shown great interest in the story." But observing one little bright-eyed fellow in deep silence, he said: "Now, my little man, what have you to say?"

The little fellow blushed, grew uneasy and stammered out: "I want to know what became of that squirrel; that's what I want to know."

"You'll do," said the lawyer; "you're my man; you have not been switched off by a confusion and a barn-burning and the hired girls and water pail. You have kept your eye on the squirrel."—Tact in Court.

FOR DYSPEPSIA.

Indigestion and Stomach Disorders, take

• All dealers keep it. \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Delegates from the South attending the National Prohibition Convention at Cincinnati, buying tickets over the Queen & Crescent Route, will be enabled to stop over on return trip at Harrison, Tenn., the Prohibition Town, in order to participate in the celebration which will be held there on July 4, without extra charge.

Delegates from other sections of the country, after the close of the convention, leaving Cincinnati on July 1, 2, 3 or 4, can purchase tickets to Harrison and return at reduced rates.

Conference Notices.

Kansas City District, Central Missouri Conference.

Second Round.

Kansas City Mission, June 11-12

Atchison, June 11-12

Independence, June 11-12

Olemiss and Greentown, June 11-12

St. Louis, June 11-12

Marshall, June 11-12

Waverly, June 11-12

Washington, June 11-12

Lexington, June 11-12

Slater, June 11-12

Higginsville, June 11-12

Pilot Grove, June 11-12

Summersville, June 11-12

Clinton, June 11-12

Warren, June 11-12

K. C. Assembly, June 11-12

Lee's Summit, June 11-12

Holden, June 11-12

Scandia, June 11-12

Dresden, June 11-12

J. pl. u, June 11-12

Carthage and Dechar, June 11-12

Harrisonville, June 11-12

Windsor, June 11-12

Dear Brethren: The District Conference will assemble in Holden, Mo., August 8, 1892. The Sunday School Convention will meet at the same time and place. The Epworth League committee of the District will meet in Lexington, Mo., July 17, at 10 a. m., in St. John's Church.

W. G. COLBY, P. E.

Notice.

The Mississippi State Teachers' Association of Colored Youth will hold their next annual meeting at Meridian, Miss., July 4, at 9 a. m. All the railroads in the State are expected to sell, on July 3, 4, tickets at one fare for the round trip, good for return till July 6, inclusive. President J. H. B. and Prof. R. E. Shannon of Alcorn University, and Prof. A. J. Howard of Rust University, will present papers for discussion. Every teacher in the State is invited to attend. The meeting will be held at the Hotel, Meridian, Miss.

J. H. BERNES, President.

W. H. JENNINGS, Sec'y.

Starkville District, Upper Mississippi Conference.

Second Round

Tamplin, June 1-2

Starkville, June 1-2

Starkville, June 1-2

Starkville, June 1-2

Southwestern Christian Advocate

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NEW ORLEANS, LOUISIANA, JUNE 16, 1892.

WHOLE NUMBER 1,181

The Southwestern,

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ADVERTISING RATES:
(Per Nonpareil Line, each insertion.)
One time or more.....10 Cents.
One month (4 times).....6 "
Three months (12 times).....5 "
Six months (24 times).....4 "
One year (52 times).....3 "
Marriage Notices.....25 "
Special Notices.....15 "

Editorial Notes.

Soldiers of Christ arise,
And put your armor on,
Strong in the strength which God supplies
Through His eternal Son:
Strong in the Lord of hosts,
And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.
—CHARLES WESLEY.

BRO. S. C. HASON, of the Bedford, La., Circuit, says: "Our people here are all overflowed by the high water. They have waited for the water to fall, until now they can't get out at all. A member of my church left here Saturday with his wife and two children, each one taking a child, and waded in water about two miles to get to the hills. We are on land between Bayou Pierre and Red River, and the whole country is flooded with water. It only lacks twelve feet of taking the church and parsonage. Nothing doing at all; I cannot go anywhere without going in a skiff. A man by the name of Buck Casey shot and killed Bro. Sandy Carter, May 31. Shot him at 6 o'clock a. m., and he died June 1, at 10 a. m. He lives only two miles from the church, but I cannot get there to bury him without going in a skiff. Bro. Carter and family are members of Bedford Circuit. The men got into a dispute about a pocket knife. We ask the prayers of everybody."

PAUL was a spiritual leader. A leader in politics, in social reforms, in Grecian culture, with great thoughts, great schemes, and great ambitions, he might have been; but his sound conversions and spiritual fullness and meekness cured him of these illusory pretensions, vapory vanities. He had no force to waste on other interests, no taste, no talent for other calls. God's kingdom, its exhaustive solicitudes and demands, silenced and sobered him, taxed to the utmost all his powers. His heart grew faint with its throbblings for men, but it broke to lead them to the cross only. He trod the land of song, of history, of philosophy; he looked on the places where the world's empire trembled on the decision of a battlefield, without feeling a thrill from these immortal and classic scenes or events. Paul came into place not by a pressing ambition to be first in place or honor or power; but God elected, commissioned, and thrust into leadership, he directed the church in her narrow, unworldly, yet broad and world-wide way. Following in the footsteps of Christ, breathing his spirit, the champion of his doctrines, crucified to the world, trampling all secular and worldly aids and aims underfoot, and relying on the Holy Ghost, and always making prominent and stressing that reliance—always at the front, leading the charge against the world, the flesh, and the devil. Such was Paul in his spiritual leadership, and such are the leaders who follow him as he followed Christ.—Nashville Christian Advocate.

Schools and Colleges.

Educate Yourself.

Young Brother, sister, why don't you educate yourself? Can't do it? Too busy with the exactions of life? No time? Let us see. There are twenty-four hours in a day. Seven hours for sleep; nothing short. Three hours for toilet, and meals; enough: Nine hours for business or labor; he who takes more is shortening his life in order to live; foolishness. Two hours for trifles and receiving company. We present simply the daily average. Then have three hours to spare. What will you do with the three hours? Squander them? Where is your manhood, womanhood, conscience, sense of responsibility to the world and God, your common sense? Now, then begin where you left off when you entered upon practical life; reading, spelling, writing, elementary studies. Spend one hour a day in bringing them up to higher branches. If there already, go on with some branch of science. Then one hour general reading, one hour with the Bible and God. This is entirely feasible. Do it; and be somebody.
—Exchange.

Then And Now.

One hundred years ago girls were not allowed to attend any of the public schools of the country. When the first high school for girls was opened in Boston in 1822, there was such an outcry against the innovation, and so many girls applied for admission, that after a year or so the scheme was abandoned, and was not again attempted until 1853. In 1774 the first academy for women was opened by the Moravians in Pennsylvania; in 1789 the first seminary for women in New England was inaugurated in New Bedford, Mass.; and Mary Lyon, in 1836, founded a college for women, in that state, on the broadest basis ever before attempted. Oberlin College was opened on the co-educational plan in 1833, and Antioch College in 1853. But these were innovations which met with much discussion and opposition, even among women themselves. To-day, however, this prejudice against the scientific education of women has nearly disappeared. Even the older and more conservative institutions, like Harvard and Columbia, are, if not opening their front doors to women, at least making side entrances, called annexes, whereby they may enter.

Almost every college has already one or more women professors or assistant professors. Even Harvard has admitted women as assistants in its astronomical department; while women, as Dean Rachel Bodley of the Pennsylvania Woman's College, and Alice Freeman Palmer, of Wellesley, have held the positions of heads of colleges. Women scientists are being given state and national government appointments. One woman is assistant mycologist at Washington; others are engaged in taking meteorological observations. Missouri's state entomologist is a woman. Michigan University has several women professors and assistants in the departments of microscopic botany, anatomy, bacteriology, pathology, and obstetrics. In other colleges can be found women at the head of departments of botany, chemistry, etc.; and the principal of the Denver School of Mines is a woman. In ethnology and archaeology shine such bright names as Alice Fletcher, Erminie Smith, and Amelia B. Edwards. Many of these have received high college degrees, and are "fellows" of distinguished scientific societies in this country and Europe. Many

women here and in England are acting, or qualifying themselves to act, as druggists and dispensers of medicine.—New England Magazine.

A Thrilling Plea.

Read the following plea for help from a poor white boy in the mountains of Tennessee, addressed to Dr. Spence, chancellor of our U. S. Grant University in Tennessee. "I'm going to write to you, and tell you that I intend to have an education. I have settled that much in my mind. I'm willing to work my way. I'll do all any fellow ought to get an education. I am a Christian. I have been for three years. I'm a poor boy, nobody to help me any. Father was a Union soldier. A Johnny shot him in the knee, and he died a few years after the war. I can't make any money out here in the mountains. I think you will help me. You said you helped poor boys sometimes. I can board myself. I can live on very little. 'Tis a sight how little a fellow can live on if he is only saving. A few potatoes, hoe-cakes, and sorghum molasses will do. Have you any work that I can do? I'll work my way if you will let me. Money is mighty scarce up where I live. I reckon I'll have a hard time enough to buy books and pay tuition. Could you loan me a little, I'll pay it back some day. I am going to have an education, as I can't do much without it. Please do not neglect me, for I am coming. Truly yours, E. A. C."

Who will give \$50 to keep that Union boy at school five years?

Make Home A School.

Make home an institution of learning. Provide books for the centre table and for the library of the family. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course, to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole land will be educated.

The Christian Union delivers itself on a vital subject as follows: "We take the occasion to reaffirm what we believe to be fundamental and indisputable, though often disputed propositions upon this subject. First, that education cannot be given, nor even the common life of the school maintained, without moral instruction. The conscience, the love, the reverence, must be trained and educated in order to preserve harmony and solidarity of the community; nor is it possible to teach any more than two or three of the most primary branches of instruction, such as the alphabet, writing, and arithmetic, without teaching morals. Reading, history, literature, all necessarily involve some measure of moral instruction. And, second, it is not possible to carry moral instruction to any considerable degree, or teach it with any measure of thoroughness, without religion. Religion is the basis of morality."

The School Journal tells how teachers can help to neutralize the damage done by the sensational

newspaper. It says: "First of all, teachers can discourage the reading of those papers that fill their columns with minute descriptions of blood curdling horrors. The telegraph brings the whole world to our doors each morning, good and bad mixed, and some papers select more of the bad than the good; such should be condemned. The cultivation of a taste for the good papers and the good reading will do more than any thing else to drive out bad papers and reading. It is really astonishing how much of the space of certain dailies is given to the sensational. A man recently tried the experiment of cutting out what was bad, but gave it up because his paper wouldn't hang together when he was through with it. It looked like a sieve."

Of religion in colleges it is said that at Amherst at least two-thirds of the students are Christians; at Williams, about one-half; at Harvard, about one man in every five or seven; at Dartmouth, not far from one-half; at Yale, the proportion is somewhat less than at Brown, but considerably more than at Harvard; at Hamilton, about one-half are members of the College Young Men's Christian Association; at Princeton, a Young Men's Christian Association enrolls a large proportion of the students, and so with many others. It is emphatically true that the religious element plays a large part in the life of the students.

Commencement week at Gammon Theological Seminary, Atlanta, Ga., May 8 to 11, 1892, was one of special interest. The following program was observed:

Annual love feast.
Baccalaureate sermon by Prof. James C. Murray.
Able papers or speeches upon the following subjects, were delivered by the graduating class.
Modern Philanthropy, Oliver I. Jones, Greensboro, N. C.
Francis Asbury, Alexander Clark, Greensboro, N. C.
Martin Luther, the Model Reformer, John H. Dawkin, Salem, Ala.
Christian Missions, Valcour Chapman, New Orleans, La.
The Influence of Christianity, Thomas S. Stitt, Monroe, N. C.
The Unity of Methodism, Patrick W. Greathart, Allendale, S. C.
The Hands of Christ in the Government of the United States, John H. McAllister, Holy Spring, Miss.
The Pulpit of the Future, Thomas G. Hazel, Charleston, S. C.
The Moral Status of the Negro in the South, Frank Gray, Marshall, Texas.

South New Orleans District, Louisiana Conference.

PIERRE LANDRY, P. E.

My dear brethren: Upon my return from the seat of our General Conference at Omaha, Neb., I greet you. To attempt here a full report of my trip would be to burden you with the reading of a very long article, which I have neither the time nor the disposition to do. Suffice it to say, however, that I saw and heard enough to justify the saying, that if we would keep pace with the rapid march of progress in the great West, even among the colored people, we must wake up, rise and shine on all lines.

I am now, with the aid of my brethren, completing my second quarterly round, and will at once begin on the third round, with the view of visiting all the places on my district this year, which I failed to do last year, much as I desired so to do.

Pursuant to adjournment, our district conference will convene at

Williams Chapel, New Orleans, La., August 11, 1892, at 9 o'clock a. m. Rev. Henry Taylor, pastor. The pastors who have spoken on the subject have given assurance that every dollar of their benevolent monies will be reported there, either by cash or by voucher.

I congratulate you upon your financial showing of last year, by which the South New Orleans stands to-day the banner district in the Louisiana Conference. If, however, we would keep our standard, it will be necessary that you collect and report your full apportionment, as found in my printed letter on the subject for 1892, which represents something for every cause.

TOUCHING OUR PROPERTY.

I commend to the boards of trustees the benefits to be derived by the use of paint and lime on our churches, parsonages and fences; paint for beautifying, and lime for purifying and beautifying as well.

I recommend to every preacher the importance of poultry raising, and the value of a well arranged vegetable garden, fruit trees, etc. These would afford a pleasant hour's daily mental recreation and physical comfort. It would not be a thing amiss, where it is possible to do so, for the preacher to encourage his wife and dear ones to plant and grow flowers, as in the study and practice of this science may be found a divinity wholesome both to the soul and body, and quite refining to the tastes and culture of the family.

HOMES FOR PREACHERS.

It is gratifying to report that where there are none, the preachers and people are giving attention to the building and improvement of parsonages, which is a move in the right direction, by which a want too long felt is being supplied. But in so doing, my brethren, economy and good taste suggest that before doing anything by way of building, plans and specifications should be secured from our Board of Church Extension at Philadelphia, or from some competent local architect; then order material accordingly.

OUR RESIDENT BISHOP.

For his fatherly advice to as many as would come to him for such, his untiring services to the New Orleans University, and the final establishment of the Medical College at New Orleans, after eight years of the most pleasant association, Bishop Mallalieu carries with him our sincerest love and good wishes.

In a letter to the writer, dated June 2, he says: "My heart is touched, as I think I am no longer your resident Bishop, but I rejoice that my soul is full of pleasant memories. I shall be none the less the friend of your people. I hope to serve them as truly and affectionately in the future as in the past. . . . May God bless you and yours and make this the greatest revival year the Louisiana Conference has ever known."

In a few days the Bishop will set out on his tour around the world. He asks for himself and the work he has to do our prayers, to which he is so justly entitled. May God bless and preserve him in health and strength to return to this field of usefulness again.

It is to be hoped that nothing will occur to deprive us of the presence of Bishop J. N. FitzGerald, as our resident Bishop, as the successor of Bishop Mallalieu.

The SOUTHWESTERN is entitled to your continued support, which I know you will render it. Much as we regret to part with our esteemed friend, the Rev. A. P. Albert, D. D., who for six years so fearlessly and ably conducted its editorial columns, yet I commend to your friendship its present editor, a highly cultured gentleman, in the

person of the Rev. E. W. S. Hammond, D. D., late a Presiding Elder in the Lexington Conference.

HE IS MIGHTY TO SAVE,

Now more than ever before, and impressed with the necessity of a closer walk with God by faith. If sometimes the arms of human friendship proves too short, remember the sufficiency of His almighty power to save. In the hours of your deepest distress and greatest trial, look to Him by faith in His blood, and work righteousness and you shall be justified.

An Appeal.

MR. EDITOR: The demand is imperative. Help is needed immediately. We are compelled to ask aid for our suffering pastors in these flooded regions. Has not the church, among her two million Methodists, friends of the suffering who will immediately come to our relief? There are eight pastors now on the Forrest City District submerged and in the midst of much suffering, for whom will some liberal philanthropic saint respond. \$50 each will assist them across the gulf. Please consider this appeal. Further information can be had by corresponding with the writer.

"If you cannot give your thousands, You can give the widow's mite, And the least you do for Jesus, Will be precious in his sight."
W. R. R. DUNCAN, P. E.
2008 State St., Little Rock, Ark.

We earnestly hope that help may be immediately rendered to our suffering brethren. It is almost impossible to form an adequate conception of the great damage to our work in these flooded districts. Friends of humanity, help! Help now. Money sent to this office or to the Presiding Elder will be faithfully applied.

WHO WILL HELP.—Dear friends: Rev. D. Jones, D. D., late Presiding Elder in Lexington Conference, died, leaving his family in straitened circumstances financially. At late session of our conference, the Presiding Elders were appointed a committee to take charge of his affairs. He left a valuable library worth \$500. It is the intention of the committee to present this to Central Tennessee college at Nashville, Tenn., without expense to the college. We hope to realize enough by public contributions to do this. All moneys for same may be sent to undersigned or Hunt & Eaton, 139 Poydras street, New Orleans, La. Will you help in this matter? All collections from the South will be reported through SOUTHWESTERN.

L. M. HAGOOD,

For Committee.

Bowling Green, Ky.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Rev. Simon Evans, pastor at Pleasant Plains, had a grand rally recently. Collection, \$78. The memorial service of the Grand Army Post was largely attended. Sermon by the pastor.

Bro. Wright, of the Gretna Church, received 6 members in full June 5th. The work is prospering there.

Two hundred and sixty-nine persons communed at Wesley Chapel Sunday night, June 5. The power of the Holy Spirit was present.

A few days ago the stewards and members of Mt. Zion M. E. Church, tendered pastor Chinn a grand surprise and presented him with a fine suit of clothes.

Reflection is an angel who every day bears reports to heaven of our doings here; and when the books are opened we must answer for the records kept.—Hazlitt.

Letters from the Districts.

Rome District, Savannah Conference.

H. B. ALLEN, P. E.

I began my first round on the district Feb. 7, at Summerville. Bro. J. Sams had entered his 4th year's work with high prospects and bright promises, and we anticipate a good year.

Douglass Ct.—Brother C. H. Blake, pastor, was busy at work trying to pay off a debt and finish his church at Lithia Springs. He has succeeded in flooring and seating the church and securing a lot at Douglassville.

Carrollton Sta.—Rev. S. Smith and his people had entered upon the work with zeal.

Temple.—Bro. Samples is in his first year, and is moving forward gradually. At Villa Rica he has secured a lot and will build this year.

Carrollton Ct.—Bro. Sagoes is in his first year. They are going on to victory.

G. A. Arnold is leading the van at Tallapoosa, Ga., and is in his fourth year, and doing well.

Bro. A. G. Gill is making things tell at Shady Grove.

Cartersville.—Bro. H. H. Monzon is succeeding grandly; though it was dark at first, the cloud has cleared away. He has organized at Aenorth with 17 members, and we expect a good year.

Adairsville.—At this place, Bro. G. W. Lightner holds the fort. He and his people have entered upon the years work in earnest.

Rome, First Church.—Bro. C. K. Wright is here and has a hold on his people, and is moving on smoothly and steadily to victory. The young people have purchased a bell for the church. The sisters have furnished the parsonage with a handsome set of furniture.

Rome, Second Church.—Bro. G. M. Neal has his hand on the throttle, and is doing a noble work. Quite a number have been already added to the church, and still they come. He has improved his church at Rome and expects to do more.

Cave Springs.—Bro. Grant is in his second year. He hopes to procure money enough to complete his new church.

Chickamauga.—Bro. Foster is here trying against great odds to build a church. It is hoped that he will succeed.

Cedartown.—Bro. Davis, a young brother, is at this point, and we expect to have a church here in the near future.

Marietta.—We have a little church here and a resolute little band. Bro. Tharp, a young brother, is here and will accomplish good.

Dalton and Cohutta.—Bro. I. H. Gaines is here as pastor. These are good people.

Anstell and Dallas is a new point, but is coming. We anticipate building two churches here this year. Bro. Hamilton holds the fort.

Rome Cir.—We are moving upward, and the future is bright. Bro. Starr is in charge, and is endeavoring to make things go.

Floyd.—Bro. Jacob Jackson is in charge. Floyd is one of our best circuits and here are some of our best people. Things are moving grandly forward.

Brothers, let us place our benevolent collections faithfully before the people.

Program of the Meridian District Conference.

To be held at Enterprise, Miss., July 7, 1892.

To preach the opening sermon.—Rev. N. Toole; alternate, Rev. M. Cooper.

Are Basket Meetings Beneficial? J. W. Golden and J. Jordan.

The Need of an Educated Ministry, M. Martin and T. A. Cotton.

What is Sin Against the Holy Ghost? A. Butler and A. Quinn.

How to preach and deliver sermons, H. T. Hampton and L. Tate.

Is it Possible for a Man to be Sanctified in This Life? A. B. Logan and D. F. Dudley.

Did Christ Baptize any of His

Disciples? P. R. Crump and C. L. Cotton.

Would it be Beneficial to Redistrict the Conference? J. D. Walden and R. W. Howze.

When did Covenant Making Begin? R. H. Patton and M. A. Hobson.

The March of the Christian Church, I. L. Pratt, A. J. McNair and M. White.

Are Two District Conferences a Year Necessary? P. Blue and C. W. Ivy.

Are John and Mark, of the New Testament, the Same Persons? S. May and G. W. Beaman.

How Should an Expelled Member be Received Back into the Church? R. B. Anderson and W. H. Smith.

On Missions and the Work of the Missionary Society? H. Heshup and J. H. Brooks.

Local Preachers and Exhorters will select their own topics.

Committee: A. B. Logan, N. Toole; A. J. McNeir, Secretary.

Starkville (Miss.) District.

H. A. JOHNSON, P. E.

The first session of the Starkville District Conference convened May 26-29, in Mt. Herman M. E. Church at Ackerman, Miss., with Rev. P. O. Jamison in the chair. H. A. Johnson and A. G. Houston were elected secretaries, H. B. Gladney and J. M. Nevils statistical secretaries.

All the pastors were present save two. The Presiding Elder's report showed an advance along all lines of church work, and found every pastor at his post laboring cheerfully with hand and heart, notwithstanding the many discouraging circumstances by which they were surrounded. Pastors, local preachers, exhorters, Sunday school superintendents, stewards and class leaders all made favorable reports. The business of the conference was dispatched with decorum. Able sermons and addresses were given by the Revs. H. York, N. B. Blackman, Wm. Campbell, W. H. Golden, W. M. Lester, J. W. Washington, H. Gladney and others. A word just here for the kind white citizens of Ackerman: Our church in this place being small, this kind people of the M. E. Church South and the Christian Church voluntarily opened the door of their churches to our reception and comfort and helped to care for the conference, and were present in attendance at all of the services, and liberally donated to the collections, for which we feel very grateful, and can assure them that we cherish a warm place in our hearts for them. The District Sunday school was organized in connection with the District Conference, with Rev. P. O. Jamison, Presiding Elder, its president; A. G. Houston, vice-president; Miss Della Smith, assistant secretary; Rev. Wm. Campbell, treasurer; Miss Belle Hughes, librarian. Speeches on the various subjects were rendered by the several members of the conference. Rev. W. F. Bunton, of the Greenwood District, now in charge of Kosciusko Station, favored us with an address.

Prof. B. F. Penny also ably represented the Columbus School, under the able management of Rev. J. L. Wilson.

The fall district conference of the Starkville District will convene at New Prospect Church, on the Starkville Circuit.

Jackson District, Mississippi Conference.

Program of the district conference to be held at Brandon, Miss., July 6-11, 1892:

To preach the introductory sermon, James Ford; alternate, W. H. Mims.

Why I am a Methodist, J. C. Houston and J. H. Holly.

The best method for raising benevolent collections, A. M. Trotter and Robt. Smith.

Relation of baptized children to the church, J. J. Garrett and E. W. Jossel.

The use of Gammon Theological Seminary, J. C. Hibbler and J. E. Holmes.

The M. E. Church and her duties to her colored members, S. Jossel and R. B. Rodgers.

The Epworth League, P. W. Baldwin and N. E. Goodlow.

How to conduct revivals successfully, C. H. Brown and N. N. Sidney.

The Missionary Society and its work, S. J. Woods and L. A. Thompson.

The Church Extension Society, J. K. Comfort and A. R. Martin.

The work of the General Conference of 1892, L. J. S. Bell and J. Sharp.

The power of the Holy Spirit in preaching the Word, G. W. Beaman and J. M. Dixon.

The relation of the Sunday school to the Church, J. W. Davis and N. W. Ross.

How to raise money for church building, P. H. Hill and J. Jackson.

The best method to make the Sunday school interesting, R. McAlpin and A. L. Parks.

The best method of conducting prayer meeting, J. S. Thomas and J. W. Little.

Freedmen's Aid and Southern Education Society, W. H. Mims and T. J. Anderson.

All local preachers and exhorters that are not named on the above program must come prepared to speak on any of the subjects.

Committee: J. J. Garrett, L. J. S. Bell, J. Campbell, Presiding Elder.

Palatka (Fla.) District Conference.

Will convene in Tampa, June 23-25, 1892.

PROGRAM.

How to make the prayer meeting interesting, J. Wilson.

The relation of the stewards to the pastor, T. Holsendorf.

Support of the ministry, A. Solomon.

The qualifications and duties of class leaders, J. Grant.

Qualifications and duties of stewards, L. J. Little.

Duties of district stewards, I. Moody.

Power of prayer, P. C. Jackson.

Is there not a tendency to be more anxious to build fine churches and raise money than to save souls? Y. K. Meeks.

Shall the district conference renew a local preacher's license who fails to pass his examination? Discussion, opened by J. M. Deas.

Shall we continue to license local preachers and exhorters who spend most of their time in building up other denominations? Discussion, opened by P. A. Daniels.

Amusements for ministers and church members. Discussion, opened by D. Johnson.

The Southwestern and other church literature, Y. K. Meeks.

The best method to increase the attendance at class meeting, I. J. Johnson.

The call to the ministry, S. A. Huger, Presiding Elder.

Sermons.—Repentance, J. M. Deas. Holiness, T. Holsendorf. Christian examples and their effect, Y. K. Meeks.

S. S. INSTITUTE.—JUNE 25.

The design of the Sunday school, J. Grant.

The best method of teaching an infant class, Miss C. Johnson.

The best method of teaching a Bible class, and of whom it should consist, J. Robinson.

What is an infant class? A. Lee.

How to interest a class, Mrs. Rachel Aldrich.

How to interest the entire school, Mrs. L. A. Jenkins.

The relation and duties of the pastor to the school, R. G. McAllen.

How to increase the membership, Miss S. J. O'Neil.

Written answers will be requested to the following questions: 1. What should be the qualifications of the superintendent? 2. What should be the qualifications and duties of Sunday school teachers?

Committee: J. Grant, P. A. Daniels, L. J. Little, S. A. Huger, Presiding Elder.

Montgomery District, Central Alabama Conference.

To convene July 28-31, 1892.

PROGRAM.

Introductory sermon, J. W. King. How to improve a congregation, S. B. Henderson.

Best way to deal with intemperance, Lewis Drake.

How to make revivals a success, Lawson Hill.

Conducting prayer meetings, M. Moore.

The duties of Methodist preachers, R. Gibson.

Methodism in various bodies, W. H. Nelson, D. D.

The Southwestern, N. H. Redrick.

The educational work of the M. E. Church, B. G. Smith.

Duty of local preachers, A. C. Carter.

Class meetings, G. R. Rogers.

Needs of the Montgomery District, C. Rogers, Presiding Elder.

In connection with the above program will be held the Sunday School Institute.

Delegates from each Sunday school will prepare papers as follows:

Montgomery—How best build a Sunday school.

Union Springs—Proper kind of literature in the Sunday school.

Troy—Proper subjects in age for Sunday school.

Aberfoil—Punctuality in Sunday school officers.

Castlebury—Relation of a pastor to the Sunday school.

Evergreen—Conversions in the Sunday school.

Brewton—The music of the Sunday school.

Pollard—The superintendent of the Sunday school.

Sandbar—Instruction of the Sunday school lessons.

Mobile, Warren St.—How to interest a class.

Mobile, Wesley—Should teachers be converted.

Dog River—Missionary work in the Sunday school.

Pensacola—Teachers' meetings in the Sunday school.

Pastors will prepare papers on their subjects and see that their Sunday school delegates prepare papers on the subjects given for their churches.

Committee: C. Rogers, Presiding Elder, N. H. Redrick, W. H. Nelson.

W. H. M. Society and S. S. Institute of the Dadeville District, Central Alabama Conference.

The W. H. M. Society, in connection with the Sunday School Institute, met at Alexander City, Ala., on call of Rev. W. F. Smith, Presiding Elder, May 27, 28. Rev. James Yarnell occupied the pulpit.

Mrs. Wells being absent attending the General Conference at Omaha, Neb., and Mrs. Dr. Nelson of Mobile, president of the society, not being present, Mrs. Georgia Jackson, of LaFayette, served as president of the society. Miss E. B. Nash was elected secretary.

Friday night the auditorium was packed to hear the intellectual giant of the Dadeville District, in the person of Rev. A. W. Jackson of LaFayette. Rev. Jackson is a man of stamina, a strong preacher, walking as he preaches, living as he teaches others to live, doing all for the glory of God.

Saturday morning was spent in closing up the business of the W. H. M. Society, and hearing reports of Sunday schools.

Saturday, at 11 o'clock, the Rev. G. H. Hamilton, of the Fredonia Circuit, preached, to the delight of those who heard him.

Excellent papers were read by Miss Ida B. Mitchell, Mrs. Ada Fuller, and others.

The exercises were interspersed with lively music by the church choir.

Saturday night Rev. Hiram Matthews, of Opelika, preached to a crowded house.

Sunday was a great day in Alexander City. Here we have a grand Sunday school, with Rev. Thomas Williams as its superintendent.

Bro. Williams is one of the leading citizens of Alexander City. He owns and operates the only steam sawmill in the town, doing the greater part of the contracting for both white and colored people.

Resolutions of thanks to the citizens of Alexander City, for their kindness and hospitality, were adopted; to the Presiding Elder, Rev. W. F. Smith, for his timely addresses, untiring energy, and unflinching faith in trying to build up a deeper interest on the district, intellectually, morally and spiritually.

The pastor, Rev. E. Harrison, had left no stone unturned in making it comfortable for all concerned, and to say the least for him, is to say he is a success.

The people of the town speak in high praise of their pastor. In no part of the district can any better people be found.

W. F. SMITH, P. E.
S. S. Hannon, Sec. S. S. Inst.

It is Not What We Say

But what Hood's Sarsaparilla does, that makes it sell, and has given it such a firm and lasting hold upon the confidence of the people. The voluntary statements of thousands of people prove beyond question that this preparation possesses wonderful medicinal power.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2nd. Letters must be written on only one side of the paper; 3rd. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

T. S. McMorris, Tyler, Texas.

Our church is in great need of help from the Texas Conference ministers. We laid the cornerstone April 17th, and since that time we have not been able to go farther. We have only 10 members, and they are financially weak, and nearly or quite all are living in rented houses and are pressed for sustenance. We appeal to every preacher on the Marshall District to send us at least one dollar, and that will enable us to get into our new church. We have a travelling agent, Rev. J. R. Price. Any one meeting Rev. J. R. Price may pay the dollar, or as much as they can contribute to him. Our meeting place now is out under the oak trees. Tyler, Texas, is a very promising town with ten thousand inhabitants. Our church will be situated in a prominent place. We are expecting the District Conference here in August. We can prepare homes for more than one hundred and fifty people should they come. Rev. Wade Hamilton, Presiding Elder, has been seriously ill and could not visit us as often as he desired, therefore we had to struggle along after his first visit. He came to the spot where the church is now and made the selection. He was received with much hospitality by both white and black, who chanced to meet him. I am glad to know that Bro. Hamilton is better and is able to be at his work. We have a very hard struggle here and need assistance. For further information, address Rev. Wade Hamilton, Marshall, Tex., or direct letters or cards to the writer.

H. O. Williams, Shady Grove, La.

My second quarterly conference was held at the Pleasant Valley M. E. Church, Rev. S. Duncan, Presiding Elder, in the chair. Reports showed that 42 had been converted and 13 reclaimed, and \$116 had been collected. We are preparing to seat our church at Pleasant Valley. Our Presiding Elder is loved by our people.

H. R. Smith, Anderson, Texas.

We moved in the new parsonage May 20, and on the night of the 24th there came a storm through the parsonage, leaving us many nice things.

D. W. Johnson, Woodburn, Miss.

Our church is moving onward and upward. We are adding souls to the church weekly. Rev. J. W. Davis, our worthy Presiding Elder was with us on the 7th and 8th inst, and preached a soul searching sermon at 3 o'clock p. m. Rev. H. H. Conleton, of the Baird circuit, preached as a glorious sermon. Paid Presiding Elder this quarter, \$7.85; paid Pastor, \$24.85.

W. McKenzie, Millican, Tex.

My meeting at Millican is closed

after five weeks, with 34 conversions and 18 backsliders reclaimed; 52 in all, of these 21 were young men. All of these joined the church. We will have a camp meeting sometime in July. Come all and help us.

C. W. Butler, Elliott, Miss.

We had a grand rally for the church. Revs. J. M. Parks, of Grenada, and D. P. Shaw, of Valden, were with us. We are coming to the front. Collection, \$23.

M. C. Caviness, Waco, Texas.

St. James M. E. Church will hold a camp meeting from Aug. 3 to Aug. 21. Efforts are being made to obtain excursion rates over the different railroads. Revs. W. H. Davis, A. Foster, O. Coggs, W. H. Harris, Sam'l Gates, C. P. Westbrook and S. Sernggs are invited to assist in the meeting.

T. J. Jackson, Eutaw, Ala.

The collection at our church rally on the 29th of May amounted to \$31.60.

Rev. J. T. Gibbons, pastor of St. Paul M. E. Church, San Antonio, Texas, was treated to a pleasant surprise by his loving members and friends, June 1, on his return from the General Conference. He returned full of vigor and love for the great church.

Rev. A. Connerly, of Pearlville, La., was given a surprise in the shape of a pound party on the night of May 28, by members and friends of his church.

The Rev. N. H. Speight, pastor at Anniston, Ala., realizing the great need of a church in that vicinity, calls for help from his co-laborers. Should any person feel like aiding in this project, his donation will be worthily bestowed. The people have worshipped for five years in an old house not at all suitable. They have paid \$700 on a lot on which to build a church; \$200 remains to be paid, and a little help will put new life into the few struggling members. The people, both white and colored, have promised to give liberally for building purposes as soon as the land is paid for. Let every one help a little.

S. H. Grant, Cold Springs, Texas.

Mrs. Lucy Stubblefield and her husband were shot dead at Camel Hill, Texas, May 9, by their brother-in-law. She was a faithful member of the M. E. Church. Bro. G. W. Griffin, a member of Camilla Hill Church, was shot Sunday, May 29, and died June 2.

Matthew Holman, St. Marys, Ga.

Our first quarterly conference was held at Trinity M. E. Church April 16, 17, by Rev. A. P. Melton, Presiding Elder. It was well attended and reports showed improvement.

M. Cooper, Chunky Circuit, Miss.

At a basket meeting held at Grim Smith, Miss., on the 5th Sunday in May, for the purpose of raising money for the church, \$20 was raised.

J. H. Wilson, Sylvania, Ga.

The second quarterly conference was held by Rev. W. H. Brown, May 28, 29. A gradual increase over the first quarter was shown by the reports. On the 22d we had a grand rally, netting us \$39.23. A gold watch was awarded to the one who brought the highest collection over five dollars. Caroline Zeagler received the prize, her collection amounting to \$17.41. A festival, called Queen Esther's reception, was given on the night of May 23. The net proceeds were \$23.39.

For Over Fifty Years,

Mrs. Winslow's SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

I HAVE BEEN A SUFFERER from catarrh for years. Having tried a number of remedies advertised as "sure cures," without obtaining any relief, I had resolved never to take any other patent medicine, when a friend advised me to try Ely's Cream Balm. I did so with great reluctance, but can now testify that after using it for six weeks I believe myself cured. It is a most agreeable remedy—an invaluable Balm.—Joseph Stewart, 624 Grand Ave., Brooklyn.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JUNE 16, 1892.

Congratulatory.

Kind words, touching our election as editor of the SOUTHWESTERN, have poured in upon us from many sections of our common Methodism. We appreciate very highly these expressions of kindly interest, because they promise cheerful and prayerful co-operation, and that sympathy so essential to success. They were not intended for publication, but to give renewed assurance that in this important work they have a deep and lively interest.

We can safely assure our friends that heart, tongue, and brain, and pen, shall in the future, as in the past, be unreservedly consecrated to God and humanity, and to Methodism.

Meanwhile, if it is thought and believed that the SOUTHWESTERN has a mission in the great Methodist Episcopal Church, let pastors and people send in subscriptions without delay.

JUDGE Tourgee, the eminent friend and champion of equal rights, seems to have been pleased with the reception accorded to the cause at the National Convention. In a letter to the *Inter-Ocean* he said:

"The Bystander arrived on Sunday, and on Tuesday evening appeared before the platform committee in behalf of the National Citizens' Rights Association. At the present writing no one knows what the effect of the facts presented in the memorial may be, but every lover of liberty has reason to rejoice and take heart and hope from one noticeable fact. For the first time since 1880 the equal rights of every citizen has been at the fore in a Republican National Convention. The speech of the temporary chairman, Mr. Fassett, greatly to the surprise of his listeners, pulsated with the thought of freedom and equal citizenship. Glorious Tom Reed, in a ten minutes' speech, glowing with confidence and hope, his face lighted with the promise of a grand battle for liberty yet to be won, declared that 'prosperity is sweet, but liberty and human rights are magnificent and eternal!'

"As his voice rang out this grand challenge to outrage and oppression, the vast audience, thrilled with the glorious sentiment, rose and cheered until the great building echoed and re-echoed to a sentiment so long unheard in the conventions of the grand old party which alone in our history has been the champion of individual right against repressive theory.

"It was evident that liberty and equal citizenship were in the air. Every allusion to the duty of the citizen was applauded to the echo. Gov. McKinley showed at his best, and reaped the richest harvest of applause when he spoke of the duty of the party, not only to protect industry and the products of labor, but the laborer and the citizen in his rights.

"It is especially noticeable that everything that has been said upon the subject looks to the future and not to the past. Thus far there has been little of the customary boasting of what has been done. The delegates seem to realize that the battle is before them and not behind them. They appear to comprehend that it is on what it seeks to accomplish, and not what has been done, that the Republican party must win its new laurels, and that these must shine with the light of a fuller liberty if it is to hold its place as the party of freedom.

Lesson from the Day of Prayer.

May 31st was a memorable day in the history of the Negro. Pursuant to a call issued by prominent ministers and others, the people assembled in various places for prayer and supplication to Almighty God, that the public sentiment of this Christian Nation might be roused on behalf of their brethren in the great South-land.

Reports from the various parts of the country, indicate that the movement was general, and that unusual interest was manifested. The day was spent in prayer interspersed with short addresses, by prominent persons. It has been noted that the addresses were of moderate tone and spirit, and gave evidence of the deep and fervent interest manifested in the welfare of their fellow men. Appropriate resolutions were passed, appealing to the sober judgement of the people of this land; to the Christian Ministry, to the secular and religious press, that they might take a more active part in the arbitrament of the great questions touching the interests of millions of their fellow-men.

We take it, that every law-abiding, order-loving citizen of this republic deprecates mob violence. While the tribunal of Judge Lynch has ever been found ready to redress real or fancied wrongs, it cannot be denied that the safer and better way is to demand of the regularly constituted authorities that prompt and decisive action which is in perfect harmony with not only the orderly process of law, but the spirit and genius of American liberty as well. It is perfectly reasonable that individuals and communities should be profoundly shocked by the perpetration of offenses and crimes which are often "too horrible to mention," and which under circumstances seem to demand the most summary method of punishing the criminal, and of avenging the injured. We should not, however, overlook the fact that the very laws upon which society is predicated, and which are intended for its protection, are brought into contempt. It is true, that the sudden impulse to punish the criminal is gratified, but respect for law is materially lessened.

These frenzied resorts to mob violence will hardly find adequate compensation in the fact that stern, quick justice, has been meted out to the offender. They may serve as a temporary check.

The conditions being unchanged, there will be a recurrence of the offenses with all the revolting experience incident to the arming of society for the destruction of its weaker members. The sober thought of the better classes will seek to achieve success by the "more excellent way." There is a question of responsibility here which cannot be overlooked. The existence of a "sad" condition of affairs being admitted, a merely casual study will lead to reflections which are highly suggestive.

Investigate this matter thoroughly, and the conviction is irresistible that the sentiment which restricts the colored people of this country to certain prescribed limits, and localities, and which thereby separates and isolates them from those influences which purify and enlighten, and ennoble, is to use a mild expression, not entirely blameless in this matter.

It will be admitted, that character, and condition, and environment are important factors in the solution of our great social problems. Lawlessness can be suppressed, by controlling the influences which produce it. There is a prohibition which does not prohibit. To destroy the germs of this fearful malady, society must change the condition which makes crime a possibility. A mighty problem is before us. If ever there was a time when the Negro needed friendly help it is now. Appeals to race prejudice and passion are ill befitting this age of civilization and progress. On the other hand, a splendid opportunity presents itself to the Christian white people of the South, and in fact of the

whole country, for true missionary effort. The gospel of peace will be mightier than cruel invective, and the spirit of the true Christ will be the potential agency that will lift the lower and weaker up to higher planes of thought and action. They that are strong, should bear the infirmities of the weak. We have many evidences to prove the capacity of the race for the very highest planes of moral and intellectual development. Notwithstanding enforced separation by inherited traditions, by the results of centuries of development, physical and mental; and moral; by decades of unrequited toil, compelled to solve the problem of their destiny under the most unfavorable environments; they are the descendants of one Father, the redeemed children of one God, citizens of one nation, neighbors with common interests. How eloquent the plea to those who have power to remedy these evils. Even the people among whom we live, and to whose high sense of honor and deep moral feeling the Negro of the South appeals for that charity which suffereth long and is kind.

The work which devolves upon the leaders of the race is one of the greatest magnitude. There should be the very keenest conception of the situation, and the ability to recognize the imperative duty of the hour, in that earnest, honest and consecrated work which will so change the conditions that the Negro will command the respect and confidence of the people, and thus coming out of darkness into light, may stand on his feet as a man and citizen worthy of the confidence and respect of all his fellow citizens.

The appeal to the throne of the Great Eternal is both timely and right. Caesar hath not heard. He may be blinded by passion, or swayed by prejudice. He may court the favors or fear the frowns of his subjects. But the "King of Kings" reigns in righteousness. In him alone we have a "Covert from the tempest, and the shadow of a great rock in a weary land."

The appeal to the Christian pulpit and press is the medium by which to create a healthy public sentiment. If these are silent, anarchy and confusion will prevail, but if these give no uncertain sound, all the influences which go to make for peace and national prosperity will gather around their standard and be led to certain victory. Meanwhile, let the work of prayer and supplication go on. Jehovah still reigns. Let us continue to exercise that patience and forbearance which has already won many friends to our cause, and which in the good providence of God will surely bring deliverance.

Our Fraternal Messengers.

The fraternal addresses by the representatives of various religious bodies to the General Conference were usually interesting, and made a profound impression.

Rev. Dr. Carman of the Methodist Church in Canada, among other important utterances, said, "Canadian Methodism is striving by the grace of God to keep the pulpit to its purpose, preaching Jesus, Jesus only, in every phase of human life, and God is honoring this ministry. We have conversions. We have saints of God walking in the light. Our prayer and class meetings still strengthen believers and still offer up the incense of tears and rapturous joys to the Most High. Listen to those testimonies and those trembling, fervent petitions, rolling every Sabbath day, like ocean tides, across our whole Dominion. And every day from our family altars ascends the sweet savor of the morning and evening sacrifice. Our Sabbath-schools instruct the tens of thousands of our children in the faith of the fathers. Our Epworth leagues, happily connecting links betwixt the church in the home Sabbath-school on the one side, and in the house of God on the other, are awakening our young men and women to a new sense of their relations and responsibilities.

As I stood in our Epworth league convention in Toronto last winter, my spirit within me said: 'Here is a power that with God's blessing will give us honest government, will prohibit the liquor traffic, will guard the sacredness of the Sabbath, and will resist priestly assumption and hierarchical encroachment.'

It should be remembered that Canadian Methodism is one. No statement received greater applause than that which referred to the union of all the Methodisms of Canada hence, it is perfectly reasonable, that their pulpits are kept in strict and perfect harmony with spirit of the gospel of Christ:

That God should abundantly honor such a ministry in the conversion of many precious souls, that prayer and class meetings should not only be appreciated, fostered, and cultivated, but should be seasons of great spiritual profit; that there should be much religious enthusiasm even "tears and rapturous joys" to the Most High. That there should be consecrated family altars around which cluster all the hallowed influences of a joyous Christian life, are among the very reasonable and legitimate fruits of such a union.

The Battle is the Lord's.

The Christian is in the midst of a great warfare. His contention is "Not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Often arrayed before overwhelming numbers, who marching in solid phalanx, in the world's best panoply, who would under other conditions completely overawe and discomfit the best drilled soldiery. But over and against these, he has the prestige of righteousness. His cause is a just one. Before his mighty faith the "Kingdoms of this world will go down, and the 'Kingdom of our Lord and of his Christ' be lifted up and established forever.

The very stars of heaven, in their courses, fight for him. Out on the skirmish line, or in the thickest of the strife, if armed with the "whole armor of God" he is in possession of the forces that will win. He follows a mighty leader. Ever since the great tragedy of Calvary, the cause of his Captain has been crowned with successive victories. His trophies are in every land.

"People and realms of every tongue Dwell on his love with sweetest song."

What an inspiration to gird afresh for the battle, to lay hold upon the influences that make for righteousness and peace! What an incentive to the fullest consecration of time, and talent, and life, and to get one's self into conscious nearness to his great Leader. He hath ordered the battle, let his servants march forward to certain victory.

Political Review.

The great convention, having so much to do with the destinies of our people, is now a part of the history of this nation. Although it had the usual amount of noise and the booming of candidates, it gave evidence of much calm judgment and regard for the good of the country. The organization, both temporary and permanent, was made without any wrangling or opposition. J. S. Fassett, of New York, a Blaine man, was temporary, and Gov. McKinley, of Ohio, a Harrison man, was the permanent chairman.

The many cases of contested delegations were decided on their merits rather than according to individual preference of candidates. In the case of the Louisiana delegates, the Leonard faction were admitted in all but the first and fifth districts, and that gave each faction a fair relative representation.

As we said last week, a reaction had set in after the Blaine demonstration of Saturday before the convention. Before the balloting for candidates began, it was manifest that the President was clearly

ahead, but his opponents did not forego their chance of protest by their votes. The ballot resulted as follows:

Harrison.....	535
Blaine.....	189
McKinley.....	182
Scattering.....	5

The nomination was made unanimous amid much enthusiasm.

Whitelaw Reid, editor of the New York Tribune, and late minister to France, was nominated for Vice President by acclamation. After the usual complimentary resolutions, the convention adjourned late Friday night.

The following is a synopsis of the platform:

We reaffirm the American doctrine of protection. We call attention to its growth abroad. We believe that all articles which cannot be produced in the United States, except luxuries, should be admitted free of duty, and that on all imports coming in competition with the products of American labor, there should be levied duties equal to the difference between wages abroad and at home.

We point to the success of the Republican policy of reciprocity, under which our export trade has vastly increased and new and enlarged markets have been opened for the products of our farms and workshops.

The Republican party demands the use of both gold and silver as standard money, with such restrictions and under such provisions to be determined by the Legislature, as will secure the maintenance of the parity of values of the two metals.

We demand that every citizen of the United States shall be allowed to cast one free ballot in all public elections, and that such ballot shall be counted and returned as cast; that such law shall be enacted and enforced as will secure to every citizen, be he rich or poor, native or foreign born, white or black, this sovereign right, guaranteed by the constitution, the free and honest popular ballot, the just and equal representation of all the people, as well as their just and equal protection under the laws, are the foundation of our Republican institutions, and the party will never relent of its efforts until the integrity of the ballot and the purity of elections shall be guaranteed and protected in every State.

We denounce the continued inhuman outrages perpetrated upon American citizens for political reasons in certain Southern States of the Union.

We favor the extension of our foreign commerce, the restoration of our mercantile marine by home built ships, and the creation of a navy for the protection of our national interests and the honor of our flag.

We affirm our approval of the Monroe doctrine, and believe in the achievement of the manifest destiny of the Republic in its broadest sense.

We favor the enactment of more stringent laws and relations for the restriction of criminal, pauper, and contract immigration.

The Republican party has always been the champion of the oppressed and recognizes the dignity of manhood, irrespective of faith, color or race, its sympathy with the cause of Home Rule in Ireland, and protests against the persecution of the Jews in Russia.

The ultimate reliance of free popular government is the intelligence of the people, and the maintenance of freedom.

We therefore declare anew our devotion to liberty of thought and conscience, of speech and press, and approve all agencies and instrumentalities which contribute to the education of the children of the land; but, while insisting upon the fullest measure of religious liberty, we are opposed to any union of church and state. We reaffirm our opposition, declared in the Republican platform of 1888, to all combinations of capital, organized in trusts or otherwise, to control arbitrarily the condition of trade among our citizens.

The construction of the Nicaragua Canal is of the highest impor-

tance to the American people, as a measure of national defense, to be built up and maintain American commerce, and it should be controlled by the United States government.

We favor the admission of the remaining territories at the earliest practicable date, having due regard to the interests of the people of the territories and of the United States.

We sympathize with all wise and legitimate efforts to prevent the evils of intemperance and promote morality.

The first State election of the year and the first election of members of the fifty-third congress is full of satisfaction and good omen to the Republican party in Oregon. Despite unusual conditions and the presence of serious disturbing elements the State of Oregon returns her normal Republican plurality, and elects both Republican congressmen and a Republican legislature by very handsome majorities. The State ticket consisted of only candidates for judge of Supreme Court and attorney general. The count on the latter is not completed, but the Republican candidate for Supreme Judge has at least 6,000 plurality.

This year, under the new apportionment, Oregon has two congressmen, and while their joint plurality is less than Hermann's very exceptional one in 1890, it is practically the same as four years ago, when Oregon's choice was the first happy augury of Republican success in November.

These results are all the more gratifying because of the bitter fight made by both the Democrats and the Farmers' Alliance. In a State where there are four Republicans to three Democrats, it is surprising that the Alliance, boomed as it was, did not cut a larger figure. It would not have been remarkable had the Republican majority been considerably reduced when due consideration is given to the elements arrayed against party success. That it maintained the great majorities of four years ago in the face of such opposition is noteworthy, indeed, and very encouraging. It shows that those majorities were not accidental, although three times as great as ever before in the history of the State, and is a promise of Republican stability on the Pacific coast that is all the more gratifying because it was by no means assured.

The Democratic National convention meets at Chicago next week. Cleveland still holds his lead and his nomination will be a surprise to nobody.

In Alabama there is a sure split in the Democratic party. The Alliance faction has nominated a candidate for Governor, and the straightouts have nominated the present incumbent.

Personal.

—Mrs. Karnik, evangelist, has returned to the city and can be addressed at this office.

—Prof. S. S. Riley has closed his work at Grand Cane, La., and engaged to teach at Kingston for the coming year.

—Bro. Peter Harris, of the Mississippi Conference, father of Rev. W. S. Harris, pastor at Haven Chapel, Carrollton, died at Winona, Miss., June 8th. Rev. W. S. Harris was telegraphed for, but did not arrive until after his father's death.

—Sister Moore, wife of Rev. Taylor Moore, of Palestine, Texas, writes that the physicians pronounce her husband out of danger. Revs. Jno. Anderson and Bishop Wesley filled his pulpit acceptably during his illness.

BISHOP Taylor requests us to announce that he has instructed his publisher, Rev. Ross Taylor, to send to all who may apply for the same, his beautifully illustrated "African News," for three months, absolutely free of expense to them. Send him your address on a postal card at once, to 210 Eighth Avenue, New York.

HOMILETICS.

Christ to Us what We Make Him.

REV. GEO. S. EASTON.

God is faithful by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord.—1 Cor. 1. 9.

Do we as Christians enjoy the fullness of our heritage? Is Christ to us all that God intends He should be? If not, who is to blame?

There is in these later days a spirit of fear abroad that is not a wholesome fear, it is a fear that we may look for too much, expect too much from God. I think it is akin to the spirit which would take the supernatural from "The Book" and make it only a code of morals, a human production, yet of high grade and great value.

This spirit would doubt, if not deny, divine association with humanity.

Men may be perfectly willing to admit an "oversight," admit a divine interest in humanity, may admit that certain laws and influences are of divine origin and for man's helplessness, but to say that "God walks with men," communes with them? That they say is too much, 'tis fanaticism, 'tis presumption, 'tis absurd;—well, let us see: Our text says, "God is faithful by whom ye were called into (into) the fellowship of His Son Jesus Christ our Lord." Now that Greek word which Paul uses and which is translated fellowship, may be translated fellowship, intercourse, communion, partnership. So the statement gathers force as we examine it, and its import becomes more precious. No wonder we, poor, weak, faithless human nature, stagger and stumble over such an invitation, for such action is so far removed from the every day, the reality of society, that doubt comes to sit an unwelcome companion to the wish that it might be true. But is this in harmony with His expressed will, or in other words, does this doctrine of divine communion stand on this one passage alone, or are there other similar promises? Christ said to His disciples, when they bring ye before magistrates "Take no thought of what ye shall say." Why? "For it shall be given you in that same hour what ye shall speak." And in the last interview on Ascension day, He bade them go into all the world preaching the gospel, and concluded by saying: "Lo, I am with you always even unto the end of the world."—And the end of the world is still in the future.

Christ said: "I will not leave you comfortless, I will come to you." Then He prayed: "I in them and they in me." Do you think Christ would pray for an impossibility? But you say, these were special promises to a special class, the disciples. But Christ especially said: "I pray not for these alone, but for them also that shall believe on me through their word." Then, passing our text and leaving Paul's burning logic, let us listen to the beloved apostle: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." What promises, what revelation! No wonder we "stagger" at them; but, brother, remember it was said of one of old, that he "believed God and it was counted unto him for righteousness."

But is this in harmony with God's dealings with humanity? Enoch walked with God. He fed Elijah.

He was in the fiery furnace with the Hebrew children. Luke, Paul and John tell us of the presence and help of the Divine Spirit in the apostolic age. But you say these were long ago. Grant it. But does God change? Is He not "The same yesterday, to-day and forever?"

What was it enabled the early church to endure hardships and martyrdom?

What was it enabled the heroes of the Reformation to stand for truth and right?

What was it gave the Puritans their courage and endurance?

What was it that in times of darkness and distress enabled God's children to shine as stars of light?

When the dark waters came in on your soul and you felt you must perish, what was it quieted your soul and ushered in peace and rest?

What is it that to-day is enabling men and women, you and me, "to endure hardships," to see "light in dark places," to find help when we think there is no help near?

What is it doing all this, what can it be, unless it is the verification of the promise, "Lo, I am with you always."

But allow one more thought. Fellowship with Christ. What a privilege!

Did you ever notice how one single individual has by example and influence lifted the social tone of an entire community?

Do you not know the wonderful power of association, how lives are ennobled or ruined by companions?

Do you want to be your best? Do you want the noblest that is in you called out?

Then fellowship with Christ.

THE CHURCH OF THE FUTURE.

BISHOP J. H. VINCENT.

Man is made for tomorrow. He looks back into the past and the gift of memory is indeed wonderful, but more wonderful still is the gift which enables him to look forward—the gift of faith which memory begets. He is so endowed and circumstanced that he can put causes in operation that shall realize his hopes. We have—we Christian people have hope for the future. Some base their hope in evolution—in things; some base their hope in man—in things because of man. We have hope because we believe in God—with man—over things. Victor Hugo says, "A people without a perspective are a people without ambition." We have a Christian ambition because we have a Christian perspective.

And I ask the Christian minister, what of tomorrow? For an answer I turn to the words and the vision of St. John in the book of Revelation. I know very little about millenniums, and numbers of weeks and days and years, or of anti-Christ and beasts; but I like to feel that the earth is ours, and is to be the abiding-place of righteous men. As I look to the world, I look to the church. What will the characteristics of the church of the near tomorrow be? 1. The church of the near tomorrow will be a militant church. I can hardly realize a saint of God who is not a fighter against sin, superstition, carnality, worldliness, selfishness. 2. The church will be unchained in its fundamental elements. God will be the same, Jesus Christ the same, the Holy Spirit the same, the human heart the same. 3. The church will emphasize one thought, one theme in prominence over and above all others. The central thought will not be that of a systematic or scientific theology requiring conferences or presbyteries to come together from time to time to modify and set it right; it will not be that of sacraments and ceremonies, of the formulae of ritualistic worship; it will not be government—the seeing that every church member believes exactly this or exactly that—but it will be "the person of Jesus Christ." In him everything will center; to him every one will look, and for him every one will long. There is one thing better than creed and doctrine—that is Christ.

The Christianity of the future will emphasize the necessity of a scientific study of the great social problems of the time. Our houses will be more important factors in the Christianity of the future than they are to-day. The old theology has made God a tyrant. A later theology has made God a Father, but only a Father. The theology of the future will reveal him as he is, both the eternal Father and the eternal Brother. The near future will witness important changes

in the public recognition of God. The public services of the church will be a deal more democratic than they are to-day. The services will not be entirely controlled and conducted by five persons—one reader and four singers. Retain the quartet as a precentor, but not as a usurper of congregational worship. I do not object to classical music, but I do object to its being introduced into the services of the church, except in rare instances when it can be skillfully and appropriately done. I do not object entirely to unclassical music wedded to the meaningless repetition of words in jingly-jangly tunes. Let a forthrightly classical concert of sacred and secular music be arranged for a week-night evening, that the people may be brought into contact with the best music, and educate their musical taste.

Everybody will take part in the service of the future. It will be a participative service. The church of the future will appreciate the following truths: The sanctity of secular things; the legitimacy of religious lines of all secular occupations; the divinity of all improvements whether physical, social, mental or spiritual, and that all duty faithfully performed, whether in shop or kitchen, or elsewhere, is, in the very truest sense, worship. At one time the main idea of the church was government—obey the authority of the church; believe what it teaches, whether you like it or not. Thank God, this period has passed away. The next phase was that of individualism, in which the slave became a freedman, but still a slave to pride. Instead of all men worshipping one pope, every man became a pope unto himself. Another period is coming—the period of humanity; of evangelical humanitarianism. The accepted doctrine of the American citizen is that every man has a right to be all that he can be, to know all that he can know, and to do all that he can do, so long as he does not interfere with another man's being all that he can be, and knowing all that he can know, and doing all that he can do. The new and higher doctrine of the American citizen will be that it is the duty of every man to help his fellow man to be all that he can be, to know all that he can know, and to do all that he can do. When you feel that you want praying for yourself, pray for others—for somebody that you don't like—and good will come to your soul. The church of the future will continue to be the holy catholic church.

DAILY BREAD.

In the furnace God may prove thee,
Thence to bring thee forth more bright.

But can never cease to love thee,
Thou art precious in His sight:
God is with thee,
God thine everlasting light.

—Friend's Review.

Better is a little with righteousness than great revenues without right.—Solomon.

In matters of conscience, first thoughts are best; In matters of prudence, last thoughts are best.—Robert Hall.

In order that correction may be administered with fruit, authority must be in the one giving it and love in the one receiving.—St. Ignatius.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness began on ours.—Tillotson.

He that cannot enjoy with genuine exaltation the reputation of another, and admire with tranquil spirit the excellence that borders on his own, loses the best joy of a good heart.—James Martineau.

Let no man presume that he can see into the ways of Providence. His part is to contemplate them in the past, and trust them in the future, but, so trusting, to act always upon motives of human prudence, directed by religious principle.—Southey.

The United States Official Investigation of Baking Powders.

Made under authority of Congress by the Chemical Division of the Dept of Agriculture, Washington, D. C., and recently completed,

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The Royal Baking Powder is thus distinguished by the highest expert official authority the leading Baking Powder of the world

God will keep those who put their trust in him, and do right.

The rebound of wickedness is upon the evil person's own pate. Haman is hanged on the gallows he made for Mordecai, and Daniel's persecutors get what they had planned for him.

The great difficulty is in our faith and trust, not in God's power or willingness.

A grey head does not mean a withered heart. True life is never old. No man's age is to be told by his mere birthdays; they tell the age of his flesh, but not of his spirit. The good, the pure, the wise, flourish in immortal youth.—Dr. Parker.

How comes it that whatever is of a useful nature, and intended to be profitable to the world, must suffer much, and be subjected to every kind of ill-treatment; but that man, who himself does with other things as he lists is unwilling to suffer or permit God to deal as he lists with him? Wheat which is the noblest of all the products of the earth, is thrashed, trod upon, swept about, tossed in the air, sifted, shaken, and shoveled, and afterwards ground, resifted, and baked, and so arrives at last upon the tables of princes and kings.—Dr. Golbold.

No man must come between the seeker and God; for the best of men are but men at the best. Not even the ordinances of religion can meet the need of the people, though they be God appointed. They were meant to lead us to God, and not to be a substitute for Him.—C. H. Spurgeon.

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

Man cannot reflect the Creator unless he puts himself in line with him. Fools that we are! If we wish a mirror to reflect the sun, do we turn it toward the earth?—J. de Maister.

Rest implies that toil or pain has gone before it. The declaration, therefore, that heaven is a rest carries with it the idea that heaven is for those who labor and suffer to win it. Some may enter the land of the blest who have known little or nothing of the toil and burden, but there will be a sweetness in its bliss for those who go up through great tribulations which others will not know. If we suffer with Christ we shall reign with him.—Cumberland Presbyterian.

Sincerity is nowhere more important than in the household. The influence on children is identified with character. They have perception of the real heart and purposes of their parents beyond all others. There is no veil which they will not soon penetrate. It is easy to speak and pray. But they know whether this is a matter of profession or heart. Often when sons and daughters turn away from Christ and his church, parents need only to think of their own lack of sincerity

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and inconsistency as the cause.—The Christian Enquirer.

No man amounts to much until he learns that he must stand alone and do his own work. Beware of leaning on others or complaining that others neglect or hinder you. The truth is that others are too busy with their own tasks to stop long, either to help or hinder you. Your success must be wrought out by your own strong arm. You must make your own way; if you lag behind no one will be found to carry you. Of course you should seek divine assistance but it is vain to expect that even God will help you if you fail to do your best to help yourself. "Every man must bear his own burden."—Cumberland Presbyterian.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. * * * As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.—Ps. cxxv.

A Hindu conversing with a Church Missionary Society missionary in answer to the question, "Which of all our methods do you fear most?" said, "Why should I put weapons into the hands of an enemy? But I will tell you. We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and our homes are won, what is there left to us?"

John G. Whittier, the poet, says: "I feel a great interest in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization."

As we advance in life age hardens or softens, mellows or embitters, makes the sweet sweeter, or the bit

ter more bitter. And as to its kind it is the outcome of what the previous life has been, a sum total of the past, a footing up the days and months and years of struggle and effort and discipline, or a certificate that in all the years these have been neglected or misimproved, and so the tree, instead of being pruned and nourished and now fruit-bearing, is, by natural law, decayed and withered and fit only to be cut down and made fuel for fire.

The sum total of life is often read in the face, and if we could look within we should surely find it written on the heart. A loveless selfish old age is the outcome of a loveless selfish previous life. Age is a confinner, not a converter, let all remember that. The time for securing mellowed fruit in autumn is in the bud and leaf time of earlier days. In nine cases out of ten, as is a man's spring and summer, so will his autumn be. As we sow in early life, so shall we reap in later and declining years.

You can take any man for Christ if you know how to get at him, writes Dr. Talmage in The Ladies' Home Journal. Truman Osborne, one of the evangelists who went through this country many years ago, had a wonderful art in the right direction. He came to my father's house one day, and while we were all seated in the room, he said: "Mr. Talmage, are all your children Christians?" Father said: "Yes, all but DeWitt." Then Truman Osborne looked down into the fireplace, and began to tell a story of a storm that came on the mountains, and all the sheep were in the fold; but there was one lamb outside that perished in the storm. Had he looked me in the eye I should have been angered when he told that story; but he looked into the fireplace, and it was so pathetically and beautifully done that I never found any peace until I was sure I was inside the fold, where the other sheep were.

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THE ETERNAL GOODNESS.

O friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of man I bear.

The wrong that pains my soul below
I dare not throw above;
I know not of his hate—I know
His goodness and his love.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened psalmist, own
His judgements, too, are right.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future bath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The brimmed reed he will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond his love and care.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee!

J. G. WHITTIER.

The Household.

The Care of Sick Children.

The young mother who is far from a physician may remember for her comfort that a child very seldom really requires medicine, writes Elisabeth Robinson Scovil, in her department in the March Ladies' Home Journal. What it needs is what she can give without danger—proper food, pure air, cleanliness and rest. Most of the disorders of children, particularly of infants, arise from some derangement of the digestive tract. The food is not of proper quantity or quality. It is not assimilated that is, taken up by the blood for the nourishment of the tissues, and the child suffers. It is pale and fretful, throws up its food in indigestible masses, and does not thrive as a healthy child should. The first thing to be done is to change the food. Add a tablespoonful of lime-water to each six of food; if this does not succeed, try using one-fourth cream instead of all milk with water. Vary the strength of the food by adding more or less water. If still unsuccessful try some of the artificial foods until one is found that does agree with the baby.

With older children an error of diet is very apt to be followed by feverishness and restlessness. High temperature does not mean as much with children as with grown persons. A child may have a temperature of one hundred and three or one hundred and four degrees at night and yet be comparatively well in the morning. A simple enema of soap and water, given with a syringe such as should be in every household, is the safest way of producing a movement if there is constipation. A child two years old may have half a teaspoonful of speed syrup of rhubarb or a teaspoonful of liquid citrate of magnesia, if there is reason to think that indigestible

food is the cause of the attack. When this acts there will probably be an immediate improvement.

The Cure For Anxiety.

"Be anxious for nothing," St. Paul is made to say in the Revision, while in the older version it reads "be careful for nothing." The former is the correct meaning, and that beyond a question. The same change is made by the revisers in the Gospel, where they put it "be not anxious for the morrow," instead of "take no thought, etc."

The fact is we ought to take thought, and we ought to exercise proper care. Care and thought are the mind's proper exercises. It was meant that we should put the powers upon the strain and tension just in the same way as we are called to put our muscles on the strain and do the good work of the body. Care and thoughtfulness are not practiced enough. There is a great lack of them, and the poor world goes lame and laking because of the mental indolence of debilitated souls who never strung the thought up to a tension that really tested it, in all their aimless lives. Care and thoughtfulness work no ill to the one who practices them.—Selected.

My Mother.

In after life you may have friends; fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggle with the hard unfeeling world, for the sweet deep sincerity I felt when of an evening, nestled in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep—never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave and her eyes watch over me as I visit spots long since hallowed to the memory of my mother.—Macanlay.

General News Items.

The one hundred and fourth general assembly of the Presbyterian Church in the United States came to an end at Portland (Oregon) Tuesday of last week.

Eight European governments have accepted President Harrison's invitation to participate in a monetary conference. The President

THE HAIR

When not properly cared for, loses its lustre, becomes crisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best and most popular dressing in the market is Ayer's Hair Vigor. It removes dandruff, heals troublesome sores of the scalp, restores faded and gray hair to its original color, and imparts to it a silky texture and a lasting fragrance. By using this preparation, the poorest head of hair soon

Becomes Luxuriant

and beautiful. All who have once tried Ayer's Hair Vigor, want no other dressing. Galbraith & Starks, Druggists, Sharon Grove, Ky., write: "We believe Ayer's Hair Vigor to be the best preparation of the kind in the market, and sell more of it than of all others. No drug store is complete without a supply of it."

"I have used Ayer's Hair Vigor with great benefit and know several other persons, between 40 and 50 years of age, who have experienced similar good results from the use of this preparation. It restores gray hair to its original color, promotes a new growth, gives lustre to the hair, and cleanses the scalp of dandruff."—Bernardo Ochoa, Madrid, Spain.

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A number of other preparations without any satisfactory result, I find that Ayer's Hair Vigor is causing my hair to grow.—A. J. O'Connor, General Merchant, Indian Head, N. W. T.

"Ayer's Hair Vigor is the only preparation I could ever find to remove dandruff, cure itching humors, and prevent loss of hair. I can confidently recommend it."—J. C. Butler, Spencer, Mass.

"My wife believes that the money spent for Ayer's Hair Vigor was the best investment she ever made. It has given her so much satisfaction."—James A. Adams, St. Augustine, Texas.

Ayer's Hair Vigor

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will communicate with Congress on the subject.

Ex-Treasurer Noland, of Missouri, charged with the embezzlement of State funds, was sentenced to two years in the penitentiary. The supreme Court of the State refused to reverse the decision of the lower court from which the case was appealed.

The third anniversary of the Johnstown flood, was observed by the dedication of a beautiful monument erected to the memory of the unidentified victims of the great disaster.

Natural gas has been struck at Danvers, Ill.

Cairo, Ill., is excited over a disloyal act in one of its schools, in which Lee was glorified above the Union generals.

Russia has taken steps to expedite the departure of Jews from that country.

Anarchists have attempted to blow up a railway station in London.

Twenty leaders in a plot to dethrone Queen Liliokalani and to declare an Hawaiian republic have been arrested at Honolulu, and the greatest excitement prevails there.

Last week's Minneapolis flour output aggregated 198,700 barrels, against 149,890 barrels for previous week.

Exports of wheat (and flour as wheat) from the United States last week, aggregated 2,891,000 bushels, or about 600,000 bushels more than the week before.

Wall paper manufacturers have combined, with a capital stock of \$14,000,000.

Mrs Harrison has been suffering from nervous prostration, aggravated by influenza.

Heavy rains have fallen at Detroit and Grand Rapids, doing several thousands dollars' worth of damage.

Reformed Presbyterians have been pledged by their synod not to visit the World's Fair if the gates are opened on Sunday or if liquor is sold on the grounds.

Government control of the Nicaragua Canal was recommended in a resolution at the St. Louis convention.

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The number of Harper's Weekly, published June 8th, was especially attractive for the timeliness of many of its articles and illustrations. The Republican National Convention at Minneapolis, with a double-page view of the hall and a portrait of Hon. J. S. Clarkson, chairman of the National Committee; a front-page illustration apropos of commencement at the Naval Academy; the recent floods at Sioux City, Iowa. "The Heart of the Great Divide," copiously and handsomely illustrated.

Subscribe for the SOUTHWESTERN.

Letters from the Laity.

J. J. Burns, Bunkie, La.

Our beloved Pastor, Rev. S. Tillman, has done a great work in his first month at Bunkie. He has received in church 16, reclaimed 4, from the Baptist Church 2, converts 11.

J. H. Scales, Mt Sterling, Ala.

May 22, we held a grand mass meeting at Wesley Chapel in the interest of Christian Education. Addresses were delivered by Rev. G. W. Jones, Prof. W. J. Sykes and Prof. E. W. Kennedy. In the afternoon Rev. M. M. Macon, of the C. M. E. Church, Rev. Smith and Rev. E. W. Kennedy preached to and addressed the people. A collection was taken for missions.

Books and Current Literature.

The July Popular Science Monthly will be copiously illustrated. One article contains seventeen portraits of American anthropologists; another, on Leather-making, has about as many illustrations. A stimulating article on present educational problems will be contributed.

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Plar. of Episcopal Visitation, Fall Conferences, 1892.

(CHRONOLOGICAL).

Conference and Place.	Time.	Bishop.
Colorado, Pueblo, Colo.	June 9.	Hurst
Utah, Salt Lake, Utah.	16.	Hurst
Wyoming, Miss. V. K. S. G. G. Wyo.	23.	Hurst
Montana, Anaconda, Mont.	Ang. 4.	Walden
Idaho, Payette, Ore.	11.	Walden
Puget Sound, Puyallup, Wash.	17.	Walden
Blk Hills Miss., Oyster, S. Dak.	25.	Warren
Oregon, Portland, O.	25.	Walden
Nevada Miss., Bishop, Cal.	25.	Vincent
St. Louis German, Quincy, Ill.	31.	Andrews
Gen. Inland, Middlebury, Vt.	31.	Nridge
West German, Higginsville, Mo.	Sept. 1.	Foster
N. Pacif. (Ger. Miss.), Portland, Ore.	1.	Walden
Cal. fornia Germ., Oakland, Cal.	1.	Vincent
Iowa, Wadell, Iowa.	7.	Andrews
Central German, Seymour, Ind.	7.	Nridge
California, Pacific Grove, Cal.	7.	Vincent
Krie. Warren, Pa.	8.	Newman
W. W. Swedell, Moline, Ill.	8.	Foster
W. N. D. Miss., Portland, Ore.	8.	Walden
Chicago German, Kenosha, Wis.	8.	FitzGerald
Central I. Ind. Watska, Ill.	14.	Foster
Dos Moines Perry, Ia.	14.	Warren
North Nebraska, St. Paul, Neb.	14.	Walden
Indiana, Salem, Ind.	14.	Nridge
Michigan, Hillsdale, Mich.	14.	FitzGerald
W. Wisconsin, Dodgeville, Wis.	14.	Newman
East Ohio, St. Paul, N. Y.	15.	Newman
N. W. German, La Crosse, Wis.	15.	Goodsell
W. Virginia, Hix, W. Va.	21.	Foster
Illinois, Shelbyville, Ill.	21.	Warren
Nebraska, Nebraska City, Neb.	21.	Nridge
S. E. Indiana, Reelville, Ind.	21.	Walden
Columbia R. R., Walla Walla, Wash.	21.	Foster
Detroit, Detroit, Mich.	21.	FitzGerald
S. California, San Diego, Cal.	21.	Newman
W. Wisconsin, Milwaukee, Wis.	21.	Goodsell
North Ohio, Elyria, O.	21.	Warren
Nebraska, Nebraska City, Neb.	22.	Goodsell
Norway & Danish, Duluth, Minn.	22.	Foster
Portsmouth, O.	22.	Warren
S. Illinois, Belleville, Ill.	22.	Andrews
N. W. Iowa, Cherokee, Ia.	22.	Warren
West Nebraska, Kearney, Neb.	22.	Newman
Central Ohio, Van Wert, O.	22.	Foster
Pittsburg, Pittsburg, Pa.	22.	Goodsell
East Tennessee, Pulaski, Va.	22.	Foster
Arizona Mission, Phoenix, Ariz.	22.	Goodsell
German, Lehi, Minn.	22.	Goodsell
Upper Iowa, Hampton, Ia.	22.	Andrews
Hopson, Morrislow, Tenn.	22.	Foster
Nebraska, Nebraska City, Neb.	22.	Warren
Rock River, Sterling, Ill.	22.	FitzGerald
Minnesota, Minneapolis, Minn.	22.	Goodsell
N. Mex. Ego Mission, Albuquerque, N. M.	22.	Vincent
C. New York, Auburn, N. Y.	22.	Foster
N. W. Indiana, Terre Haute, Ind.	22.	FitzGerald
Nebraska, Nebraska City, Neb.	22.	Newman
N. Mex. S. Miss., Taos, N. M.	22.	Vincent
N. Dakota, Devils Lake, N. D.	22.	Goodsell
Tennessee, Franklin, Tenn.	22.	Goodsell
South Dakota, Madison, S. Dak.	22.	Goodsell
N. Carolina, Reidsville, N. C.	22.	Foster
Austin, Ft. Worth, Texas.	22.	Merrill
Texas, Marshall, Texas.	22.	Merrill
N. W. German, Industry, Tex.	22.	Merrill
West Texas, Austin, Texas.	22.	Merrill

FOREIGN CONFERENCES

Switzerland, Lausanne, Switzerland.	June 23.	Joyce
Germany, Frankfurt, Germany.	30.	Joyce
Japan, Tokyo, Japan.	July 14.	Malhallen
Denmark Mission, Copenhagen, Den.	14.	Joyce
Norway, Drammen, Norway.	14.	Joyce
Korea Mission, Seoul, Korea.	Aug. 18.	Malhallen
Sweden, Goteborg, Sweden.	Aug. 18.	Joyce
Illyria Mission, S. to, Bulgaria.	Sept. 8.	Joyce
North China Miss., Beijing, China.	13.	Malhallen
Italy, Terni, Italy.	20.	Joyce
Cent. China Miss., Nanking, China.	Oct. 13.	Malhallen
France, Fochew, China.	Nov. 10.	Malhallen
West China M. S. Chungking, China.	Nov. 10.	Malhallen
S. Amer. Miss., Buenos Ayres, S. A.	Nov. 10.	Newman

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS,

Secretary

Democratic National Convention.

CHICAGO, ILL., JUNE 21, 1892.

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36 "	525 lbs.	750 lbs.	100 00
38 "	650 lbs.	950 lbs.	120 00
40 "	800 lbs.	1100 lbs.	140 00
42 "	850 lbs.	1300 lbs.	160 00
44 "	950 lbs.	1500 lbs.	180 00
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We, the People.

Justice Harlan forcibly told the law class of the Northwestern University that the phrase, "We, the people of the United States," is the key-stone of the arch of constitutional government. The Union is not a compact of friendly States; it is a government of the people, for the people, and by the people. It is not a partnership, more or less permanent, between the people of Kentucky and those of Illinois and other States; the people of Kentucky and of Illinois speak for themselves through their local constitutions or by their local laws, but their local laws and constitutions are invalid unless they conform to the laws and constitutions of "the people of the United States."

No State can do a National act. No State has a solitary attribute of sovereignty. It can not coin money. It can not make treaties with any other State, or with any foreign power. It cannot lay duties on imports from other States. It cannot levy troops for use beyond its own limits and in its own behalf. So long as its troops are used within its limits they are armed citizens rather than soldiers, being used to suppress riot or domestic insurrection, or possibly to repel a foreign invader, in which case their duty would be absolutely military; but as a general rule the state troops become purely military only when called by the President to go beyond its limits. Indeed "no State shall, without the consent of Congress . . . keep troops or ships of war in time of peace," for such is the wording of paragraph 3 of section 10 of article 1 of the Constitution established by "the people of the United States." The sovereignty of the Nation is absolute, it delegates no act of supremacy to any of its component States. Within their own spheres the States have great powers. They can define offenses and ordain punishments for them. They can regulate rates of interest. They can levy taxes for domestic uses, but for domestic uses only. But there hardly can be treason toward a State government, riot or insurrection being, it would seem, the highest form of offense that the citizen can give to the State. Treason is an offense that can work against none but a body endowed with sovereign attributes. If a citizen of one State has a grievance against a citizen of another, he can elect to have his cause either before a tribunal of the State in which he who grieves him lives or before a tribunal of the Nation. For both parties are citizens of the Nation, but only one is a citizen of the State in which the complaining party lives. In all matters except those of purely local interest the Nation—the people of the United States—exercises supremacy.

Yet State governments are needed. The area of the Nation is so vast, the financial conditions of its various parts are so different, that one law might not be made to apply with equal justice to all. For example, a National law against interest at more than five per cent would put an end to loaning in Montana or California, though it might work no hardship in New York. The theory of the Constitution is that the States shall be left to manage affairs that concern their own citizens only, but that the Nation shall regulate all matters in which the interests of diverse States or citizens are concerned, and all matters that appertain to the welfare of all the States, and of the people at large.

The lines of demarcation are well defined. The Constitution of the United States is the touchstone by which the legality of the acts of every State are to be tested. The constitution of a particular State is a touchstone by which none but its own acts can be tested, and they only after they have undergone test by the Federal Constitution. It would be ridiculous to plead that the act of a Kentucky Legislature is in violation of the constitution of Illinois, but it would be sound practice to plead that an act of either or both of them is in derogation of the Constitution of the United States, for that it is the creation of "We, the people," who are the sovereign power.—*Inter-Ocean.*

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The Staying Power

If you will look into the oldest book of biographies on the globe, you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have the indwelling power of God. Joseph, spurning a tremendous temptation, not because Potiphar saw him, put because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero, because "the Lord stood with me and strengthened me"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the staying power which Christ imparts. To stand the suers of scoffers, to resist the rush for sudden wealth, to conquer fleshly appetites, to keep an unflinching temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and hell. Faith will fire the last shot, and when the battle of life ends you will stand among the crowned conquerors in glory.—*Theodore Cuyler, D.D.*

Things Useful to Know.

For creaking shoes, oil them at the sides of the soles.

For chilblains, apply tincture of iodine with a camel's hair brush.

Wash the hair in hot water and borax, and let it get thoroughly dry.

For eyes that itch, try bathing them in a solution of weak salt water.

When through ironing, wash the irons thoroughly and keep them in a dry place.

Another mouth wash is warm water in which a little listerine has been dropped.

Summer Excursion Tickets.

The Texas & Pacific Railway is one line which will place SUMMER EXCURSION TICKETS on sale June 1st to all the principal points in the United States and Canada. You can obtain rates and any other particulars from any of its ticket agents, or by addressing
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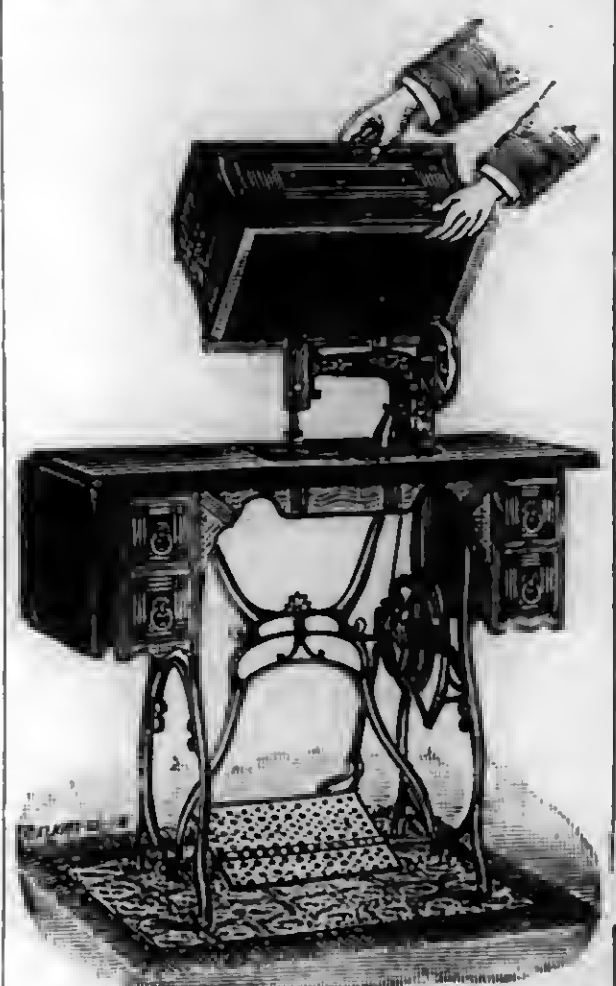
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Southwestern Christian Advocate

VOL. 27—NO. 25.

NEW ORLEANS, LOUISIANA, JUNE 23, 1892.

WHOLE NUMBER 1,182

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Editorial Notes.

Show me, as myself can bear,
The depth of inbred sin;
All the unbelief declare,—
The pride that lurks within:
Take me, whom Thyself hast bought,
Bring into captivity
Every high aspiring thought
That would not stoop to Thee.
—CHARLES WESLEY.

THE Corner Stone of the M. E. Church of Brinkley, Ark., will be laid July 31, '92. The church will be ready for that day.

WE are informed that Pink Boulton, aged 19, was brutally shot down by Mr. J. Folley, at Garlands-ville, Miss., because he quit his field and refused to work for him. Will it ever be thus? "Vengeance is mine, saith the Lord, I will repay!" At last accounts he was alive and hopes of recovery were entertained, but he was very low.

SOME careless readers mistook our Bishop Fitzgerald for Bishop Fitzgerald of the M. E. Church South, in the remarks quoted from him last week. All may rest assured that our Bishop is an upholder of law and has no excuse whatever for mob violence. In this connection it is proper to say that we have serious doubts that Bishop Fitzgerald of the Church South ever uttered the sentiments attributed to him.

ONE of the sad events of the week past was the death of Emmons Blaine, a worthy son of the illustrious James G., which occurred at Chicago on Saturday. Truly this great man has had to drink deep of the cup of bitterness and sorrow. The young man was highly respected, held prominent positions in railroad management, and was happily married. People of all parties, both friends and foes, sympathize with the bereaved ones. The same Jesus that wept with Martha and Mary is as real to-day as then to all who believe and trust in Him.

THERE is a sort of education that is to be kept far from our schools. It spoils people utterly. A girl at the piano, or giggling at the gate with an idle boy, and the mother at the wash tub or the cook stove, are sorry sights. If colleges only make old fathers work harder to keep vain and lazy sons in good clothes, then colleges are curses to the country. Education that makes young men and women vain and selfish is as bad as education that makes them lazy. When it makes them both vain and lazy it ruins them. When you see a college student turning up his nose at honest labor in plain clothes, you may generally conclude that the devil has a mortgage on the owner of the nose.—Bishop A. G. Haygood.

CHILDREN'S DAY

IN THE

SOUTHWEST.

Music, Flowers, Banners, and Methodist En- thusiasm.

MANY CONVERTED AND LIB- ERAL COLLECTIONS.

We are able to lay before our readers this week numerous and interesting reports of this celebration from all over our work. From them we learn that a greater interest was manifested than ever before, with better results. We challenge the entire Methodist Church to make as good a showing, under the circumstances, as the territory and people of our constituency. We are proud of it, and the church may well applaud.

Christ was honored! Read the reports and sing the Doxology.

M. White, Lauderdale, Miss.

Children's Day was a grand success at Shiloh Church last Sunday. The program was carried out just as laid down. The exercises were conducted by Sister V. A. McInyon. The church was beautifully decorated. We have a good Sunday school. Collection, \$5.

J. W. Wormly, Groesbeck, Texas.

We had a grand time. The program worked nicely. Miss Ella A. R. Hall, superintendent, deserves much credit for her faithfulness. Essays were read by D. A. McCuller, Miss Ella A. R. Hall and Maggie Hall. Collection, \$1.50. At Rocky Crossing Children's Day was also observed. Prof. M. H. Hawkins, superintendent, had everything in order. The scholars all acted their part well. Prof. Hawkins is a fine young man, and knows what to do. Collection, \$1.42; total for the two schools, \$3.92. The same is on its way to Dr. Payne.

P. O'Neal, Lovelady, Texas.

A grand day. The League of Honor was indeed a delight, and the congregation was well pleased. After the children went through with the program, the pastor addressed the congregation on the origin of Children's Day and what the great M. E. Church is doing in the way of educating her youth. Raised, \$5.

Lucy Oliver, Pineville, La.

Services a complete success. It was according to program and was largely attended, far surpassing former years. The visitors and the friends were very much delighted. The collections will soon be in the hands of the Board of Education.

John Mayo, Amory Circuit, Miss.

Children's Day was observed with the program. We had a nice time. Collection, \$5.

Emma James, Walhalla, S. C.

A glorious service at Walhalla. The master builder with apprentices and assistants laid their planks on the pyramid with appropriate speeches which were tastefully delivered. Our church was handsomely decorated; Miss Nancy Lay and Miss Clara James did good work in that direction. Speeches were delivered by several

others. The pastor made quite a telling speech upon the subject of education. The day was devoted to the children, and we had many recitations, etc., which show the great improvement among our children.

M. S. Goines, Bastrop, La.

Mt. Nebo was packed with a nice congregation. Essays by Miss Ada Chestnut, on Sunday school work; Mrs. Jennie Watson, on young disciples; Mr. W. Watson, on education. Thirty-seven spoke verses from the Bible,—three to seventeen each. Collection, \$7.25.

C. Monroe, Thibodaux, La.

The service was at night at Calvary Church. The League of Honor was all that could be desired. The scholars formed a procession and marched as they sang the Children's Day hymn. Invocation by Rev. Wesley Turner. At the laying of each plank of the pyramid, expressions of satisfaction and approval could be heard in the large congregation. We have never witnessed a grander time on Children's Day. Much praise is due Mrs. E. A. Jefferson, superintendent, and her corps of teachers and officers for the able manner in which they conducted the exercises. A collection was taken up and forwarded.

C. L. Fields, Clifton, Tenn.

We observed Children's Day, and had a nice time with the program. Our young people did credit to the church and themselves. Collection, \$13.20.

J. H. Anderson, Jacksonville, Texas.

We observed Children's Day. The two Sunday schools—Pine Town and Pine Grove—united and made the day one of great interest. The occasion was witnessed by both white and black. We are doing what we can to bring out our young people. The program was used and over 500 verses were read by our little ones. Essays by little Bell Prist and Miss J. Williams. Addresses by F. Albright, who was just from Wiley University, and by D. L. Simons. Collection, \$4.

J. M. Moody, Henderson, Tenn.

Children's Day was observed at Mt. Pleasant Church, and we had a grand time. 118 verses repeated. Essays by J. H. Nilan and Sallie Carter. Sermon by the pastor.

E. Troup, Dahomy, Miss.

A new thing here. The program was used. The church was decorated nicely. Addresses by S. J. Wellborn, B. J. Hudson, J. B. Bailey, W. M. C. Troup and Elder Collins from the Baptist Church. Essays by Misses Lucinda Buckhannon, Lenner Giltra, Mary Jane Hill and Cornelius Hill. Collection, \$3.

A. McBeth, Pickens, Miss.

Children's Day was observed according to the program. Several commendable addresses and essays were delivered, and recitations by the little folks. Brother Jackson, of Durant, preached a very impressive sermon to the children. At night a soul reviving sermon was preached by the Elder. Collection for educational purposes, \$5.10; total collection raised for benevolence this quarter, \$19.10.

R. Small, Earleton, Fla.

Address by pastor at 11 a. m., followed by a love feast and sacrament. Children's Day services at 3 p. m. The program, although new to the scholars, was carried out to the best of their ability. Gill Watson, superintendent, ably assisted. Two converts in Sabbath school. Collection, \$1.17.

H. J. Wright, Donaldsonville, La.

Children's Day was observed at St. Peter M. E. Church. Program carried out. Good time was had. Collection, \$10.15.

J. C. Hibbler, Canton, Miss.

Children's Day was observed to the delight and satisfaction of all who were present. Collection, \$47.05.

C. E. Alexander, Lewisburg, Tenn.

Our Children's Day was a grand success. The pieces were well spoken. Our pyramid was nicely trimmed with flowers and cedars. The mottoes were gold letters mounted on black boards, which produced a fine effect. The Easter day and Children's Day eclipse anything that has ever been here. Praise to God in the highest.

R. B. Anderson, Quitman, Miss.

We had a grand time with the children. Everything was nicely carried out. Collection, \$4.30.

Mrs. L. P. Jackson, Mansfield, La.

Wesley Chapel observed Children's Day in grand style. The church was handsomely adorned with flowers and evergreens. Prof. S. S. Rogers, our superintendent, with the assistance of Mrs. A. D. Wilson, labored earnestly to make it a success. Singing by the school. Introductory address delivered by A. W. Coleman. The infant class did splendidly. Closing address by T. A. Monson. We have never witnessed a more interesting exercise for Children's Day. Prof. Rogers has done much good in forwarding the progress of our people. Collection, \$5. The superintendent received a handsome present from the pastor and his wife, for which he returns thanks.

S. B. Danley, Lawrenceburg Circuit, Tenn.

Children's Day at Lawrenceburg, on June 5, and at West Point, Tenn., June 12, was the grandest ever held in these parts. The program was used.

E. C. Goings, Monroe, La.

Children's Day was observed. A protracted meeting is going on with the altar crowded with mourners. Three have been converted. Collection, \$4.05.

M. C. Buffington, Natchez, Miss.

Children's Day was a day long to be remembered. The Society's claims were thoroughly represented and a collection was taken. Thank God, we are planted here. Our roots have been catching hold beneath, but now I think I can see the boughs reaching out for the good of humanity in this part of the Master's vineyard.

W. L. Duncan, Huntsville, Tex.

Program for Children's Day was exceedingly grand. The day was highly appreciated by all. Collection, \$10.

Ben Lewis, Liberty, Texas.

We failed to get the programs, but we carried the day out well. Selections from Scripture were recited by many of the scholars, and we had some good and appropriate singing.

Mrs. L. A. Winbush, Goodman, Miss.

I am a constant reader of the SOUTHWESTERN and have been for several years. Our Children's Day has come and gone. The first that was ever observed in the church at Goodman. Our Baptist friends took part in the exercises. The musical part was conducted by myself and sister Miss Katie Gatliff, of Sardis, Miss. The day was a decided success. Collection, \$3.20.

J. W. Lewis, Monroe, La.

We had a grand time last Sunday. Prof. P. A. Cook with his cornet and the merry choir of Jones Chapel, made us feel happy. Bro. J. Hutchison delivered an able address, followed by Rev. H. H. Phillips and Bro. M. W. Harper. Prof. Cook delivered an able address on Sunday school.

L. J. S. Bell, Edwards, Miss.

We built our pyramid and the

church was beautifully decorated with pot plants in bloom and evergreens on every side. The League of Honor was carried out. It is said that this was the best time they ever saw on such an occasion; it was simply grand. Our collection for the Children's Day Fund was \$3.50, which I sent next day to Dr. Payne. So you see, we are coming to the front. We have some of the best young ladies and gentlemen connected with our school. Our young people are the only hope for the future of our race, and we do well to look to their culture.

R. C. Campbell, Oberlin, N. C.

The 12th was all that we could expect for beauty and success. The program was used, and all acted with credit. This is the first time that Children's Day has been observed here by the program. Collection, \$10.

L. C. McClendon, Hernando, Miss.

June 12 was a grand day for the children. In the morning verses were recited by the little children, which were enjoyed by all. An appropriate address was delivered by Prof. Wm. Dooley on the work of the Sunday school. Sermon by the pastor. At 2 o'clock the program was carried out with success. Collection, \$3.05. Each plank was put in its proper place, and as the sixth speaker ascended the platform bearing the plank with these precious words: "Honor Christ," the people cried: "Amen. God bless Dr. Payne for his program."

S. D. Troupe, Abbeville, Miss.

Such a time we have never witnessed before. Profs. Pain and Logan were with us and made timely remarks. W. B. Pope rendered good singing. Essays and verses by Miss R. A. Murphy, Miss Mary McGhee and Mrs. Bettie Gordon and others. The people said surely the Lord is here. Collection, \$4.15; total, \$15.60.

Cherry Valley, Tenn.

A high day with both old and young. Sermon at 11 a. m. by Rev. H. Carter, and at 2:30 p. m. the program. The house was crowded all day. Collection, \$2.75.

S. Tillman, Bunkie, La.

A fine time. The program was grand. There were 12 children at the mourner's bench, and when the program was understood there were many tears dropped from the eyes of old and young. We collected \$4.50, and 13 children over 15 years joined the church. God bless Dr. Payne. [Amen!—Ed.]

A. A. Johnson, Perryville, Tenn.

A grand time. W. M. Painter, a student of Central Tennessee College, made an able address. Collection, \$1.50.

B. G. Smith, pastor at Montgomery Ala., was one of the first to send in his report of Children's Day. The program was used with great benefits. Collection, \$1.15.

At Lake, Miss., we can hardly make out from the letter just what was done; but something is said about cake, pies, chickens, etc. We hope if any frolic of that nature was indulged in, it was on some other than the Sabbath day.

Permanent Committee on Temperance and Prohibition.

The Following Was Adopted by the General Conference at Omaha, May 24, 1892.

Earnestly coveting for our people an alliance offensive and defensive with all Christian people and good citizens who agree with us in the desire to free our country and the world from the great evil of the liquor traffic, we respectfully recommend:

(1) That a permanent committee of fifteen, to be called the Commit-

tee on Temperance and Prohibition, so located that a majority may conveniently assemble for conference, be appointed by this General Conference, with power to act within the authorized declarations of our Church, to promote the following ends:

First. The organization, in every church, under the direction of the pastor and Quarterly Conference, of a Christian Temperance League to include all members of the congregation willing to unite for practical effort in suppressing the liquor traffic.

Second. The alliance of such leagues of other religious bodies for such particular measures in this behalf as their combined wisdom and Christian conscience may approve.

(2) That said committee be authorized to correspond with similar committees of other churches with a view to an alliance of all Christian people to strive together for the suppression of this great evil throughout the country and the world.

(3) That said committee be authorized to propose a plan of action for our churches, and to invite the appointment of auxiliary committees in all our Annual Conferences.

(4) That said committee be authorized to fill any vacancies occurring in their own number, and that they shall report their action to the next General Conference.

On the nomination of the General Conference Committee the following Permanent Committee was appointed:

A. J. Kynett, J. B. Graw, Job H. Jackson, G. W. Gehrett, J. G. Evans, E. D. Whitlock, A. B. Leonard, George Clark, Samuel Dickie, Wm. Swindells, James Gillinder, J. W. Hamilton, Geo. H. Bridgeman, C. N. Grandison, A. J. Nast.

Rev. Peter Harris.

Was born in Huntsville, Ala., A. D. 1833, and was married at the age of 21 years. In the second year of his married life God blessed his home with the gift of a son, viz.: William Singleton Harris, now pastor of Haven Chapel, New Orleans, La. Bro. Harris was converted in his thirty-first year, and called to the ministry. He joined the Mississippi Annual Conference at Meridian, Miss., in 1875, held by Bishop Foster, and was assigned to Pass Christian. He served the following charges with great credit to himself and the church: Columbia Circuit, 1 year; Crystal Springs, 3 years; Rosemeath, 1 year; Yazoo City, 2 years; Abbeville, 3 years; Winona, 2 years. On account of impaired health he was placed in the supernumerary relation in 1890 at the Conference held at Vicksburg, Miss., by Bishop Vincent, thus giving the church eighteen years of faithful service. On Wednesday, June the 8th, the death angel summoned him to appear before the great Judge to receive the prize that he had labored so faithfully for. Bro. Harris was a faithful member of the church. Being unable to serve in the active ministry, he was like the great Apostle Paul, continually preaching the gospel of Christ in his own hired house, warning sinners to flee from the wrath to come. No one knew Bro. Harris but to love him. A great and good man has fallen. His funeral was conducted by the Rev. J. W. Parks, S. H. Nevils and the pastor. He was buried with Masonic honors. He leaves a widow and son to mourn his loss.

He is not dead, but sleeping, awaiting the sound of the resurrection trumpet on the last great day.

Oh! happy, happy soul,
In ecstasies of praise,
Long as eternal ages roll,
Thou seest thy Savior's face.
C. H. WALTON.

Letters from the Districts.

Program for the Twelfth Session of the Austin District Conference.

To be held at Winchester, Tex., July 27 to 31, 1892.
Introductory sermon, B. F. Whitaker.

The SOUTHWESTERN, G. A. Shanklin.

The colored man in the M. E. Church, W. H. Davis.

The mode of baptism, P. M. Carmichael.

The best method for interesting a congregation, J. H. Swann.

How to conduct revivals, C. Young.

Are the usages and doctrines of the M. E. Church in keeping with the age? Joseph Harford.

Sanctification, Chas. Hart.

Regeneration, R. H. Ponton.

Justification by faith, J. T. Jacobs.

Religion as revealed in the Holy Scriptures, Alfred Merida.

Desecration of the Sabbath, J. H. Williams.

Has the M. E. Church any advantage over other churches? Wm. Reed.

Local preachers and exhorters will write on subjects of their own selection.

Committee: B. F. Whitaker, P. M. Carmichael, W. G. Wilson, G. A. Shanklin, chairman, E. M. Madison, secretary.

The preachers in charge will please collect and be ready to report two-thirds, or at least one-half of their benevolent money. If you have forwarded the money bring your receipts. We expect all the preachers to come, and they will be examined in the prescribed course. The licenses of local preachers and exhorters will not be renewed in their absence, unless a written explanation is made by themselves, in addition to what the pastors may say in their cases. The success of our district depends upon the continued faithful discharge of duty by the laymen as well as by the ministry.

M. HENSON, P. E.

In connection with this will be held a Sunday School Institute; program as follows:

Why are teachers' meetings necessary? W. G. Wilson.

The punctuality of teachers, Miss Martha Jackson.

Should parents and old people attend Sunday school? G. A. Shanklin.

The best method of reviving a Sunday school, James Burton.

How shall we secure the largest attendance and prevent tardiness on the part of the scholars? Wm. Reed.

What relation should exist between the pastor and the superintendent? P. M. Carmichael.

What relation do baptized children sustain to the church? J. T. Jacobs.

Committee: W. G. Wilson, president; E. M. Madison, secretary; Geo. Watrous, corresponding secretary.

Program of the Cumberland River District Conference.

REV. A. PHILLIPS, P. E.

The second district conference of the Cumberland River District will convene in Alexandria, Tenn., August 10.

To preach the opening sermon, T. Ward; alternate, J. P. Gregg.

To preach the missionary sermon, F. W. Puryear.

A trained ministry, the Presiding Elder.

Predestination, J. P. Gregg.

Woman's sphere in the church, T. Ward.

Pelagianism, F. W. Puryear.

Arianism, J. F. K. Moreland.

Sanctification, Wm. Goodner.

The attributes of God, E. J. Guthrie.

The itinerary, Benj. F. Sneed.

Heavens, F. Smith.

Missionary work, G. Finney.

The Trinity, A. P. Blakemore.

The judgment, Thomas Belcher.

Calvinism, R. A. Dowell.

The pastor's duty, B. F. Whitley.

The duty of ministers to each other, M. Williams.

Our church literature, S. S. Rideout.

Revivals, N. Betty.

Local preachers, exhorters and Sunday school superintendents will please make their own choice of subjects.

There will be a Sunday School Institute held in connection with the district conference.

What are Sunday School Institutes? M. Williams.

The duty of the Sunday school superintendent, W. H. Peaks.

How may home help the Sunday school? Henry Carter.

How may we have a home Sunday school in every family? R. H. Johnson.

The Sunday school a part of the church, T. Ward.

How may the Sunday school help the home? Miss Amanda Bullington.

How much time should be given to the study of the Sunday school lesson? Mrs. F. Wright.

How much time for review? Miss Mattie Lawrence.

How may the pastor interest the children in his preaching? J. F. K. Moreland.

What should every Sunday school do for its pastor? T. Ward.

The pastor and the catechism, J. P. Gregg.

What is the best hour for holding the Sunday school? E. J. Guthrie.

The church should bear the expenses of the Sunday school, B. F. Whitley.

The difficulties of the Sunday school superintendent, W. Allen.

The Sunday school teacher's qualifications, Miss Birdie Allen.

How to treat visitors to the Sunday school, Miss Estelle Ford.

What is the Sunday school teacher's peculiar mission? Miss Armelda Snodgrass.

Who should select the Sunday school teachers? F. W. Puryear.

Punctuality of the Sunday school teacher, A. P. Blakemore.

Let all the members of the conference come and make this the best district conference and S. S. Institute ever known to the district. Come, brethren, to stay until the Monday following, the 10th of August. The people are going to prepare for you to stay over.

Committee: B. F. Whitley, M. Williams.

Paris District, Texas Conference.

P. MORGAN, P. E.

Mr. Editor: I sincerely indorse the action of the late General Conference in the confidence and trust committed to you. You have been placed in the position as the worthy successor of Dr. Albert, whom we all highly esteem and hold dear to our hearts. I feel that I am voicing the sentiments of my brethren when I say, well done Dr. Albert, and welcome Dr. Hammond.

Allow me to introduce you to the work of the Paris district. I will begin at Greenville. Bro. P. L. Jackson is the faithful pastor. He has finished the first M. E. Church ever built in this place. It is a real handsome little building. The future opens brightly for Brother Jackson.

Bro. J. K. Loggins has done his best at Bonham. He is much loved by the people, and hopes have not quite fled.

Bro. G. M. Stewart, at Honey Grove, is having much success. He is now in the midst of an interesting revival.

Bro. J. D. Gillum moved off very lively on Gibson Circuit. As a supply he was succeeding nicely, but now there is some decline.

Bro. Edward Graham is holding his own on Red River Circuit.

Bro. J. W. H. Moore is pastor on the Wolfe City Circuit. He is a wise pastor. He is figuring out some measures that will lead Wolfe City Circuit to the front.

Bro. Paul Prewett is succeeding on Cooper Circuit.

Bro. Joe Epperson is holding up grandly at Brookston. The winds are all blowing in his favor.

Bro. Wm. Bartlett is straining every nerve at Paris to obliterate a Church Extension debt which

has been hanging over Mt. Zion Church for a number of years. As he is a zealous pastor, we anticipate full success on all lines in his charge.

Prof. R. S. Thweatt, superintendent of the Sunday school, A. F. A. Polk, Halbert, Hoffman, and the ladies, scholars and others concerned, will accept my most humble and sincere thanks for the kind deed, and the presentation of a \$7.50 valise bought by the Mt. Zion M. E. Sunday school. Kind deeds can never die. Said valise is the property of P. Morgan now.

Bro. Lewis Woodward is holding his own on the Blossom and Detroit Circuit. He is one of the sincere pastors of the Texas Conference. A new church is being erected at Detroit.

Bro. P. H. Hailey is pastor on the Clarksville Circuit, and is having average success.

Bro. Frank Gilmore is finishing up his third year at Clarksville Station. He has been a gentle, loving, earnest, working pastor, and it is hoped that this will be one of the best harvests of all. He has such monarchs as Prof. J. B. McCulloch, John Smelser and others, who can work so nobly.

Several conversions and accessions have been made here this year.

Bro. DeWitt Friarson is on the Freehope Circuit, and is making fair headway. The death angel deprived him of his dear wife a few months ago, but the Lord knows best.

Bro. Moses Littlejohn is making headway at DeKalb.

Bro. A. Taylor is pushing to the front with Texarkana Station.

We are doing favorable work all over the district. The pastors are having pleasant times, one with another. We are pushing everything forward in favor of the Wiley central building. We have several new churches being built, of which we hope to report good results in the future. At several points we have had some Holy Ghost fire. I shall never regret the \$2 I sent that helped speak out against the "jim crow" car law. Unconstitutional, as we expected.

In conclusion, let me say that our district camp meeting will commence at Blossom Prairie Texas, July 20, and close on or before August 20. Pastors, please get ready and come. All ministers and Christians are cordially invited, without an exception. Let us come to the front this year on all lines.

Chattanooga District, East Tennessee Conference.

To be held at the Churchville M. E. Church, July 27, at 10:30 a. m.

The administration of the Discipline, Rev. A. W. Randolph.

Church music, Rev. A. Roach.

Funeral sermons, C. W. Walton.

Proper care of probationers, S. D. Brown.

Woman's work in the church.

The attitude of the church toward popular amusements, J. T. Henry.

The best methods of taking the benevolent collections, J. G. Dinmore.

Morristown Academy's present needs and outlook, J. S. Hill, A. M., B. D.

Ministerial support, J. F. Progre.

Christian baptism, W. T. Marley.

Lay evangelization, D. W. Hays.

Qualifications of stewards, I. R. Hill.

Class meeting, R. B. Bryant.

Epworth League meetings, J. W. Zellender.

We very much desire all the members of the conference to bring their reports. Prepare your subjects to suit yourselves.

For Over Fifty Years,

Mrs. Winslow's Sooty Syrup has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. It soothes the CHILD, softens the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Sooty Syrup," and take no other. Twenty-five cents a bottle. Jell

Many Persons

Are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2nd. Letters must be written on only one side of the paper; 3rd. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscripts.

R. Thompson, Shreveport, La.

The Wide Awakes, a committee of ladies of St. Paul M. E. Church, organized for the purpose of helping the trustees and stewards meet the current expenses, gave a lemon party Monday evening, June 6, and realized about \$30. The managers, Mrs. Julia Harper, Amanda Clark, Carrie Williams and Ella Jordan, certainly understand their business on these lines. There are about 22 members of the Wide Awakes, all good and faithful members of St. Paul.

R. S. Thurston, Canfield, Ark.

Prof. L. H. Grant, our public school teacher, held his examination on the 28th of May, and it was a complete success.

B. J. Reddix, Livonia and Melville.

I have closed my revivals at both of these charges with glorious results. Souls are converted and many backsliders returned to the fold. I have succeeded in building a church at Melville, and have added 7 souls to the church. Our Sunday schools at both places are prospering. Back water from the swamps, through Bayou Fardoehe, is doing great damage to our people here.

J. W. Parks, Grenada, Miss.

Our protracted meeting at Vincent M. E. Church resulted in two conversions and thirty accessions. Easter collection, \$10.

A. Gray, Lake Providence, La.

We closed our revival of six weeks with 22 converts. We were assisted by the Rev. R. S. Isabel, of the M. E. Church South. We had a grand baptizing a few Sundays ago, after which we had a union class meeting. Collection, \$13.65. Our church is second to none here, although we are so far from any of our churches. We are making ready for the district conference, although the high water has a good many of our people uneasy. It has covered a good many of our planters' crops.

W. T. Wright, Tebula Circuit, Miss.

We had a glorious meeting at Beamon's Chapel, May 29. Revs. J. W. Winbush of Goodman and Wm. Bell of Bee Lake came with many of the good people of Bee Lake Circuit. We are trying to make a good work out of a poor one. We hope to build a church at Tebula this year.

J. T. Jacobs, Georgetown, Texas.

Our Sunday school had a grand picnic May 14. The Sunday school superintendent and teachers made everything nice and pleasant for the children and their parents and friends. The Rev. Henry Cook of the M. E. Church, Rev. A. J. Johnson of the A. M. E. Church, and Prof. Willhit of the A. M. E. Church, were with us. The young people gave a concert and realized \$20 for the Sunday school. Our Sabbath school is 70 per cent better than last year. Our church is in good condition. Seventeen souls make it stronger, with banner hoisted in the name of the Lord.

Thomas Ward, Springfield, Tenn.

A year ago I moved on this circuit and found no house in which to put my family. We had a rally wherein we raised \$40, and we began building a parsonage. A few Sundays ago we had another rally and raised \$61.45, with which to pay off some of the debts of the parsonage. We had a grand time and our church is improving generally. Several ministers assisted us.

A. Williams, Mincola, Texas.

The last quarterly visit of Presiding Elder Hamilton to us was a great benediction to our work. Every report showed progress. Paid Elder \$12.50; collection during the quarter, \$23.05. We have sent \$9 to Wiley University.

E. C. Goings, Monroe, La.

I return thanks to Mrs. C. Mays, Mrs. Hattie Shamburg, Mrs. Dollie Hutcheson, Alice Ponder, Nep

Bell and others, for the many presents made to myself and family by the members of St. James Church.

A. T. Graves, Ardmore, Indian Territory.

We have a membership of 20 here; our Sunday school has about 25 in attendance, and since our annual conference we have added ten to the church. This is a hard place. The pastor who was assigned here by Bishop Newman did not come. Our Presiding Elder, H. H. Martin, requested me to take the work this year again for him. We have a church, 22x34, and a parsonage. This is the Ardmore district. We have raised this year for all purposes \$40, and we hope you will pray for our success here. There are three colored churches here, one Baptist, one C. M. E., and ours. I have organized a day school with 30 scholars. Our school teacher is Edward Groner. We owe about \$73 on our church yet.

J. H. Scaler, Mt. Sterling, Ala.

The church that has been talked about for a number of years, and that has been much needed here, has been built. I reached my work on the 18th of February, and went to work to build the new church. The new Wesley Chapel is 50x33 feet, and when completed it will be valued at \$1000. We had a grand opening day on the 17th of April. The pastor, Rev. G. W. Bell of the C. M. E. Church, and Rev. G. W. Jones, preached for us during the day. Collection for the pastor, \$15.35. We are sweeping this country for Methodism.

M. Smith, Calvert, Texas.

The fifth Sunday in July is to be a grand rally for the new church at Franklin. We hope that it will be a high day in Zion, and we hope to have the Presiding Elder with us.

Edward Fields, Glencoe, La.

June 3, 4, an entertainment was had at the church for the purpose of buying the pastor a suit of clothes, resulting in \$15, for which the pastor thanks them kindly.

J. J. Collins, Gonzales, Texas.

My second quarterly conference was held January 7, 8, by Rev. E. Henderson. The accessions for the quarter were 16. We have three Sunday schools on the work.

S. Carroll, Vanceville, La.

The Red River has played destruction with this community. It has overflowed its banks and destroyed all crops for 18 miles around. Our people are suffering from the result. The water is seven feet deep around our church. I do not know what our people will do for a living. The time is passed for planting, and the water seems to abate but slowly. I barely made my escape.

J. W. Connelly, Branchville, S. C.

We are building a new church, to be ready for dedication the fifth Sunday in October. We mean, with the help of the Lord, to work and pray until we shall have a good building at every point on the Beaufort district. This I think we can in the near future fully accomplish.

L. J. Little, Benedict, Fla., reports the recent visit of his Presiding Elder, the Rev. S. A. Huger, as a real benediction to his work, which is prospering. Collection, \$6.70.

W. M. Goodner, Hartswell Circuit, Tenn., reports his work in splendid condition. A grand time was experienced in their recent quarterly meeting. Collection, \$18. Paid Elder \$11.

Wm. Brooks, Columbia, Texas, is full of praise for his Presiding Elder, the Rev. I. B. Scott, D. D., whose last visit to that work greatly helped it. The church prospers and Bro. Brooks is happy.

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Letters from the Laity.

J. B. Combs, Corinth, Miss.

Corinth is yet alive. The Annual Conference of '93 is to be held here, and we want a new church in which to receive it. To that end, our worthy pastor, assisted by Presiding Elder Rev. R. Sewell, is making noble efforts. The fifth Sunday in May was set apart as a rally day. We had a grand time spiritually and financially. Revs. B. H. S. Ferguson of Holly Springs, and Presiding Elder R. Sewell assisted us. Our pastor, Rev. O. Gillespie, is making a mighty effort among us, and we ask all of our friends to remember us in their prayers, that we may succeed. The choir, managed by Prof. L. F. G. Murray, rendered excellent selections. Our receipts for the day were \$56.10. The following named persons gave the amounts opposite their names, and deserve special mention: W. B. Offutt, \$10; Rev. R. Sewell, \$5; Ed. Stovall, \$5; L. F. G. Murray, \$5; Matilda Greer, \$2; McPeters Walker, \$1.50; Mattie A. Ward, \$1.25; Malinda Hodges, \$1.25. The following each gave a dollar: Hester Spraglin, J. W. Ward, Harriet Long, Mary Pelton, Wm. H. Gillespie, S. J. Carr, Clay Mason, Paralee Wilberford.

National Decoration day was observed under the auspices of the Sunday schools. They met at the school building, and from there marched to the National Cemetery, where the ceremonies of the day were carried out. They were presided over by Prof. F. W. Graham, of St. Mark Sabbath school. The following took part in the exercises: Rev. R. Sewell, Miss M. E. Long of Mt. Moriah M. E. Sunday School, Rev. B. H. S. Ferguson, Rev. Mr. Higgin, and the writer. Our Sabbath school is moving forward grandly.

B. Preston, Dixon, Miss.

Our church is waking up, and we have a good Sunday school of thirty members. C. L. Cotton is our pastor. We expect to commence a new church in July. The white people are helping us to buy the lumber. We are weak in numbers, but strong spiritually.

Mrs. H. C. Holmes, Waynesboro, Ga.

Quite an interesting congregation assembled at Haven Memorial Church, Waynesboro, Ga., May 15, to hear the exercises prepared by the W. H. M. Society. The program was participated in by the pastor, Miss Lydia Hutchins, Mrs. Rebecca Cole, Mrs. Nannie Williams, Mrs. Ellen Scruggs, Mrs. H. C. Holmes, Miss Harriet Barnes, Mrs. Eliza Bellinger and Mrs. T. Williams.

Uses of Charcoal.

For the household few articles are of more use than charcoal, and its extreme cheapness renders it easy to always have it on hand.

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ST. CHARLES AVENUE CHURCH—Rev. Geo. S.
 Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and
 Main, Gretna, La. Rev. S. S. Wright,
 pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest,
 pastor. Sunday services: Prayer meeting at 5 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath school 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL, on Carrollton avenue—
 Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath school at 11 a. m. and 7 p. m. Wednesday at 7 p. m. class meeting Monday evening; preaching Thursday evening.

FIRST STREET CHURCH—corner of First and
 Dryades sts. Rev. T. G. Montgomery, pastor. Sabbath 5 a. m. prayer meeting, 11 a. m. and 7 p. m. public worship, communion monthly, on the first Sunday; Sunday school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAYEN CHAPEL—Union street, cor. of Clal-
 borne, Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m. class meeting Monday at 7 p. m.

LAHARPE STREET CHURCH—Rev. A. J. Pickett,
 pastor. Sunday services: prayer meeting 5 a. m.; Sunday school 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chlen,
 pastor. Regular services at 11 a. m. and 7 p. m. prayer meeting Monday evening at 7 p. m. Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALLEN CHURCH—Washington street; Rev.
 Wesley Turner, pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.

NASHUA CHAPEL—Union street, cor. of Clal-
 borne, Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m. class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perrido street
 between Johnson and Pleasant, Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m. and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:50 p. m.; preaching Thursday night at 7 p. m.; prayer meeting Monday evenings at 7 p. m.; preaching Wednesday at 7:30 p. m.

ST. MATTHEW M. E. CHURCH—Varnette street,
 Algiers, La. Rev. Frank W. Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valence street, between
 Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel
 and Annunciation, Rev. D. J. Price, pastor; Sunday services at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening. Prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post
 st. nr. Rampart, Samuel Davage, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meeting 5:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between
 Perrido and Poydras; Rev. T. J. Johnson, pastor, residence, 200 Liberty street. Sunday services at 6 a. m.; prayer meeting, preaching 11 a. m. and 7:30 p. m.; class Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street
 near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St.
 Andrew and Franklin streets. Preaching at 10:30 a. m. and 7 p. m.; prayer meeting Wednesday evening at 7 p. m.

SECONDO GERMAN M. E. CHURCH—Nights
 street. Rev. Charles Senfior, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart
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Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

The Deaconess Work.

BY BISHOP NINDE.

The deaconess movement in this country is a novelty. I suppose nobody dreamed ten years ago that in the near future we should see numbers of devoted and thoroughly trained women, trained to be nurses and missionaries, moving about our streets and in the habitations of the poor in a uniform garb. We knew something of the Lutheran deaconesses, and the Sisters of Bethany among our brethren in Germany; we gained also some information of the noble organization of our Wesleyan brethren in England, and there came into our hands some scanty literature on the subject; and among the rest, that charming monograph from the pen of president of the British Conference. At length the idea took root in our soil, and as a result of it a very gifted and devoted lady, widely known and esteemed among us, with the help of a few friends, and without churchly sanction, organized the first deaconess training school, whose home is in the metropolis of the great West. And from this start it was an easy matter to appeal to the General Conference of the Methodist Episcopal Church and engraft this movement upon the economy of the Church. Methodism has always taken kindly to women, and the General Conference of our Church was disposed to do anything reasonable for a woman, and so restored the ancient order of deaconesses.

From the start the movement has been a marvellous success. Indeed, I may say that the success of the movement in this country has surpassed the expectations of its most sanguine friends. We have 21 homes in many of our great cities. We have five hospitals with free dispensaries, and a number of young women who are eager to join the ranks of the noble sisterhood. The movement in this country may say has been from the start almost universally popular; and yet it would be hardly candid not to admit perhaps that there are those here and there who are disposed to regard the movement with misgiving, if not positive alarm. It is said, for instance, we are aping the methods of the papal Church. We look with well-grounded suspicion on the papal Church. We are extremely sensitive in this country regarding her. We believe that the Roman Catholic Church is being rapidly Presbyterianized in this country; yet we believe her to be an encroaching and corrupt form of ecclesiasticism. And in some cities of our country the sensitiveness is largely magnified. In one of the most important cities of our seaboard so sensitive has the community become in regard to the encroachment of the Roman Church and its attitude toward the public schools, that the friends of that movement in that city are unwilling that our sisters should appear on the street in a distinguishing garb. Now, I am willing to borrow from the Roman Catholics, or anybody, any good thing they may possess and which we can utilize to advantage; but I am sure of one thing, that our order of deaconesses, without requiring any nuns' habits and Jesuitical arts and practices, is so radically different from the Roman Catholic practices, that we can hardly be charged with adopt-

ing the methods of the papal church.

We are sometimes told—it may be a graver complaint—that in establishing the order of deaconesses we are removing woman from her proper sphere, and really aiding at the destruction of the home. Now, nobody loves the Christian home more than I do, and I invoke God's blessings on the multitudes of women who are content to be wives and mothers, their throne the fireside, their empire the sacred seclusion of home. But I would ask God's blessings upon that comparatively small class of women who are just as heartily content to forego the blessing of a single home that they may mother the thousands of homeless ones. Who will be so daring as to attempt to define the proper sphere of woman? Now, surely, her sphere has enlarged since the dawn of the Christian dispensation. How wondrously it has altered in the memory of us all. I suppose fifty-years ago it would have been difficult to find a woman outside of domestic life; and yet today woman serves us behind the counter, she writes and copies in our offices, she prescribes for our sick, she pleads in our courts, she edits our newspapers, she lectures from our platforms, preaches from our pulpits, and nobody says her nay!

If you cannot trust women who in this dark world can you trust? If we cannot trust our wives and mothers, our daughters and our sisters, where upon the human side will our anxious hearts find rest? But we can trust her. I believe in woman—in woman, with her spiritual clear-sightedness; her deep moral convictions; her courageous fidelity to duty; her unselfish and consuming love.

I am convinced of another thing—that God will never save this world without a large instrumentality of woman. We all believe in that. But I go farther—I no not believe we will ever reach the unreached and seemingly unreachable masses of the large cities without woman's participation in that work. She has wonderful adaptations for it. Chicago is a moral storm centre; yet several years ago a woman, a lonely woman, went into the Bohemian centre. She rented a room, organized a Sunday-School, and sought admission to the homes of the people. At first they distrusted and repelled her; but, finally, as noiselessly as a sunbeam, she entered every door and left it ajar. She performed every possible office; she laid a bunch of flowers at the bedside of the sick; she tied the folded ribbon on the hands of the dead baby; and by and by the people warmed toward her, and instead of repelling they invited and welcomed her. She was offended at nothing. On Christmas eve one of her scholars of the school, one rude fellow, brought a common brick wrapped again and again in rolls of paper. It was nothing but a common brick, and of course the laugh was on her. She was not offended. She laid that brick before her among her household treasures; she thanked him for his kind gift and won his heart. A professor in one of the conservatories of music, when she was gathering funds for her mission, sent for her and said: "I do not believe in your God, your Bible, or your religion, but I value your services to my people. I believe in you." And socialists, men and women, would say to her, "Whatever may happen to this city, you shall not be harmed."

O my brothers what the world wants to-day is not more of our masterly controversies and dogmatism; but what the world is sighing for is the sweet, persuasive, self-forgetting ministry of loving women. When I see all about me, these consecrated women treading the alleys of our great cities, protected by their simple guilelessness, climbing into the attics, exploring the dark cellars, that they may bear to the poor and unregarded the sweet blessings of the Gospel of Christ, it seems to me out of our stormy griefs a ladder is lifted skyward, with the angels of God ascending and descending thereon.

A King's Daughter.

MARGARET REXFORD.

Mary Ellen brushed back her hair and twisted it into a hard little knob at the back of her head.

A little silver cross with a bit of a ribbon tied to it, a bangle bracelet, and a white lace ruche lay on her bureau. Mary Ellen's "Sunday fixer's" was what the children called them.

It was Monday morning, and a large wash was waiting for her and an early breakfast must be ready for her father in time for him to catch the train.

Everything seemed to go wrong; the milk was curdled, the fire wouldn't burn up, the coffee was out, and, by the time the children were ready for school, she was, as they expressed it, "crosser than two sticks."

Later on, the wash-boilers sprung a leak, and a slow dribble from it sizzled and fizzled on the stove the rest of the morning; and, to help matters along, little Ruthie, emptied a whole bottle of blueing into the rinsing water when she was hanging out her first basket of clothes.

By the time the children came home from school there was a look about Mary Ellen's mouth that they were accustomed to see there frequently, since their mother died. They were too young to make allowances for this older sister upon whom the cares of the household had suddenly fallen. They felt only that she was "cross," and "disagreeable to them most of the time," and that home wasn't what it used to be when "mother was there."

So, child-like, they showed their resentment in ways that did not tend to make things pleasant.

It was nearly four o'clock when she sat in her mother's chair by the window.

A group of girls with their raquets were going to play tennis; they beckoned to her, but she shook her head.

"There isn't a girl in this town that has so little pleasure as I have," she thought, as she watched them out of sight. "It's work, work from morning till night."

She looked at her hands, red and puerked with the day's work, and then she leaned her head back and thought how tired she was, and how hopeless the future looked with fifty-two washing-days in the year, and as many ironing and sweeping-days to follow.

She remembered how pleasant the home used to be when her mother lived—how different everything was now—the children growing sane and ill-behaved, her father gloomy and careless.

"I can't help it! I can't do everything!" she said aloud, as if in self-justification.

Little Ruthie looked up, startled at her voice, and something bright and shining that the child had been playing with fell on the floor.

It was Mary Ellen's silver cross. Ruthie's fat little hand closed over it quick, for fear her sister would take it away. "Go put that cross right back where you found it, this minute, Ruth," she said, sternly. But Ruth didn't stir, only held it tighter, and said:

"What's it for?"

"It's a King's Daughter's badge. Did you hear me tell you to take it up-stairs?"

"What's a King's Daughters badge?" persisted the child.

"It's something to wear—to make people good."

"Then why don't you wear it all the time?" came the child's quick retort.

There was a moment's silence, the words had struck the older girl like a blow. She had kept it most of the time in her bureau drawer, only wearing it on Sundays or when she was going out in the evening.

Had she kept her love and patience for these little brothers and sisters that her mother had left in her charge shut up in some bureau drawer within her, not for everyday use, but only to be brought out occasionally?



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There was plenty of thought crowded into the few minutes Mary Ellen sat there watching the child who was waiting for her answer, then suddenly she crossed over to where Ruth was sitting.

"Little sister, if you will pin it on my dress, I will wear it all the time, perhaps it will help me to be good and patient as mother was."

There were warm biscuits that night for supper, and some fresh apple-sauce, and a brighter looking row of faces round the table than had been seen for many days.

"This seems more like old times," said the father, glancing about him, quick to note the change.

"It's because Mary Ellen's got on her silver cross," chimed Ruthie's shrill little treble.—The Household.

Fortify yourself for the disease peculiar to warm weather, by taking Ayer's Sarsaparilla.

From Leopoldville, Africa, a missionary, writing, tells us the following: "We camped," he says, "at Makoko's town on our way to Stanley Pool. It is five hours' journey from here. I was just arranging to go to bed at about 8:15 p. m., when a voice said at the door of my hut: 'White man, can you tell us anything about God?' Being ill with influenza I could scarcely speak for coughing, but I felt that I must tell them something of God's love; I replied, 'Yes; come in.' There entered five women, four men and one boy. The boy had been for some time a 'school-boy' with Dr. Sims, and he had evidently told them something of the 'wonderful story.' As well as I could I told them the 'way of life,' and they listened earnestly; one man taking up the story and repeating what I had said after every few sentences.

When I finished they bade me 'rest well' (there 'good-night' salutation) and went away talking of what they had heard; and I lay down with joy in my soul because the heaven of God's Word was visibly leavening their darkness."—Selected.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smiles in it. Remember that a dew-drop glistening in the sun is just as beautiful as a rainbow.—Rev. C. H. Parkhurst, D. D.

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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JUNE 23, 1892.

The Business Manager regrets to announce the delay in the arrival of the new Editor, Dr. Hammond, caused by the serious illness of his wife. It is hoped our readers will pray for her speedy recovery.

The Flood.

Rev. S. Duncan, Presiding Elder, writes: "I will give you the names of the brethren who are suffering very great inconvenience from the overflow. These brethren are in a suffering condition and are in need of immediate help, and the friends of humanity are earnestly invited to respond. They can be reached as follows:

Rush Point, La., Rev. George Johnson.

Cause City and Scott Chapel, La., Rev. B. Bolden.

Bodean, La., Rev. A. Venable.

Bedford, La., Rev. S. R. Hasou.

Coushatta, La., Rev. Wm. Emmett.

People and pastors are suffering in common. Pray for us."

[Dear brethren, now is the time to contribute to your suffering fellow men.—ED.]

A recent letter of John G. Whittier is interesting for its author, the character it describes, the references it makes, and as a specimen of condensed characterization. At the meeting of the Congregational ministers in Pilgrim Hall, Boston, March 7, the following letter was read from the poet Whittier:

NEWBURYPORT, 2 mo. 19, '92.

"My Dear Friend, W. Walker Jubb:

"No one can have a higher estimate than myself of the character and services of John Bright. As an orator, he had no equal among the men of his time. The beauty, strength, and adaptability of our grand old English tongue were scarcely ever better exemplified than in some of his great speeches. As a statesman, he believed that 'righteousness exalteth a nation,' and that justice is always expedient. He had all the courage which his strong convictions required, and having once taken what he regarded as his rightful position he stood immovable as the firm old English oak, let the winds of public opinion blow as they might. Time has vindicated and justified his approval of the important measure which he had taken, and his consideration during his long and brilliant parliamentary career. His strong, healthful nature tolerated no cant nor affectation, and he made no special professions of personal religious experience or attainment; but his strong faith was always manifest, and he made the 'Sermon on the Mount' the rule of his speech and action. He was a member of a small religious society, but he was too broad and liberal to be a sectarian. He was just and ever generous to all other Nationalists, but he was proud of his birthright, and we love him none the less that he was a true and loyal Englishman. As Americans, we owe him a debt of gratitude which can never be paid for his unwavering advocacy of the Union cause during the civil war. But for him the Confederacy might have been recognized by the British Government. Can we better express our gratitude for his invaluable services than by keeping his example before the young of our land, so that when called to participate in the affairs of state they may be influenced by the same purity of motive and prove themselves as uncompromising defenders of the right?"

"Very sincerely thy friend,
JOHN G. WHITTIER.

Fraternal Utterances.

From the very interesting address of the Rev. Dr. Tigert of the Methodist Episcopal Church South, we note the following:

All talk of the wholesale deportation of the blacks to Africa must cease. The black man is here to stay. He ought to stay. His removal will not contribute either to his own welfare or that of the white man. No community of 24,000,000 souls could easily recover from the removal of 7,000,000 of its producing population. Such a depopulation of the blacks would only be less disastrous to us than was the revocation of the edict of Nantes to France. As a freeman, with his own food, clothing, shelter, and medical attendance, and those of a helpless family to provide, the Negro is, from the standpoint of economics, both a better and a cheaper workman than he was as a slave. Antebellum cotton crops never equaled the post-bellum in quantity or quality. There is no necessity for attempting any such doubtful experiment as that of the American's removal.

He is a freeman and an American citizen. It has cost much of blood and treasure to give him this status which shall never be taken from him. But the more intelligent race must have time fully to Christianize him, to educate him, and to qualify him for all the duties of social and political life. The census of 1890, more absolutely than any act of congress could do, has guaranteed to the southern white man the opportunity to discharge this great duty to a weak race. He will rise to the great occasion. And my own beloved Methodism of the South will not fall short of her whole duty.

These words have a prophetic ring, and coming as they do from this distinguished representative of a great branch of the Methodist family, are of more than usual significance. The suggestion is both timely and wise. The talk about "wholesale deportation" is a fruitless source of much mischief. Neither race can afford to be separated. The black man does not desire to sever these relations. Yet it were but natural and reasonable, since he is a freeman and an American citizen, that he should have that just and honorable treatment which is accorded to every citizen of this great republic. To withhold this treatment from him will inevitably lead to a condition of unrest.

Such a condition will be particularly unfortunate to the Negro, since it involves, not only the paralysis of the great industries in which he is an important factor, but the interruption of those social and domestic relations which are slowly, but surely, developing along right lines, and which are the essential elements in the betterment of his condition.

There is no doubt that Methodism has a providential mission to the Negro in this country. Millions of consecrated wealth, scores of institutions of learning, with a goodly number of industrial homes, point to its fulfillment. If these two great Methodisms would join with "Loving hearts and friendly hands" in a mighty co-operative union, in a mighty fusion of interest, and sympathy, in the recognition of these "wards" of the nation, and of the Church, we will have a union indeed, whose basal principle will be "Fatherhood of God and the Brotherhood of man." If we correctly interpret the words of Dr. Tigert, such a union is not only possible, but highly probable.

Political Review.

The Supreme Court of Michigan has unanimously decided the presidential election law of that State constitutional. This will ensure to the Democratic nominee a part of the electoral vote—as many districts as they can carry. The court says the injustice of the law is manifest, but that it must stand. Three Republicans and two Democrats comprise the court.

The Leonard faction of the Republican party in this State was recognized as regular, and Mr. Leonard was put on the National Committee.

The nomination of President Harrison is being pretty loyally acquiesced in by those who opposed him.

The senatorial dead-lock in this State, like the river levees, is "seeping" badly and a break is daily expected, though no one can tell just whom it will "inundate."

Rhode Island has re-elected Senator Aldrich for another term,—a staunch Republican and a worthy man.

This is the week of the Democratic National Convention at Chicago. No change in the apparent situation,—all for Cleveland.

Aid For Flood Sufferers.

The recent floods in the Mississippi Valley and its tributaries have been unparalleled. Many people have been driven from their homes and their property suddenly swept away. Many of our preachers have not only been driven out of their homes, but have lost all their household goods, and they are in great want. In many instances these preachers were serving self-supporting charges, and so they cannot be relieved from the Contingent Fund of the Missionary Society. We ask for special contributions for the relief of those who are most needy. The money is needed immediately. Let all who have a heart to sympathize with the suffering forward their contributions to the Missionary Office, and they will be distributed promptly and impartially.

C. C. McCABE,

J. O. PECK,

A. B. LEONARD,

Missionary Secretaries.

Covington, Ky., Letter.

At a meeting of the colored citizens of Covington, Ky., called for the purpose of giving some expression with reference to the passage of the separate coach bill by the Legislature of the State, much enthusiasm was manifested. A number of the leading ministers and citizens took part in the discussion.

The following resolutions were passed:

WHEREAS, The Constitution of the United States explicitly affirms that "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State where they reside," and that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without a due process of law, nor deny any person within its jurisdiction the equal protection of the law;" and that "The Congress of the United States shall have power to enforce, by appropriate legislation, the provisions of this article;" be it

Resolved, That: 1. We organize a "Citizens' Protective League," whose purpose shall be to secure, by lawful means, the civil rights guaranteed by the Constitution of the United States, and of each State of the Union.

2. That we put ourselves in communication with similar organizations throughout the United States and work in union with them in securing the same end by moral and financial aid.

3. That we denounce the "Separate Coach Act" of our State as unwise, inhuman, designed to humiliate and degrade us, and unconstitutional, and that we immediately proceed to raise funds to test it in court.

4. That we solemnly pledge ourselves not to ride upon, nor patronize, nor encourage, any excursion upon any road in the State, except in extreme necessity, until said law is repealed or declared void.

A prominent gentleman of this city, Mr. F. Bryant, who has had considerable success in managing railroad excursions, has determined to charter no more trains while the separate coach law is enforced. This action will reduce the receipts of the railroads considerably, and if similar action was taken throughout the State, it would contribute not a little toward breaking down the barrier.

HUGO.

We learn that Bro. N. Burton, pastor at Algiers, is very sick with cholera morbus.

Personal.

—Mr. David D. Thompson, of the Methodist Book Concern, Cincinnati, Ohio, has been chosen assistant editor of the Northwestern Christian Advocate. Brother Thompson has grown up with the Book Concern, having filled several important positions with credit and ability. He was assistant editor of the Western Christian Advocate for some time, succeeding the late Rev. J. J. Hight, D. D. He has been thoroughly identified with Cincinnati Methodism, and has at all times been a fearless champion for the right. We congratulate the Northwestern on so valuable an accession to its editorial staff, and predict for him a brilliant and successful career.

—Bishop and Mrs. Newman will sail for South America in October. The Bishop will meet our South American missionaries in Buenos Ayres.

—It is announced that Bishop Hurst is to marry, this summer, Miss Agnes Root, daughter of Francis H. Root, of Buffalo, president of the Board of Trustees of Syracuse University.

—Bishop Vincent, who was taken ill at Omaha near the close of the General Conference, has returned to Buffalo, although not entirely recovered from an affection of the throat. It seems that his removal from Buffalo and the location of Bishop Mallalieu there are not positively decided upon.

—Bishop Mallalieu sails to-day from San Francisco, for Japan and China.

The American University and the General Conference.

The following was the unanimous action of the General Conference at Omaha, May 25:

WHEREAS, The cause of the American University, located at Washington, D. C., has been presented by its Trustees for the consideration of the General Conference; and

WHEREAS, The National Capital presents unequalled facilities as a distributing center for great intellectual and moral forces and incomparable advantages because of the vast treasures of scientific and literary investigation accumulated by the general government; and

WHEREAS, It is the imperative duty of the Protestant Church to provide in the City of Washington a university—Christian, Catholic, tolerant and American—having for its sole aim post graduate and professional study and original research; and

WHEREAS, The American University, by its charter, has been placed under the authority and control of the Methodist Episcopal Church; therefore

Resolved 1, That the General Conference approve the establishment of the American University and accept the patronage of the same according to the terms of its charter; provided, nevertheless, that the endowment of the institution be not less than \$5,000,000 over and above its present real estate before any department of the University shall be opened.

Resolved 2, That, in our judgment at least \$10,000,000 should be secured for the endowment of the University, and that all our pastors be requested to take subscriptions or collections for this object at the Sabbath services succeeding the 12th day of October, 1892, the quarto-centennial of the discovery of America, and that the offerings of all our people be for this one object as our Columbian Memorial.

Resolved 3, That we commend the generosity of the citizens of Washington for the site of ninety-two acres which they have provided by the gift of \$100,000.

Resolved 4, That we approve the following Trustees:

Ex-Officio: The President of the United States, the Vice-President of the United States, the Chief Justice of the United States Supreme Court, the Speaker of the House of Representatives.

Trustees of the first class whose term of service will expire in May, 1895:

Mr. John E. Beall, Washington, D. C.; A. B. Browne, Washington, D. C.; D. H. Carroll, D. D., Maryland; Mr. Charles C. Glover, Washington, D. C.; General S. S.

Henkle, Washington, D. C.; Mr. G. W. Hill, Pennsylvania; Hon. J. B. Hubbs, Illinois; Mr. George P. Hukill, Pennsylvania; Jesse L. Hurlbut, D. D., New Jersey; Mr. H. B. Moulton, Washington, D. C.; Charles H. Payne, D. D., Ohio; Hon. Redfield Proctor, Vermont; Mr. B. H. Warner, Washington, D. C.; Mr. Job H. Jackson, Delaware.

Trustees of the second class, whose term of service will expire in May, 1899:

Bishop Thomas Bowman, Missouri; James M. Buckley, D. D., New York; Hon. Julian S. Carr, North Carolina; J. A. M. Chapin, D. D., Pennsylvania; Mr. Mark Hoyt, New York; Bishop John F. Hurst, Washington, D. C.; James M. King, D. D., New York; Charles C. McCabe, D. D., New York; Bishop John P. Newman, Nebraska; Mr. Charles Scott, Pennsylvania; President W. W. Smith, Virginia; Hon. William M. Springer, Illinois; Bishop Alphens W. Wilson, Maryland; Mr. Benjamin Charlton, Washington, D. C.; Bishop Charles H. Fowler, California.

Trustees of the third class, whose term of service will expire in May, 1903:

Mr. John E. Andrus, New York, President; Mr. A. B. Duvall, Washington, D. C.; Hon. Matthew G. Emery, Washington, D. C.; Mr. Benjamin F. Leighton, Washington, D. C.; Mrs. John A. Logan, Washington, D. C.; Governor Robert E. Pattison, Pennsylvania; Hon. Hiram Price, Washington, D. C.; Mr. John E. Searles, Jr., New York; Mrs. Matthew Simpson, Pennsylvania; Mrs. Elizabeth J. Somers, Washington, D. C.; Hon. Jacob T. Meade, Maryland; Bishop John H. Vincent, New York; Mr. D. B. Wesson, Massachusetts; Mr. S. W. Woodward, Washington, D. C.; Charles W. Buoy, D. D., Pennsylvania.

For the SOUTHWESTERN.

All Things Work together for Good

Spring has come, and under the influence of its refreshing showers all nature seems to smile and the desires of the writer are that the same may be true of students and friends which have so recently left Wiley. It appears reasonable that to the mind of the students and friends of Wiley, after enjoying one of the grandest school years in its history, would be to ascertain if possible the changes that have taken place since their departure. First, our philanthropic faculty, once united by ties of christianity, are scattered north and south. Look what a change: I rise at five A. M. No bell. Then I go to the president's office in order to find out something about why the bell did not ring; but ah, you must remember that a change has been made. Now I open the morning mail and find that Dr. Cool and the greater number of his family is traveling very extensively in the north. Prof. J. W. Cool on the Atlantic Ocean, and Prof. Pemberton near the Pacific Ocean. Next, I find Prof. H. L. Billups is also in the north. Dr. A. O. Coffin traveling mostly in the south and western parts of this state. Misses Parker and Damon are also in the north. Geo. W. Wells possibly is in the east. From morn till night the old college bell hangs still.

A few days ago our buildings were crowded to overflowing; now the doors are all locked. No Wiley guards to accompany me across the campus. The Wiley band is broken and the boys are gone to their fields of labor. Hush, I hear something. Listen, listen. Click clack; Click-clack; I hear the sound, then I pass into the building which has been so much appreciated by the friends and students of Wiley, known as the boarding hall. And here I find that never failing friend in the person of Mrs. Lucie Allen. She is always true to the students and friends of Wiley. The noise that I heard was only this dear friend at the pump. Now I have told you a few things that have changed, and I suppose the readers are beginning to think that I have lost my text. They ask themselves this question: how can all these things work for good? First, the students that have been studying hard for eight months, are now taking their rest for a while to be able to return with reinforced determination to finish their courses. We said no Wiley guards; where are they? They are out gathering more soldiers for the battle field of education. The Wiley band is out to tell the many friends and loved ones of their success, which will arouse other young men to come and do likewise. Once more we mention our dispersed faculty and ask, what good is expected from their extensive travels? You have the very question that will give the conclusion to the whole matter. They are conversing with both tutors and taught. I hear them saying, one brick from every friend of Wiley, for the central building. Now we look forward to the day when all of us our students, and even more, shall meet on the campus of Wiley, and amid joy and shaking of hands stop to talk over the days of vacation, and find the result to be our central building and an increase of students threefold: We are parted to meet Sept. 28, '92, with all of our old students, and a large number of new ones we hope, to join the chorus of one of our commencement songs.

Our fathers laid the corner stone, In prayer and blood and tears, They are gone up to glory, And our duty now is clear, We'll build for them a monument, To stand a thousand years.

So we are shouting for Wiley. Students and instructors, if you chance to see this, think of our days so pleasantly spent in Wiley, and I only have escaped to tell thee.

W. A. RAY.

For the SOUTHWESTERN.

Children's Day at Williamston, South Carolina.

Although a member of the M. E. Church South, for seven years I taught in the M. E. Sunday-School in Williamston. This was some years ago. On invitation of the superintendent, I attended the Children's Day exercises, helping in the program by a few remarks. The full program of the day was carried out. Although there had not been opportunity for much training, the recitations were very well delivered. The pastor, Bro. Adams, had had his new organ brought to the church; and it was very gracefully and efficiently presided over by Miss Julia Cooke, daughter of Bro. Cooke of Greenville. On account of other services at the same hour, the congregation was not as large as the occasion deserved; yet, still the collection was over four dollars.

The exercises seemed very generally enjoyed, and they were a great pleasure to me. Some of the present teachers and officers were members of the school when I taught five years, and more, ago. They were then boys and girls. It is a great pleasure to see that they have not disappointed my expectation with regard to them. During my seven years service in the School, I did not miss as many Sundays. Yesterday's visit made me content that I had been patient in my effort at well-doing.

I have been particularly pleased to find that the school and its visitors seemed to count my interest sincere and natural. Such a state of feeling on the part of my colored brethren seems to me to indicate their belief that in the South they have no few friends in another Church and in another race. It is unfortunate that selfish and superficial men, to such a great extent, fill up the papers, giving the impression that there is little in common between the old people and our "brethren in black." In spite of anything said to the contrary, the best people of both races more and more are recognizing our community of interest, and are becoming mutually more helpful. If opportunity were given the best element of the South to express its sympathy and interest in our colored brethren, I believe that the surprise would not be for these brethren. (They are beginning to see the true state of affairs,) but for the honest outsiders, who know so little, yet think they know so much, of the whites and blacks in their intercourse with each other.

W. TERTSH LANDER.
Williamston Female College, Williamston, S. C., June 13, 1892.

HOMILETICS.

GEORGE S. EASTON.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."—Heb. xi. 13 to 16.

I. These people trusted God. Not one of them saw the fulfillment of the promise. Even Abraham, who came nearer realizing the promise than any of them, "sojourned in the land of promise as in a strange country." Theirs was purely a life of faith in God. Not simply a life of faith, but faith in God. They did not feel that somehow all would come out right, but that God would see to it that all things should work to their good.

II. These people trusted God under most trying circumstances. It is easy to trust God for bread with a barrel of flour in the pantry, for all temporal necessities when we have a good strong bank account. That is to say, it is easy to trust God for results we see to be easily attainable because of human strength and resources.

Abraham when called "obeyed, and he went out, not knowing whither he went."

III. Their faith kept them true to God. They were glad to account themselves "as strangers and pilgrims."

By faith they saw the land, though they never possessed it; they moved on, dead to the land out of which they might have returned, and by their very actions declared that they sought a country. They undoubtedly saw more than a land of agricultural wealth and resources: they very probably saw that, but they saw that as incidental, for God had said, "In thee shall all families of the earth be blessed."

So it was a good deal more than a bread and meat contract, though there is no doubt God took care of that matter, as He always has done, "for He knoweth our frame," and consequently our needs, and the Psalmist says, "I have never seen the righteous forsaken."

IV. God was not ashamed of them. It never appears to me to be difficult for men to trust God, for on all sides are to be seen evidences of His power and character, such as would encourage our trust. But while it is important for me to trust God a question of infinitely more importance to me is, can God trust me?

How often do we look at the matter from this standpoint of vision? Have our lives been such that we can ask God to approve them by indorsing us? Have we so used the powers and opportunities He has given us to cause us to expect Him to grant us more and larger?

We are told "God is not ashamed to be called their God." That is saying a great deal. Have you any old acquaintance—a former friend, some relative—whose life and appearance are such that you do not care to have it known that they are relatives or even acquaintances?

Do you know the thought often comes, is my profession of friendship and love for Him any credit to his grace and friendship?

But how wonderfully God honors His faithful ones.

Take those spoken of in the chapter preceding our text, Abel, Enoch, Abraham, Isaac, Jacob and Sarah. You know their history, that is part of their reward. So Christ said of the woman who broke the alabaster vessel and anointed Him, "Whosoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her."

Brother, don't be afraid; do, dare for Him. He will neither forget nor forsake you. He says of "him that overcometh," "I will confess his name before my Father and before his angels." And again, "Him that overcometh . . . I

will make a pillar in the temple of my God . . . And I will write upon him the name of my God."

What a privilege to have Christ endorse you before the throne and society, honored in heaven and on earth.

The Bible will Stand Forever.

REV. R. S. STORRS, D. D., LL. D.

The New York Independent, of November 19th, contains the sermon preached on the previous Sunday, in the Church of the Pilgrims, Brooklyn, by Rev. Dr. Richard S. Storrs, on completing forty-five years of pastoral service. The following eloquent passage is taken from this discourse:

We want to see the contents of Holy Scripture translated into the lives and characters of merchants and of tradesmen, of masters and of working people, of politicians and of journalists; and God grant that member of this society who has contributed to the translation of Holy Scripture into the tongues of people of foreign race may remember that his first duty is to get the Holy Scriptures translated into his own life in such a form that its contents may become intelligible to those who are nearest to him. The real meaning of Holy Scripture is never discovered until that translation has been effected. You never know the meaning of the acorn until the acorn has appropriated to itself the mysterious powers of the sun and the rain and the dew and the light and the air. If anybody asks you the meaning of the acorn point to the oak with its massive trunk and its mighty branches and its pomp of leaves. That is what the acorn means. If anybody asks for a final proof that there is life and the very life of God in the book that we are assembled this morning to circulate all the world over, I give the same answer. The best proof that the acorn is not dead, and that God made it, is that the oak comes from it; and the best proof that the very life of God is in the Bible is to be found in the Bible's power. No, sir, you do not know what you are really doing. You send off bales of Bibles from Queen Victoria street to India or to China. You are like a seed merchant sending bales of seed to the farmer. If he wants to know what it is doing he must go in autumn and see the country covered with the brown corn ripening in the autumn sun. If you want to know what your Bibles are doing, follow in thought to the people to whom they are sent. Measure the moral and spiritual results produced in them by the moral and spiritual results which the Bible has produced in you. What has been done for you by the story of the descent of the Eternal Son from the heights of God to effect our redemption by his death for the sin of the world, by his resurrection and ascension into heaven and his eternal glory—what has been done for you by these great contents of Holy Scripture will be done for the people of every land and under every sky to which your Bibles are sent. Ah, sir! but if you could follow your Bibles and discover their results in human life and character in this world, still you would not know the magnitude of the work you are doing. The Word of the Lord liveth and abideth forever. It is a Divine force. Eternal life is in it. It cannot reveal all its power and all its grace under the limitations of these mortal years. The Word of God in human life in this present world is like a tropical tree planted on a Yorkshire moor. The life in it cannot be revealed under these grey skies. Our winds are too cold, the soil is too poor for the tree to manifest all its perfection. You must carry it back to the land from which it came, a land nearer the sun, before all the stateliness and beauty of it can be achieved; and not until the life which is rooted in the Divine Word is carried back to the world from which that Divine Word came, that it may grow in the very light and glory of the Eternal, can we know the power, the beauty, the perfection that come to human nature from receiving the living and Eternal Word of God.

DAILY BREAD.

When we learn to look away from ourselves and our feebleness, when we learn in whom is our strength, we always find ourselves strong for the allotted work, strong to do or suffer; and surprised to find how light it really is after all, we easily lift and carry a burden which has looked so very heavy, lift and carry it with a joyful song.—New York Evangelist.

True culture takes in the whole man, all the faculties of the soul. Christianity, properly understood, makes broad men. There is a science of salvation. The man who puts himself into loving relations with God experiences a noble intellectual life, not to speak of a diviner moral life than any other man can know. This conception of culture is at once scientific and religious.—Rev. R. S. MacArthur, D. D.

A word of sympathy without the spirit of sympathy, or a word of commendation without the spirit of fraternity, is a mockery. And no one can successfully counterfeit a good spirit. The teacher of eloquence or of music may improve the quality and tone of the voice, but can never put into it the quality of kindness and tenderness and compassion unless the virtues are in the heart of the speaker or singer.—Christian Advocate.

It is as much over duty to accompany our gift with prayer as it is to give it. Never, until this matter receives the attention it deserves, from all our ministers, in all our churches, will the treasures of our missionary bodies be filled as they ought to be with gifts so freely, gladly, and prayerfully given, that a spiritual accompaniment of blessings will be ensured, so great as there will not "be room enough to receive," within any of our present lines of organizations.—Christian Inquirer.

Elisha could not compromise his position, as steward of the grace of God, by accepting money. A soldier will face peril for love of country but would be insulted by an offer of money. Some souls are great enough to bless without requiring a return. Elisha's refusal wrought a deeper religious regard and life in Naaman. He vowed on the spot to serve no god but Jehovah. Anxiety about salary lessens many a preacher's influence.

The sad thing is Gehazi's folly. It begins in covertousness, proceeds to profanity, grows into lying to Naaman and Elisha, and ends in leprosy.

One can live next to all goodness, and not be good; next all self-sacrifice, and be covetous; next all truth, and yet lie.—Bishop H. Warren, D. D.

Good fruit, though it does not constitute the goodness of the tree is necessary to demonstrate that the tree is good.—Dr. Bunting.

I believe that if you and I were more to heed the whispers of our Father we should not have so many of His thunders.—J. Harrington Evans.

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

In our religious life the further we travel, the nearer we get to the light and the brighter it becomes, "the path of the just is a shining light that shineth more and more unto the perfect day."—Standard.

One preacher fails because he is stingy; another, because he is lazy; a third, because he gives away to his temper; fourth, because he is too sour, and shows very little tenderness of spirit; a fifth, because of his levity in company; a sixth, because his conversation is not chaste; a seventh, because his heart seems to be on money; an eighth, because he talks too disparagingly and censoriously about other preachers, a ninth, because he is too sensitive about what people think of his sermons and himself; and a tenth, be-

cause he fails to produce any feeling in his hearers.—Florida Advocate.

Generous souls are made happy by the happiness of others; the money they give to the poor buys them more pleasure than any other that they can lay out.—C. H. Spurgeon.

Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well. Neglect nothing; the most trivial action may be performed to God.—Augustine Arnould.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind. The different degrees of consciousness are really what make the different degrees of greatness in men.—Philip Brooks.

As long as we refuse a warm, loving sympathy for Christ's missionary purpose, and hold aloof from earnest co-operation with Him in missionary enterprise, we shall have a poor, dwarfed spiritual life, and be faithless to the great work that God has put into human hands.—Rev. George Wilson.

He that is habituated to deceptions and artificialities in trifles, will try in vain to be true in matters of importance; for truth is a thing of habit, rather than of will. You cannot in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincere.—F. W. Robertson.

The mind sometimes grows young as the body grows old. As the poor house of clay wears to pieces, the soul within spires upward in an increasing flame of light and love. The body decays, but the soul continues to go onward and upward till the body drops from it and leaves it more alive than ever.—John Freeman Starke.

"Where does God live?" asked the little child; "O that I knew where I might find him!" cries the earnest man. We are all seeking thy dwelling-place, thou King of kings. We have not yet found a palace large enough to contain thee. Some have sought thee in the water, some in the air, some in the fire, because the water and the air and the fire are to us boundless things. Yet it is not in the boundless that thou desirest to be found; it is in the limited, the broken, the contrite. The heaven of heavens cannot contain thee, but the broken and the contrite heart can; it is there thou delightest most to dwell. Thy brightest glory is not in the stars, but in the struggles of a conquering soul. Thy temple is the heart of him whom men have called the man of sorrows. Thou hast been looking too far to find him; thou hast cried to the heavens when he was at the very door. He was speaking in the voice that seemed

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms removes the symptoms.

Disress After Eating

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat did me no good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat did me no good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Sour Stomach

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat did me no good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

Marion Harland's Endorsement
OF
Royal Baking Powder.

[Extract from Marion Harland's Letter to the Royal Baking Powder Co.]

I regard the Royal Baking Powder as the best manufactured and in the market.

It is an act of simple justice and also a pleasure to recommend it unqualifiedly to American housewives.

Marion Harland

"Seeing is Believing."

Do you want to buy a Lamp?



Some folks get cheated in buying a lamp. Nobody ever gets cheated that buys the lamp with this stamp,—"The Rochester." It is not one lamp, it is one burner on 2,000 different kinds of lamps. And a wonderful burner it is indeed! Insist upon seeing the stamp of the genuine,—"The Rochester," and ask for the written guarantee. If the lamp-dealer has not the genuine Rochester and the style you want, send to us for the latest price list, and we will send you (by express) a lamp safely by express.

ROCHESTER LAMP CO.,
42 Park Place, New York.
Manufacturers and sole owners of Rochester Patented Lamps. The Largest Lamp Store in the World.

to deny his presence; he was manifested in the shades that appear to veil his form. He came to thee in the night that his glory might be concealed. He came to thee unaccompanied and unadorned that he might know whether he were loved for himself alone. The night under which thou hast murmured has been hiding in its folds a wondrous treasure—the very presence of the King of kings. Wherefore didst thou not see the bright light in the cloud?—Rev. Geo. Matheson.

A man worth \$100,000 was complaining of hard times; an employee, who was depending upon his daily earnings, tried to console him by saying: "It might be worse," and then related an experience: His wife was sick and expected to die; he had to quit business and stay with her. A son was earning a dollar and a quarter a week. The coal gave out; he could not buy on credit, so he bought ten cents worth, all he had, and carried it home in a basket. This kept fire all night. Next morning he went to the back yard to find something with which to make a fire, but found nothing. Bursting into tears, he said: "Lord, you see how it is." Just then he was called to the front gate. A man said: "Here is a load of coal for you." "No," said he I have not ordered any." "Yes," said the driver; "it is for your name and number."

Weeks, perhaps months, afterward he learned that, in utter ignorance of the straight he was in the widow of Bishop Morris had sent the coal just at the right time. The ravens fed Elijah when he was in need. It is no matter whether they were men or birds they came at the right time, and were sent by the Lord. Who was richer, the employer or the employee—the one who had nothing but his limited wealth, the other inexhaustible resources? It matters not what the man of the world may have, it is limited and liable to exhaustion. On the other hand, it matters not how little of this world's goods the faithful servant of God may have, he has a check upon the exhaustless stores of creation and

providence. "All are yours." "Thus saith the Lord, the cruse of oil shall not fail, and the barrel of meal shall not waste." See! he has said it. "Forever, O Lord, thy word is settled in heaven."—Christian Union.

Schools and Colleges.

The Religious Telescope, in an address to young men and women on education, says: "If you resolve to go to college and educate yourself, you can do so. 'Where there is a will there is a way.' If you will to educate yourself, you can find a way. But if you are content to run around, 'have a good time,' and spend your money as fast as you earn it, 'you will never be more than a mill-hand,' a drudge, some other man's dependent tool or humiliated servant. How shall you go to it? Well, in the first place, think the matter over carefully by yourself, and resolve: God being my helper, I am going to college; I am going to educate myself truly, solidly, thoroughly. To accomplish this I shall be diligent in my work at home, diligent in my studies, and upright, polite, and civil in my behavior at college. I will devote myself to the great work of thoroughly, roundly educating myself, physically, intellectually, and morally, with a zeal an energy that will surmount all difficulties. Form these resolutions so solidly, that they become a part of yourself."

The annual publication of the senior class in the academic department of Yale, known as the "Yale Class-book," contains some items of general interest. The rapid growth of the college is shown by the size of the class, which will graduate with 187 men, surpassing the largest previous class by 37. Twenty States are represented, and two foreign countries. New York sent the largest number, and Connecticut next. More than thirty professions and occupations have representatives among the parents, law and manufacturing taking the lead. Ninety-three of the class are Church members, principally Congregationalists, Episcopalians, and Presbyterians; but almost every sect is represented in the class. Fifty-two propose to study law, 42 go into business, 11 study theology, 10 medicine, and 18 expect to teach.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

The Old Folks' Home Association desires to thank its friends for recent donations of money and provisions.

On the second Sunday in June, a union meeting was held at Wesley Chapel, Robeline, La. The pastor Rev. A. McGlocklin rejoices over the fact that enough money was raised to finish his church.

Subscribe for the SOUTHWESTERN.

LINES.

Dedicated to Those Who Dared Speak
Out Against Wrong.

The age is dull and mean. Men creep,
Not walk; with blood too pale and
tame

To pay the debt they owe to shame;
Buy cheap, sell dear; eat, drink, and
sleep

Down-pillowed, deaf to moaning
want;
Pay titles for soul insurance; keep
Six days to Mammon, one to Cant.

In such a time, give thanks to God,
That somewhat of the holy rage

With which the prophets in their age
On all its decent seemings trod,
Has set your feet upon the lie,

That man and ox and soul and clod
Are market stock to sell and buy.

The hot words from your lips, my own,
To caution trained, might not repeat
But if some tares among the wheat;

Of generous thought and deed were
own.

No common wrong provoked your
zeal

The silken gauntlet that is thrown
In such a quarrel rings like steel

The brave old strife the fathers saw;
For freedom calls for men again

Like those who battled not in vain
For England's Charter, Alfred's law;

And right of speech and trial just
Wage in your name their ancient war

With venal courts and perjured trust.

God's ways seem dark, but soon or late,
They touch the shining hills of day;
The evil can not brook delay,
The good can well afford to wait.

Give ermined knaves their hour of
crime;

Ye have the future grand and great,
The safe appeal of Thruth to Time.

J. G. WHITTIER.

The Household.

Corn And Beans.

I will jot down with a pencil all
the ways I can think of to make ap-
petizing dishes out of the same
materials.

Our grandmothers cooked corn on
the cob; and if the age be just right,
the grains fullgrown and tender,
with the rich, sweet milk they con-
tain, if time of cooking be observ-
ed, and serving is immediate, there
is no better way.

Husk the ears and remove the silk
cutting off the shoulder if any re-
mains. Throw in a kettle of salted
boiling water; cook twenty or thirty
minutes. Season with butter; salt
and pepper mixed; put on a few
rows at a time as you eat it. Can-
tion the children to chew well. It
is not safe to swallow whole grains
of corn.

STEWED CORN.—Cut from the
cob, shaving the tip of the grain
first, then half-way, then scraping,
so that all grains are broken. Cook
in salted water fifteen min-
utes, drain, and cover with sweet
milk; cook ten or fifteen minutes,
season with butter creamed with
flour. Care must be taken that it
does not scorch.

FRIED CORN.—Prepare as above,
cook in a frying-pan, having but-
ter heated hot and pour the corn
in. Sprinkle with salt and pepper.
Stir often, letting it brown a little
at the last. It will need constant
attention, but well repays the
trouble.

BAKED CORN, A Southern Dish.—
Dinah will shave one dozen ears.
Mix two well-beaten eggs with
two cups of sweet milk, a table-
spoon of butter, the same of sugar,
salt to taste, and then mix thor-
oughly with the corn; bake half an
hour, serve in pan. The white
Southern corn is peculiarly sweet
and of fine flavor, and this way of
cooking confines all its virtues.

GREEN CORN FRITTERS.—For
two cups of corn, grated or shaved
fine, take three eggs well beaten,
two tablespoons sweet milk, one of
melted butter, salt to season, and
flour to make a batter thick enough
to drop from a spoon. Fry as
doughnuts in hot fat, or fry in a
battered skillet in small cakes.
Test a little first and add more flour
if needed.

GREEN CORN PUDDING.—Take
eight ears of sweet corn. Split
the grains down the cob, then scrape
with a spoon. In this way you have
the pure, creamy juice of the corn.
Heat two cups of sweet milk, add-
ing a large tablespoon of butter.

Keep hot while you beat two eggs
very light; add to the corn with a
little salt, a half-cup of sugar, one
teaspoon vanilla extract. Stir in
the hot milk, beat well, and put it
in buttered pudding dish. Bake
forty minutes in a moderate oven.

ROASTED GREEN CORN.—Turn
the husks back, remove the silk,
replace the husks, and cover with
hot wood ashes. This is the picnic
way and relished by all. Even the
common field corn provides an un-
common feast.

CORN AND BEANS.—The old
fashioned succotash is best made
with lima beans and sweet corn.
When the beans have boiled a
few moments add about the same
quantity of shaved corn. Stew,
not boil, seasoning generously with
butter, salt and cream at the last.
Cover closely. The only danger
succotash is under cooking and
seasoning, having the corn too old
or large, and eating too much when
it is just right.

STRING BEANS.—They must be
fresh, free from spots and mold,
young enough for the bean to stay
in the pod when cooked, else they
are not fit to use. Break off each
end and tear the "string" or fiber
down. It of the wax variety there
are no strings, but in either case
the pod should be broken into inch-
length pieces. Soak in cold water
half an hour; then boil in salted
water until tender. Drain and sea-
son with butter, or cream if you like.

SHELLED BEANS.—After shell-
ing let them lie in cold water for
a while. It takes out the strong
taste. Most beans are improved
by adding a pinch of soda to the
water in which they are cooked,
drain.

A Cold of unusual severity developed
into a difficulty decidedly catarrhal in
all its characteristics, threatening a
return of my old chronic malady,
catarrh. One bottle of Ely's Cream
Balm completely eradicated every
symptom of that painful and pre-
valent disorder.—E. W. Warner, Roches-
ter, N. Y.

WHEN I began using Ely's Cream
Balm my catarrh was so bad I had
headache the whole time and discharged
a large amount of filthy matter. That
has almost entirely disappeared and I
have not had headache since.—J. H.
Sommers, Stepheny, Conn.

"This bell," said a well-meaning
sexton, when showing the belfry of
an interesting village church to a
party of visitors, "is only rung in
case of a visit from the lord bishop
of the diocese, a fire, a flood, or any
other such calamity."

A good many people think that
there ought to be more fasting and
praying, but they want somebody
else to do it.—Ran's Horn.

IT PAYS

To be cautious in the choice of medi-
cines. Many are injured by trying ex-
periments with compounds purporting
to be blood-purifiers. The principal
recommendation of which would seem
to be their "cheapness." Being made
up of worthless, though not always
harmless, ingredients, they may well
be "cheap," but, in the end, they are
dear. The most reliable medicines are
costly, and can be retailed at mod-
erate prices, only when the manufac-
turing chemist handles the raw materials
in large quantities. It is economy,
therefore,

To Use

Ayer's Sarsaparilla, the valuable components
of which are imported, wholesale, by the
J. C. Ayer Co. from the regions where these
articles are richest in medicinal properties.
"It is a wonder to me that any other
than Ayer's Sarsaparilla has a show in the
market. If people consulted their own in-
terests, they would never use any other; for
it is not only the best, but, on account of its
concentrated strength and purity, it is the
most economical."—James F. Duffy, Druggist,
Washington St., Providence, R. I.

Dr. A. L. Almond, Druggist, Liberty, Va.,
writes: "Leading physicians in this city
prescribe"

Ayer's

Sarsaparilla. I have sold it for eighteen
years, and have the highest regard for its
healing qualities."

"Although the formula is known to the
trade, there can be no successful imitation
of Ayer's Sarsaparilla. Without having the
enormous facilities of the J. C. Ayer Co., it is
impossible for other parties to put together
such valuable ingredients, at the low cost
of Ayer's"

Sarsaparilla

It stands at the head of all similar prepara-
tions.—Mark A. Jones, 50 years a druggist,
60 Cambridge St., E. Cambridge, Mass.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price 25¢; six bottles, \$5.

General News Items.

Mr. Hatch's anti-option bill passed
by the House.

Bills admitting New Mexico and
Arizona to Statehood have been
passed also.

In the House on Monday confer-
ees were appointed on the river and
harbor and naval appropriation
bills.

Governor Pattison, of Pennsylv-
ania, issued a proclamation to the
State at large for relief to the Oil
City sufferers.

After a shut-down of nearly three
months the Spreckles sugar refi-
neries at Philadelphia resumed op-
erations Monday, nearly one thou-
sand men going to work.

Sixty-seven bodies have thus far
been recovered at Oil City, and
fifty-six at Titusville, but the
bodies of many victims have been
buried forever and others totally
destroyed.

An alligator nine or ten feet long
has been seen floundering around
on the bank of the Wabash river,
near Andrews, Ind.

Lost Friends.

We make no charge for publishing these letters
from subscribers. All others will be charged fifty
cents. Editors will please read the requests pub-
lished below from their pupils, and report any
case where friends are brought together by means
of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire
for my people. My mother's name
was Pollie. She belonged to a
man by the name of Henry Culp,
in Wayne county, Tenn., on Beech
Creek. I was quite a small boy
when I last saw her, and I am the
oldest of four children; Mose,
Will and George. My name is
Harry. My sister's name was
Martha. My mother had her and
George with her when I last saw
them. Our father's name was
George; he was sold from a man
by the name of Sam Burns to a
party by the name of Kirkendoll,
in Mississippi, and after the war
my father came and got my brother
Will and I. I left him shortly
after that and then he came to
Texas. My brother Willie is now
dead. My father was a Methodist
preacher. Any information of
their whereabouts will be gladly
received. Address John Burns,
care W. W. Brown, West Taber-
nacle Church, Galveston, Texas.

Mr. Editor: I wish to inquire
for my mother and two brothers,
who were carried off from me about
50 years ago. They were carried
off by a Mr. Langston, from Not-
away county, Va. We belonged
to the widow Patty Jones. My
mother's name was Elvira. My
brothers were Patrick Nelson and
George Washington. My mother's
father was named Jack Jones, a
Baptist preacher. My name at
that time was Henry Fisher. Ad-
dress any information to Henry
Bell, Brinkley, Ark.

Subscribe for the SOUTHWEST-
ERN.

Varieties.

Let every thing dark melt away
before a sunny nature. If you go
to a home for a social visit, be
merry, be easy of manner, ready to
join in what has been prepared for
you. Learn the great art of adapt-
ing yourself to your surroundings.
Don't forever expect your friends
to accompany you, or show you
around. Go off by yourself, even
though you have no especial errand.
Show your hostess that you do not
expect her or her family to contin-
ually wait upon you. Enter into
the family circle, be "one of them
in spirit," so that, when after a
hearty hand-shake at the station, it
may be said of you: "What a plea-
sure she has been! How easy to
entertain."—The Ladies' Home
Journal.

A story is told of a woman on
the witness-stand in a French court.
She was asked her age, and an-
swered that she was thirty years
old. "But," said the magistrate,
"did you not tell me you were thirty
when you appeared before me two
years ago?" "I think it very like-
ly," she replied, smilingly acknow-
ledging her falsehood, and not at
all abashed. "I am not one of
those women who say one thing to-
day and another thing to-morrow."

An able man, himself a hard
worker, has said: "Fourteen
hours' hard work a day will make
any man a genius," and in this has
aided a new epigram to the world's
store. It is the plodder who "gets
there." This is to be considered
no argument in favor of "putter-
ing and plodding are as far a part
as night and morning. It is simply
a point in recognition of the merits
of pertinacity as a virtue.—New
York Continent.

Kennedy's
Medical Discovery

Takes hold in this order:

**Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,**

Driving everything before it that ought
to be out.

You know whether you
need it or not.

Sold by every druggist, and manufactured by
**DONALD KENNEDY,
ROXBURY, MASS.**

Gospel Hymns No. 6

Regular Edition, by Mail, 35 cents.
Christian Endeavor Edition
16 pages additional; by Mail, 40c.

THE BICLOW & MAIN CO.,
81 Randolph St., Chicago. 76 E. 9th St., New York

BAILEY'S
REFLECTORS
A wonderful invention for
lighting churches
and homes
Solely sold by
BAILEY'S REFLECTOR CO.
700 Park Ave., Pittsburgh, Pa.

A writer on physiology asserts
that the human body generates
enough heat during the day to melt
forty-four pounds of ice and raise it
to the boiling point. Probably
the professor would get even more
startling results if he would experi-
ment with a Pittsburgh citizen
the day he gets his natural gas
bill.—Pittsburgh Dispatch.

Deafness Can't be Cured

by local applications, as they cannot reach the dis-
eased portion of the ear. There is only one way
to cure deafness, and that is by constitutional re-
medies. Deafness is caused by an inflamed condition
of the mucous lining of the Eustachian Tube.
When this tube gets inflamed you have a rumbling
sound or imperfect hearing, and when it is entirely
closed, Deafness is the result, and unless the in-
flammation can be taken out and this tube re-
stored to its normal condition, hearing will be destroyed
forever; nine cases out of ten are caused by cat-
arrh, which is nothing but an inflamed condition
of the mucous surface.

We will give One Hundred Dollars for any case
of Deafness (caused by catarrh) that we can not
cure by taking Hall's Catarrh Cure. Send for cir-
culars, free. F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75 cents.

An Agnostic is a man who vows
he knows nothing, and gets wrathly
and vexed with you if you don't be-
lieve him. He says he does not
know anything, but he really be-
lieves he knows every thing.—N.
Y. Ledger.

Plan of Episcopal Visitation, Fall Con-
ferences, 1892.

(CHRONOLOGICAL).

Conferences in the United States.

Conference and Place.	Time.	Bishop.
Colorado, Pueblo, Col.	June 9.	Harst.
Utah Mission, Provo, Utah	16.	Hunt.
Wyoming Miss., Rk Sprg, Wyo.	23.	Hunt.
Montana, Anaconda, Mont.	Ang. 4.	Walden
Idaho, Pocatello, Idaho	11.	Walden
Pacific Sound, Payaluy, Wash.	17.	Walden
Blk Hills Miss., Custer, S. Dak.	25.	Walden
Oregon, Portland, O.	Sept. 25.	Walden
Nevada Miss., Bishop, Nev.	25.	Walden
St. Louis German, Quincy, Ill.	31.	Andrews
Cincinnati, Middletown, O.	31.	Nielsen
West German, Higginsville, Mo.	Sept. 1.	Freder
N. Pacific Ger. Miss., Portland, Ore.	1.	Freder
California German, Oakland, Cal.	1.	Vincent
Iowa, Wash. gton, Ia.	1.	Andrews
Central German, Seymour, Ind.	7.	Andrews
California, Pacific Grove, Cal.	7.	Vincent
Freder, Warren, Pa.	7.	Freder
N. W. Swedish, Molina, Ill.	8.	Freder
W. Nor-Dan Miss., Portland, Ore.	8.	Freder
Chicago German, Kenosha, Wis.	8.	FitzGerald
Central Illinois, Watseka, Ill.	14.	Freder
Des Moines, Perry, Ia.	14.	Freder
North Nebraska, St. Paul, Neb.	14.	Warren
Indiana, Salem, Ind.	14.	Nielsen
Michigan, Hillsdale, Mich.	14.	Fowler
W. Wisconsin, Dodgeville, Wis.	14.	FitzGerald
East Ohio, Steubenville, O.	14.	Newman
N. W. German, LaCrosse, Wis.	15.	Goodell
W. Virginia, Huntington, W. Va.	21.	Goodell
Illinois, Shelbyville, Ill.	21.	Goodell
Nebraska, Nebraska City, Neb.	21.	Warren
Kentucky, Louisville, Ky.	21.	Foss
S. E. Indiana, Kosciusko, Ind.	21.	Foss
Columbia R. R. Walla Walla, Wash.	21.	Walden
Detroit, Owasco, Mich.	21.	Fowler
S. California, San Diego, Cal.	21.	Vincent
W. Wisconsin, Milwaukee, Wis.	21.	Nielsen
No. th Ohio, Elyria, O.	21.	Newman
Norway & Danish, Duluth, Minn.	22.	Goodell
Ohio, Portsmouth, O.	22.	Nielsen
S. Illinois, Belleville, Ill.	22.	Goodell
N. W. Iowa, Cherokee, Ia.	28.	Andrews
West Nebraska, Kearney, Neb.	28.	Warren
Central Ohio, Van Wert, O.	28.	Nielsen
Pittsburgh, Blairsville, Pa.	28.	Newman
East Tennessee, Pulaski, Va.	29.	Foss
Arizona Mission, Phoenix, Ariz.	29.	Vincent
N. German, LeSueur, Minn.	29.	Goodell
Upper Iowa, Hampton, Ia.	Oct. 5.	Andrews
Houston, Morristown, Tenn.	5.	Foss
Genesee, Albion, N. Y.	5.	Foss
Rock River, Sterling, Ill.	5.	Fowler
Minnesota, Minneapolis, Minn.	5.	FitzGerald
N. Mex. Eng. Mission, Albu- querque, N. M.	5.	Goodell
C. New York, Auburn, N. Y.	6.	Vincent
N. W. Indiana, Terre Haute, Ind.	12.	FitzGerald
Tennessee, Fulton, Tenn.	12.	Goodell
Blue Ridge, New Hope, N. C.	13.	Foss
N. Mex. S. Miss., Taos, N. M.	13.	Vincent
N. Dakota, Devils Lake, N. D.	13.	Goodell
Tennessee, Franklin, Tenn.	13.	Newman
South Dakota, Madison, S. Dak.	19.	Goodell
N. Carolina, Reidsville, N. C.	20.	Foss
Austin, Ft. Worth, Texas.	Nov. 24.	Merrill
Texas, Marshall, Texas.	Dec. 1.	Merrill
St. John German, Industry, Tex.	1.	Merrill
West Texas, Austin, Texas.	15.	Merrill

FOREIGN CONFERENCES.

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It is said that the art of printing took its origin from some rude impressions taken (for the amusement of children) from letters carved on the bark of a beech-tree.

Gunpowder was discovered from the falling of a spark on some materials mixed in a mortar.

The stupendous results of the steam-engine may all be traced to the boy who sat watching the steam which came from the nose of the tea-kettle.

Electricity was discovered by a person observing that a piece of rubbed glass attracted small bits of paper.

Pendulum clocks were invented after Galileo stood observing the lamp in a church swinging to and fro.

The telescope we owe to some children of a spectacle-maker placing two or more pair of spectacles before each other, and looking through them at the distant sky. Their idea was followed up by older heads.

Sir Isaac Newton was sitting in his garden one day when he saw an apple fall from a tree. This common occurrence set him to thinking why things should fall down and not up, and this train of thought led him to the discovery of the law of the gravitation.

Every one can now appreciate the importance of the slight matters spoken of, because the wonderful results are now before the world. But the beginnings of these things were treated with ridicule or contempt. No matter how unimportant a circumstance appears, it is quite possible that great results may come from it. In a small building which was once Peter the Great's workshop in Holland is the inscription: "Nothing is too little for the attention of a great man."

Helen Gilbert, Mansfield, La., writes a good letter, but it is so much like too many others that we have been getting to admit of its publication. Give us something new and it will be published.

CEPHAS.

Dear Uncle Cephas: My uncle is 94 years old, and my auntie is 59. They are not able to work, but they are both Christians. I am doing all I can to encourage our race. We can be just as intelligent as white folks. The reason why they are so far ahead of us in education is because they were free all their lives; but we were slaves for them. We did not have time, neither were we permitted to learn, as they did, but we are free now and we can learn if we will. We never get too old to learn.

Your Niece, EMMA DEASE, Heidelberg, Miss.

Dear Uncle Cephas: I am a Bible class teacher, treasurer and librarian. We had a grand time on Children's Day. Collected \$2.50, and recited three hundred and fifteen verses. Your Niece, EMMA JORDAN, Enterprise, Miss.

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Considering the exhaustive character of this Commentary, inasmuch as it opens up for homiletic use every available verse or paragraph of the Old Testament that can be turned into use for homiletical purposes, it is impossible to over-estimate its importance.

No apology seems necessary for a work of this kind. The treasures of the Word of God cannot be exhausted. This work is not of the nature of a labor-saving machine. Its purpose is to furnish fructifying gems, calling for abundance of labor, but designed to render the labor in the highest degree fruitful.

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With their usual appreciation of the demands of their patrons, Messrs. A. McDowell & Co. are still working hard to further improve their fashion journals. With the two a premium is given to all subscribers for one year paying \$3.50 in advance, in the form of a highly useful work, called "Dress-making Simplified." A. McDowell & Co. 4 West 14th Street, N. Y.

Professor Charles Waldstein, head of the American School of Archaeology at Athens, will describe "The Finding of the Tomb of Aristotle" in the July number of The Century Magazine.

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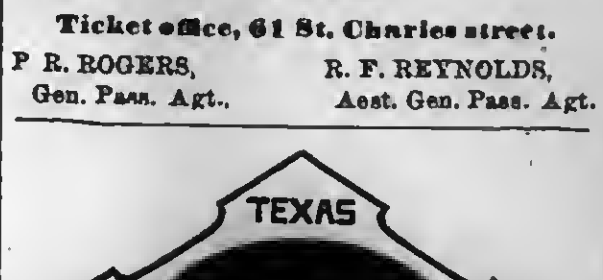
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MISSIONARY LESSON.

SECOND QUARTER.—Lesson XIII.

Messiah's Reign. Psa. 72:1-19. Com- mit to memory verses 7, 8. June 26, 1892.

HOME READINGS.

M. Psa. 72. Th. Psa. 22:23-31.

W. Isa. 32:1-8. Th. Isa. 42:1-9.

F. Zech. 14:6-11. S. 1 Cor. 15:20-28. S. Isa. 35.

GOLDEN TEXT.

All kings shall fall down before him: all nations shall serve him. (Psa. 72:11.)

LESSON HYMN. L. M.

Jesus shall reign when'er the sun Does his successive journey run;

His kingdom spread from shore to shore, Till unions shall wax and wane no more.

From north to south the princes meet, To pay their homage at his feet;

While western empires own their Lord, And savage tribes attend his word.

To him shall endless prayer be made, And endless praises crown his head;

His name like sweet perfume shall rise With every morning sacrifice.

Date, Authorship and Purpose.—Two psalms only in the entire compass of the Psalter, this and Psa. 127, bear the name of Solomon. It contains many remarks both of Solomon's style and Solomon's time, and allusions to Sheba and Tarshish. Like other prophetic utterances, "It looks first to the type and then to the antitype; first to the present and then to the future."

QUESTIONS FOR HOME STUDY.

1. The Righteous King, v. 1-7.

What prayer is offered for the king?

How would he judge the people?

What blessing would righteousness bring?

What would the king do for the poor and needy?

How long should he be feared?

To what natural blessing is his rule likened?

Who would flourish under his care?

What says Isaiah about his rule? (Isa. 2:4.)

2. A Mighty King, v. 8-11.

How far should his kingdom extend?

Who would submit to him?

Who would honor him with gifts?

What rulers and people would serve him? (Golden Text.)

3. A Gracious King, v. 12-14.

To whom would the king be a helper?

From what would he rescue them?

How would he regard their lives?

How does the Lord regard all saints? (Psa. 116:15.)

4. The Everlasting King, v. 15-19.

What evidences of his prosperity are named?

What is said of corn and fruit?

How long shall his name be honored?

To whom is thanksgiving here offered?

What is the prayer for his glory?

What should be our daily prayer? (Luke 11:2.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That the Saviour brings peace?

2. That the Saviour brings prosperity?

3. That the Saviour shall rule the world?

HOME WORK FOR YOUNG BEREANS.

Name three ways in which King Solomon resembled Christ.

Name three ways in which King David resembled Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. Who wrote this psalm? King Solomon.

2. Of whom was it prophetically written? The Messiah.

3. Who should flourish in his day? In this day shall the righteous flourish.

4. Over whom shall he rule? Golden Text: "All kings shall fall," etc.

5. What class of neglected ones shall he care for? He shall spare the poor and needy.

6. How long shall his kingdom last? As long as the sun and moon endure.

EXPLANATIONS.—Every godly man has a right to ask God to help him to make right decisions. We should all pray, like Solomon, for God's "judgments" and "righteousness." Judge—Administer justice.

Poor—Afflicted ones. Bring peace—Rather, "bring forth" peace, as fertile ground brings forth a harvest. Children of the needy—"Sons of the poor." Mown grass—New-mown meadows wither quickly under the hot sun of the East. In his days shall the righteous flourish—It was Solomon's office to defend the righteous. It is Christ's work to make men righteous. From sea to sea, and from the river unto the ends of the earth—From the Mediterranean, their western boundary, to the encircling sea beyond Asia's utmost verge, and from the Euphrates, their eastern boundary, to the earth's very end. They that dwell in the wilderness—Wandering barbarians. The isles—all the empires on the shores of the Mediterranean. Presents—gifts; tokens both of subjection and affection.

Doctrinal Suggestion—The eternal kingdom of Christ.

THE CHURCH CATECHISM.

69. What is a sacrament? An outward and visible sign of an inward and spiritual grace.

70. What is the outward sign of baptism? Water applied in the name of the Father, and of the Son, and of the Holy Ghost. (John 3:5, Matt. 28:19.)

71. What is the inward grace signified in baptism? A death unto sin and a new birth unto righteousness.

MARION HARLAND'S OPINION.

Readers of the SOUTHWESTERN are familiar not only with the sprightly writings of Marion Harland, but also with her sound common sense upon matters of every day life and action. Her name, indeed, is a household word, and is equally well known in parlor and kitchen. Her celebrated cook book, "Common Sense in the Household," is without a peer and shows that she has made a careful study of how to prepare good, wholesome food, in the best manner by the best materials. In this issue we produce a fac-simile letter from Marion Harland that speaks from her experience in the highest terms of the unequalled qualities of the Royal Baking Powder. House-wives everywhere should read the opinion of such an expert and act accordingly. All good cooks who have used the Royal, are of the same opinion also.

THE Texas & Pacific R. R. offers reduced rates to Shreveport District Conference, between Flournoy and New Orleans, Aug. 17 to 21.

ALE AND BEEF

"PEPTONIZED," is the only mild stimulant combined with a perfect food known that makes

BLOOD AND MUSCLE

Convalescents should take it regularly as it assimilates easily and quickly. Sold by all Druggists. Send for Pamphlet of eminent Physicians' testimonials.

The Ale & Beef Co., 217 W. 17 St., New York City.

Marriages.

Gordonsville, Tenn.—At Seward Chapel, June 9, Rev. C. L. Seward to Miss Susie Smith. Rev. Seward and his companion took the train to Murfreesboro, after which they will go to his pastoral charge at Memphis. We extend congratulations.

E. J. Guthrie officiated.

Winsted, La.—June 4, Mr. Green Jones and Miss Siana Hopes.

E. B. Richards officiated.

Monroe, La.—April 20, Mr. Albert Ramey to Miss Maggie Gray.

Rev. E. C. Goings officiated.

Obituary.

Bodcau, La.—June 2, Little Humphrey Williams, only son of S. J. Williams, aged 2 years and 7 months.

A. B. Venable, P. C.

St. Martinsville, La.—Sister Nellie Gant, a member of Mallalieu Chapel and a Sabbath school teacher, died June 6. She sang a hymn a few hours before her death.

F. D. Bowers, P. C.

Heidelberg, Miss.—On Sunday night, April 23, Sister Fanny Bradford, a faithful member and class leader in the M. E. Church, departed this life in full triumph of faith. As the time drew near for her to go, she began to sing, and said, "All is well, I am ready to go." She leaves a husband, a child, two step-children, a mother, sisters, brothers, and a host of friends to mourn her loss.

N. Toole, P. C.

Pineville, La.—Bro. Nick Jones, a faithful member, June 9. His funeral was attended by a large crowd.

J. L. Augustus, P. C.

Dexter, Ark.—Miss Gollie Graham, a faithful Sunday school worker, May 30. She was converted in her illness.

J. T. Hawkins, P. C.

Sister Laura Clark, a member of the M. E. Church at Rockport, Miss., aged 86 years.

L. L. Wells.

Canton, Miss.—June 10, Bro. Robert Anderson, a faithful member 40 years, aged 79 years.

R. McAlpin, P. C.

New Orleans, La.—Mrs. Adeline Williams, president of the Steward Sisters of Wesley Chapel.

Sister Ray, a member of Wesley Chapel, May 25.

T. J. Johnson, P. C.

Clinton, La.—Sister Cherry Wikerson, a faithful member of Pine Grove Church, went home in triumph May 15.

Reuben Turner, P. C.

Mansfield, La.—Sister Sabana Thomas, aged 80 years, and a member of our church for the past 15 years, died in triumph of faith.

H. C. Wilson, P. C.

Waco, Texas.—Sister Amanda Groves departed this life May 13, and passed to her reward in heaven. She was a faithful member.

M. C. Cavines, P. C.

Dickson, Tenn.—Bro. Patite Becks went home to heaven April 17. After eight months' illness he joined the church, was baptized and died triumphantly in the faith.

Bro. Jno. Allen, of White Bluff, Tenn., went to heaven April 21. He was a faithful member of the church.

C. H. Bullington, P. C.

Brother and Sister Jackson Little, of Jackson, Miss., mourn the loss of their three months old baby. It went to heaven May 15.

Sister Minerva Williams Patterson, wife of the late Rev. Samuel Patterson of the Holston Conference, May 23, aged 82 years.

E. Provine, P. C.

Glencoe, La.—June 11, Sister Rose Cross. She was a faithful member of Mt. Zion Church.

E. Fields, P. C.

BECKHAM'S PILLS sell well because they cure.

The New England Conservatory of Music begins its next term Sept. 8th, 1892, under more auspicious circumstances and with greater advantages than ever before in its career. The receipt of a large endowment fund provides the Conservatory with free scholarships and enables it to offer its students opportunities unsurpassed by similar institution in the world.

Conference Notices.

Notice.

The Sunday School Convention of the Jefferson District will meet July 8. The district is composed of the following schools: Cypress, Marshall and Jefferson Circuits, and Jefferson Station. Convention will meet at Jefferson, July 8, at 9 o'clock a. m.

J. L. OWENS, President.

EMMA JONES, Secretary.

REV. W. HAMILTON, P. E.

Notice.

To the Pastors of the Huntsville District: Please send me the names of all the local preachers, exhorters, district stewards and class leaders that will attend the district conference here, so I may provide homes for all.

G. W. RIVES, P. C.

Onona, Ala.

Notice.

There is to be a grand camp meeting of the Monroe District beginning Sunday, July 24, given by Rev. J. W. Lewis for the purpose of holding a church conference and for the purpose of raising money in making every thing pleasant for the visitors. The H. C. R. R. will carry persons from Monroe to camp grounds and return for 25c. Friends will come prepared to stay two or three days.

J. W. LEWIS, P. C.

Pine Bluff District, Little Rock Conference.

Second Round.

New Edinburg..... June 25-26

Johnsville..... July 1-3

Monticello and Warren..... 8-10

Dermott..... 15-17

Reedville and Dumas..... 18-19

Varners..... 20-21

Liswood..... 22-23

Beardon and Fordyce..... 24-25

Jefferson Springs..... Aug. 3

Pine Bluff..... 6-8

Altheimer..... 10-11

Wabaska..... 13-14

Dear Brethren: While it is true that the high water is surrounding us on every side, stand to your posts and look after the interests of the church.

G. W. LACY, P. E.

Paris District, Texas Conference.

Greenville cir..... June 25-26

Wolfe City..... July 2-3

Paris sta..... 9-10

Blossom cir..... 15-17

Clarksville cir..... 16-17

Clarksville sta..... 21-24

Frederick cir..... 27-28

Cooper cir..... Aug. 6-7

Gibson cir..... 9-10

Red River cir..... 13-14

Rouben and Honey Grove..... 20-21

Brookston cir..... 23-24

DeKalb..... 27-28

Texarkana..... 27-28

Dear Brethren: Do your best to have every cause well up in the third quarter. With best wishes, I am yours in abundant love.

P. MORRIS, P. E.

Change in the Forest City District.

Forest City cir..... June 25-26

Forest City sta..... July 2-3

Cotton Plant cir..... 9-10

Brinkley..... 16-17

Brinkley cir..... 18-19

Heber and Delcote..... 20-21

Park Place..... 22-23

Bledsoe..... Aug. 3-4

Ocala..... 6-7

Grayfordville..... 13-14

Batesville..... 20-21

Jacksonport..... 27-28

Newport..... 27-28

Dear Brethren: You are changing because of new work. We will not be able to visit a portion of our district until mid-summer.

W. R. K. DUNCAN, P. E.

Bowling Green District, Lexington Conference.

Second Round

Lewisport..... July 1-2

Hawesville..... 3-4

London..... 5-6

Chillicothe..... 7-8

Hardinsburg..... 9-10

Harrod..... 11-12

West Point..... 13-14

Vine Grove..... 15-17

Leitchfield..... 18-19

Harlan..... 20-21

Beaver Dam..... 22-23

Morgan..... 24-25

Hall's Creek..... 26-27

Harford..... 28-29

Greenview..... 30-31

Dulaney..... Aug. 3-4

Princeton..... 6-7

Eddyville..... 9-10

Smithland..... 11-12

Paducah..... 13-14

Owenboro..... 15-17

Anniston..... 18-19

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Editorial Notes.

How do Thy mercies close me round,
Forever be Thy name adored;
I blush, in all things to abound;
The servant is not above his Lord!
—CHARLES WESLEY.

It would be a bad thing for a Democratic House to refuse to consider a Pure Food Bill to save the people nearly one thousand annually in money, and untold millions in integrity and health, while wrangling over measures of economy that are not altogether economic.

The excellent editorial of Dr. Moore of the *Western*, on "The Strength of Methodism," is heartily endorsed. The writer of this (not the editor, who is still absent) could not help wishing that the good Doctor had sooner been imbued with those ideas on "radical changes,"—say, when the action of the late General Conference was had on the woman question.

Good manners must have a solid foundation in kindness and self-control. To be genuine, they must be the fruit of sincerity and good feeling; and their exercise must be in conformity with the working of these qualities in the heart. No art can successfully counterfeit true elegance of manners and deportment. To be real, they must have roots deep below the surface in the soul and heart.

In the C. L. S. C. course for 1892—93, according to the plan adopted in the beginning, Greece will form the leading topic of study. Its history, its government, its language and literature and art, will be among the main subjects considered. A deviation from the methods followed in the other Greek years of the course will appear in the fact that special attention will be called to the influence of Greece as discernible in the various institutions of our own land at the present time. For this reason the year is to be distinguished as the American-Greek Year.—The Chautauquan.

The Supreme Court of Appeals at Wytheville, Va., June 16, decided the celebrated *Bettie Lewis Thomas* case in favor of the plaintiff. By this action a colored woman, who is a resident of Richmond, becomes the possessor of an estate valued at about \$200,000. Her father, W. T. Thomas, who was a white man, died, in 1889, at the home of this daughter, and left no will. Relatives of the deceased, as well as *Bettie*, engaged some of the ablest legal talent in the State, and sought to obtain possession of the property. The Chancery Court decided in favor of *Bettie*, and the Supreme Court affirms that decision.

CHILDREN'S DAY

IN THE

SOUTHWEST.

We have allotted a good deal of space in this and the previous issue to reports of Children's Day, which is good for the paper, the cause and all concerned. As value and interest in these reports lies mainly in their early publication, we can pay but little attention to the late comers. In case of postponement of the exercise and a report sent in immediately after, we shall give them due attention, but further reports of exercises held on the second Sunday in June are not wanted as a rule. This is the 19th century and near the close.

A. C. Culbreath, Orange, Texas.
We observed Children's Day June 19. The program was carried out only part, as a shooting occurred here, and drove the people away from the church. We raised \$5.

Rev. D. Atkins, Sutton, Texas.
Children's Day was a grand one. Collection, \$2.

Mrs. M. L. Lyles, Milican, Texas.
Everybody speaks in terms of praise of our Children's Day exercises. Too much cannot be said of W. V. Burgess, superintendent, and the young people who so ably assisted him in making the occasion a success. Methodism can't die here while such young people are to be found. Collection good.

Rev. W. H. Smith, Scooba, Miss.
Children's Day was observed at Blue's Chapel on the third Sunday of this month. The program was carried out as laid down. The exercises were conducted by Sister V. A. McNorton and Prof. R. C. Hicks. Collection, \$3. The work is alive. Pray that God may pour out showers of mercy on us.

Aaron Taylor, Texarkana, Texas.
Our Children's Day was a grand success. The program was carried out to the letter. The congregation enjoyed the exercises as never before. Collection, \$6.

Rev. B. J. Goff, McKinney, Texas.
Miss Minnie E. Johnson conducted our Children's Day exercises, which passed off nicely. Collection for the day was \$2.50.

Wm. H. McLemon, Spring Hill, Tenn.
Wesley Chapel M. E. Church. Prof. J. W. Stephenson, our superintendent, with his corps of earnest teachers, had the children well trained for Children's Day, using the program. Collection, \$3.

S. S. Wright, Grctna, La.
Our Children's Day was grand. The music was furnished by Miss H. Brown. Collection, \$6.

J. M. Lampkin, Houston, Miss.
Children's Day was a day of joy. Collection, \$5. Good Tidings day is July the 31st.

John A. Hamilton, Dermott, Ark.
Children's Day was delightful, and the program was rendered gracefully. Collection, \$4.60.

Sam Wenfray, Jones Creek Church, Baton Rouge, La.

Our Children's Day was a grand success. Fifteen in class reading testaments, followed by singing. Sermon for the children. Twenty-five children also spoke for the Lord. We also had Elder G. A. Tain and Elder Sam Williams, of the Baptist Church, with us. Collection, \$12.15.

A. G. Houston, Starkville, Miss.
Children's Day was observed here and the program carried out to perfection. To say the least, we had a grand time. Collection, \$5, which has been forwarded.

E. H. Scott, Vidalia, La.

Children's Day was observed and it was a glorious day with us. The program was in excellent order and was used with great delight. Our Sunday school numbers 43. Collection, \$2.

Sarah Coward, Ripley, Texas.

Children's Day was observed with a large attendance. Collection, \$4.70. The program was carried out in a most efficient manner. We have always observed the day, but this was the grandest in the history of our church.

Daniel Trammel, Freedonia Circuit, Ala.

We celebrated Childred's Day at Mt. Pleasant M. E. Church. The church was beautifully decorated with flowers and evergreens. Collection, \$1.32. The program was carried out nicely. Collection for the entire day, \$10.32.

Wm. Perry, New Berne Circuit, Ala.

We had our Children's Day on the third Sunday in June. The children met with bright faces, and their little minds full of the program. I do believe it was the finest program that I ever saw. May God bless Dr. Payne, and let him live long to bless the children with good things. Collection, \$3.85.

H. A. Read, Free Hope Circuit.

We had a grand time on Children's Day. The program was carried out to the letter. The exercises were conducted by the writer at the above named place, assisted by Revs. Johns, Nunley and Hawkes. Prof. J. C. Smelser conducted the exercises at Pleasant Exchange, assisted by Rev. D. W. Frierson. \$10.35 collected at Free Hope and \$3.95 at Pleasant Exchange. The Sunday schools at each point on the circuit are in a prosperous condition, second to none on the district. We ask the prayers of all Christian workers for our future success.

W. H. Jordan, Centre, Ala.

Our Children's Day exercises were delightful. We used the program and everything was carried out accordingly. We managed to have the four schools of this circuit present at Oak Grove M. E. Church. Collection, \$5.69.

J. W. Scruggs, Crawfordsville, Ark.

We observed Children's Day and had a grand time. Rev. E. H. Thompson preached and Mrs. F. F. Logan gave us an essay on education. Collection \$1.

Eliza Drakeford, Stonewall, Miss.

We had a successful time. One long to be remembered. We have never witnessed a grander time on Children's Day before. Our church was beautifully decorated with cedar and evergreens. The introductory address was delivered by myself. Rev. H. Q. Hampton addressed the children. Collection, \$7.55.

D. B. V. Walthall, Newberne, Ala.

Children's Day was observed here with great eclat. The audience was large and attentive. We used the regular program and supplement with a splendid essay, Mission work in the Sunday school, by Miss Chloe B. Ward. Truly, our young people are leading old Methodism on to victory.

W. H. Whitlock, Brooksville, Miss.

Children's Day was observed at Baldwin Church, and we had the best time ever known in the history of this church. The program was carried out to perfection. The pastor preached and the people were edified. The occasion will inspire our people to gladly welcome Children's Day in the future. The collection was \$3.65.

D. J. Price, New Orleans, La.

Mallalieu Chapel held its services on the 26th. In the building of the pyramid as each plank was laid, expressions of satisfaction and "excellent," "good," could be heard

in the congregation which filled the house. We have never witnessed a grander Children's Day. Great praise and credit are due Miss Maggie Gallahar, J. G. Lawrence, K. Johnson, J. G. Taylor and other officers and teachers. Collection, \$3.

The following communication or report of a Children's Day affair gives a very good illustration of how the program is regarded and the effect it has had, though the manner and language is rather peculiar. For obvious reasons we withhold names and place. First intentions were to just make an item of it as we have done with many others, but it is too good to be lost.

"The Children's Day was grand. The occasion was one that will ever dwell in our memory. It had a tendency to edify the mind, rhapsodize the heart, instruct the soul, in fact, saturate the whole system with genuine pleasure. The pyramid was well structured, a perfect panorama. Rev. ——— preached, and thoroughly aroused the spirit in us all. After this a collection was taken, the result of which was liberal, owing to the oppression of us caused by the threatening of a deluge."

Our Work in the South.

BY D. STEVENSON, D. D.

In a former article I considered our work in the South in respect to the increase of the members of our Church in this section. I desire in this to say something in regard to the appropriations which have been made to this work from the missionary funds of the Church.

According to the pamphlet referred to in the former article, the whole amount thus appropriated for the last twenty-five years has been \$3,648,750. This looks like a large amount of money when considered apart from appropriations to other fields of labor. But let us see how it will appear when placed by the side of appropriations to our foreign work. I have no means of knowing the exact amounts which have been appropriated to our foreign missions for the last twenty-five years, but assuming that they have been at least one half of the entire amounts raised for missions during that time, they would be about \$8,500,000.

We have already seen that the whole number of members in our foreign fields at the present time is 68,798. Suppose that as many as 50,000 of these have been gathered into the Church within the last twenty-five years as the result of the expenditure of \$8,500,000. Under this supposition we shall find that for every member thus added to the Church there has been an expenditure of \$175; whereas, for every member brought into the Church in the South there has been an outlay of only \$10.

In regard to the appropriations for the last ten years we are not left to conjecture, but are furnished with exact knowledge by the Missionary Report for 1889. The amount appropriated to Africa, which, as we have seen, has only 1,999 members, has been \$57,000 or nearly \$20, not for every member received into the Church in that field within the last ten years (for I have no means of knowing how many have been received within that time), but for every member now there. The amount to South America, which has only 1,570 members, has been \$338,318, or nearly \$200 for every member now in that part of the world. The amount to China, which has only 5,615 members, has been \$887,103, or nearly \$150 for every member now there.

But without going into further detail, let us conclude with Bulgaria.

On this field there has been expended in the last ten years the sum of \$158,759, making the very large amount of \$950 for every one of its 167 members.

There is another fact proper to be considered in this connection. It is that of the returns which our Church in the South has been making to the missionary treasury. While the foreign missions have been doing very little in this way, compared with the large amounts of money which have been expended upon them, the collections in the Southern fields for missions for the last twenty-five years have amounted to \$1,673,060, nearly half as much as the appropriations from the Missionary Society to these fields; and these collections are constantly increasing from year to year. This is not all. The amount of church property in the South has come to be an item of considerable moment. Saying nothing of school and college property, the churches and parsonages alone are estimated to be worth more than \$10,000,000, while the value of such property in our foreign fields is estimated at no more than \$2,377,522. Probably not more than \$1,500,000 of this \$10,000,000 has been contributed by the Church Extension Society, leaving the remainder of \$8,500,000 as the amount of the contributions from the members and friends of the Church on the ground. Adding to this amount the collections for missions (\$1,673,060) and saying nothing of collections for other benevolent objects, we have not less than \$10,000,000 contributed by the people themselves in establishing and sustaining the Methodist Episcopal Church in their midst. Subtracting from this amount the missionary appropriations to work in the South, we have more than \$6,000,000 as the amount contributed by the people in this part of the country to the general wealth of the Church, over and above what has been contributed by the Church to them.

So much in regard to the progress of the work in the entire South. But if we go beyond the line which, twenty-five years ago, was the limit of our extension in a Southerly direction—a line extending through Delaware, Virginia, West Virginia, Kentucky and Missouri—and consider the progress of the work, even among the whites alone, in the remaining parts of the South, we shall have cause to be astonished. So far as the colored people are concerned, it was to be expected that our largest gatherings among them would be in the Gulf States, the parts of the South where they are the most numerous. So far as the whites are concerned, it was to be expected that our largest increase would be in the border States. And such has been the case. The intermediate sections of the South were to be expected to be most difficult to enter and possess. But even here, when all that stood in our way is considered, our progress has been fully up to, if not beyond, all reasonable measures of expectation. Our success has been greater than that in any one of our foreign mission fields and, of course, greater than that in all our mission fields taken as a whole. We have more white members south of the line of extreme southern limit in 1865 than we have in all our foreign work.

If, therefore, success in any part of the world is to be regarded as an evidence of the providential character of the work in the South. But if our efforts had been less successful than they have been, the fact that we have a message to deliver, a cause to promote anywhere, is proof that we have a message to deliver, a cause to promote, in the South. There is no Church in the South that could take our place. There is none that has the men and the means to take it, even if the only question were that of men and means.

But this is not the only question. Our doctrine, it is true, are held and preached and our general methods applied by our sister Church, the Methodist Episcopal Church, South. But there are things which belong to every Church which go to give it individuality; things of character, spirit, life. By such things as these the Methodist Episcopal Church is distinguished, and wherever it is established these things begin to be made manifest in those whom it receives into its fold. Only the Methodist Episcopal Church can do the work of the Methodist Episcopal Church. If this work is worthy anywhere, it is worthy in the South; and if worthy, it ought to be promoted, not hesitatingly, not weakly, but with the warmest zeal, the most liberal contributions, the most fervent prayers, and the most confident hopes.—Central.

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For the *SOUTHWESTERN*.

Man Needs the Sabbath.

W. L. DUNCAN.

"The Sabbath was made for man, not man for the Sabbath," said the Divine Redeemer. Man needs it; he needs it to recuperate the waste which six day's labor has brought to his physical system. He needs it to rest his mind, which the worry and care of business has more or less depressed. He needs its sacred time to meditate on his relations to God, his fellow-men, and eternity; and to enable him to join with his fellows in acts of devotion to his Creator and Preserver. He needs it that he may have time to cultivate that self-respect and social endowment which the busy toil of six days forbid.

The church needs it that she may observe the ordinances committed to her by her Divine Head, and to afford her an opportunity to teach those truths which are essential to her existence, and welfare of men, both in time and eternity.

The state also needs it that her citizens may learn their duties to one another, their obligations to society, and their duty for conscience sake to obey the laws of the land.

And it may be that even the iron on our railroads and in our workshops needs it, to regain that solidity and strength which constant use tends to destroy.

The voice of nature may, therefore, well mingle with the voices of men; and both in unison with our Divine Creator proclaim, "Remember the Sabbath day, to keep it holy. Yes we need its hallowing influences to prepare us for the labors and duties of time and for the enjoyment of eternity. And that it may incite us to use our influence to maintain it in our own community, to our country, and the world. May God help us to meditate on some of the results which would inevitably follow its abrogation as a day of rest, as a sacred day, and a non-legal day in our land.

No word we speak can be without its re-echo, and no act can be without its results. Therefore watch.

Huntsville, Texas.

DR. Hamilton, one of the secretaries of our F. A. and S. E. Society, announces in *Zion's Herald* that he will remain in New England for a few weeks, and while making other arrangements will take the collection for the Freedmen's Aid Society in such churches as are ready to make their contributions. He says: "Brethren will please take notice that I am not come to recommend that we set off the colored people in a church by themselves."

Letters from the Districts.

Dadeville District, Central Alabama Conference.

To convene at Dadeville, Ala., Aug. 3-6, 1892.

PROGRAM.

Introductory sermon by F. L. Teague; alternate, J. C. Sammon. Why the colored man should remain in the M. E. Church, E. Harrison. Relation of local preachers to pastors, W. H. Bond. Office of justice and mercy, F. L. Teague. Doctrine of Arminianism, A. N. Jackson. Doctrine of Calvinism, W. T. Trumble. Origin of the Sunday school, H. Matthews. The true pastor, J. C. Sammon. How to build up a district, G. H. Hamilton. Temperance, B. Jackson. Example of the pastor's family, G. W. Winn. Consecrated ministry, J. Ellis. Self-government, W. J. Smith. How to study the Bible, M. W. Williamson. The educated ministry, E. Frazier. The Lord's Supper, G. W. McLe-more. Work of the local preachers, J. W. Willis. The new birth, H. Morton. Relation of pastors and Presiding Elders, J. Yarnell. Relation of pastors and congregations, D. R. Matthews. Epworth League and the SOUTHWESTERN, W. F. Smith, Presiding Elder. We want strong reports on the benevolences. Prof. Croghan and Dr. Fisher promise to attend. Prof. Murray, B. D., will hold a Preachers' Institute in connection with the district conference. Let all the pastors and local preachers attend with their Bibles. Committee: W. F. Smith, Presiding Elder; H. Matthews, G. H. Hamilton, F. L. Teague, secretary.

Notice.

The South New Orleans District Conference will convene at Williams Chapel, New Orleans, Aug. 11, at 9 o'clock a. m. All members of the same are expected to answer roll call on the first day of the session, and pastors will report the spiritual progress of their work, and benevolent monies, either by vouchers or by cash. In lieu of the essays usually read at our district conferences, the daily proceedings will be interspersed with a five-minute talk by each preacher and exhorter on revival topics.

The introductory sermon will be preached by the Revs. M. P. Franklin and J. A. Tinent, on Wednesday, August 10, at 8 p. m.

Missionary sermon by Rev. Thos. McCary, Thursday, August 11, at 8 p. m.

Rev. W. P. McLaughlin, D. D., will favor the conference with a paper the first day of the session. Rev. J. C. Hartzell, D. D., will represent the F. A. and S. E. Society; L. G. Adkins, D. D., New Orleans University; W. D. Godman, D. D., Gilbert Academy; E. W. S. Hammond, D. D., the SOUTHWESTERN.

Presiding Elders, preachers of the Louisiana Conference, city pastors and their congregations, are cordially invited to attend the session of the conference. Come prepared and determined to make this the most impressive district conference of the season.

T. G. MONTGOMERY,
Chairman.
M. P. FRANKLIN.
J. W. HILTON.
W. S. HARRIS.
HENRY TAYLOR, Sec.

Knoxville District Conference.

Will convene at Sun Rise, Knox county, Wednesday evening, July 27, 1892.

PROGRAM.

Opening sermon by W. A. Webber; alternate, S. J. Harris. Growth of Methodism, E. Provine.

Infant baptism, S. J. Harris. Duties of parents to their children, W. T. Anderson. Class leaders and their duty, Alexander Clarke. Stewards and their duty, F. W. Morton.

Freedmen's Aid and Southern Education Society, Prof. J. S. Hill. The best method to conduct a Sunday school, G. W. Hamlet. How to raise the pastor's salary, L. Diggs. Punctuality, G. W. Branner. The relation of the Sunday school to the church, A. Martin. How to raise benevolent collections, E. Knott. How to conduct prayer meetings, James Hawkins.

Local preachers and exhorters will bring subjects of their own selection. All attending the conference will get off the train at McMillan Station, ten miles east of Knoxville, on the E. T. & G. R. R. Hacks will meet the trains and carry the members to the seat of conference. Come with written reports ready to hand in when called for.

Committee: E. Provine, W. T. Anderson, W. A. Webber.

Notice.

To the ministers and members of the Greenwood District, Upper Mississippi Conference: The first district conference for this conference year will convene at Greenwood July 28, at 9 a. m.

The Sunday School Institute will meet at the same place July 26, just two days before the district conference. A full attendance is desired.

Brethren of the district, please take Rust Hall collections at once, as they need the money badly. Let us do our duty. Let every pastor take his Freedmen's Aid and Southern Education collection at once. W. McDONALD, P. E.

S. S. Institute of the Greenwood District.

To meet at Greenwood, Miss.

PROGRAM.

Bee Lake—Is the Sunday School Institute essential? Carrollton—Should Sunday schools be organized into missionary societies, and why? Durant—What should be the qualifications of the Sunday school teacher?

Durant cir.—Psalm xxiii read and explained. Ebenezer—Is it the duty of the Sabbath school to labor for conversions, and why? Goodman—What is understood by conversion as explained in the Scriptures?

Greenwood—To what person in the Godhead should prayer be directed, and why? Lexington—Why should we pray? Koscisko—Is an infant a member of the church? Koscisko cir.—What is the relation of the pastor to the Sunday school? Minter City—At what age are children responsible for their sins? Shellmound—Why should we use the literature of our Concern? West—Why should we observe Easter day? Winona—What is the philosophy of the success of the Sunday school? Vaiden cir.—Is the teachers' meeting essential to the Sunday school? Piekens—What can be done to stimulate punctuality in the Sunday school? Tehula—In what manner should the officers and teachers compel the little children to attend the Sabbath school?

J. W. WINBUSH.

D. GREEN.

R. W. JACKSON, Sec'y.

Deafness Can't be Cured

by local applications—as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedy. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st, That all anonymous letters go directly to our waste basket; 2nd, Letters must be written on only one side of the paper; 3rd, No frivolous questions will be noticed; 4th, Abbreviations should not be used; 5th, Notes and items must be condensed so as to insure brevity; 6th, We return no manuscript.

Rev. M. A. Hobson, Newton, Miss.

The second Sunday was a gala day at Sylvester Chapel. Several ministers were present. The church was crowded. Sister V. A. McInyon was with us and rendered sweet music. At night she delivered a lecture to an over-crowded house. I am glad to recommend her to any brother who may need help on his work. Amount raised for building a parsonage, \$61.60.

F. M. Adams, Cedar Bluff Circuit, Miss.

This is a new circuit made up of fragments of others, and bids fair to become first class. The people are poor, but faithful, and are starting the work of building a church at each point. This gives promise of being a bright year.

Wm. Bell, Bee Lake, Miss.

Our celebration that was to have been on the 7th and 8th of May, was put off on account of the church being surrounded by water. It will be given on the 8th and 9th of July. Everybody is invited.

Rev. M. T. Fairfax, Boyce, La.

I was appointed by Bishop Malhieu to take charge of this work. Since coming here the Lord has poured out his blessing on us. We have had 9 accessions and 7 conversions. Our Sunday Schools are progressing at all points.

Rev. L. P. Kimball, Cordele, Ga.

Our Sunday school which was organized a little over a year ago, is now in a thriving condition. The young ladies and gentlemen and the children all take a lively interest in it, and on Monday night, May 23, gave a concert for the purpose of raising money to purchase literature for the school. A pleasing program was rendered and \$10.10 raised.

Rev. E. U. Johnson, Magnolia and Canfield Circuit, Ark.

I took charge of this work the 1st of April under Rev. A. J. Phillips. We have a church here, though not completed, and a few members. At Stamps we have a few members and a union church. At Canfield we have a church not completed and a few members. At Walnut we will have a church and two or three members. This church is in litigation with the C. M. E. Church. The people are generally poor. The work of our church in this State is missionary. Opposition and ignorance are strong, and our church cannot well succeed without help. Correspondence can reach me at Magnolia, Ark., Box 96.

Rev. E. Knott, Oliver Springs, Tenn.

We dedicated our new church on June 5. The day was beautiful, the congregation large and our Presiding Elder, Rev. E. Provine, preached the dedicatory sermon. The collection was good. We paid all the church debts and have money left in the treasury to go on the pastor's salary. We had preaching in the afternoon by Rev. Rueben Johnson and in the evening by Rev. L. Diggs.

G. J. Izard, Richmond, Texas.

Our protracted meeting of two weeks ended on the first Sunday in this month with glorious results. Twelve were baptized and 25 added to the church. The church is spiritually alive. Richmond is a town of between 1,500 and 2,000 inhabitants, and is known as one of the most wicked towns in the South. Notwithstanding, we have some faithful and fearless Christians here. Some who love God's church. We went in prayer to Almighty God in the beginning of the year for at least 50 souls more to be added to the church. Half of the year brings us 25 of them. So we have this addition with what we had at first to get the other 25. We go from here to Kendleton, and then we strike camp to wage war on the devil and his army. Our revival will commence about the first of July. Kendleton is a thickly settled country, mainly all owned by colored people, and our

church is leading all other churches there in every respect. Too much cannot be said for Richmond and Kendleton. They are strictly Methodist, and both know and love their cause.

Rev. C. L. Seward, Memphis, Tenn.

At the quarterly conference held at Centenary M. E. Church the reports were good and showed a collection of \$518.50.

Rev. L. W. Mosley, of Webb, Miss., received a welcome surprise on the night of June 14, in the shape of a provision party, from the members and friends of the church.

Rev. J. Benn, Merrill and Mt. Zion Circuit, La.

In submitting this report, I wish to begin with giving thanks to the Lord our God for what he has done for us during the year. All that has been accomplished has resulted from His grace—working for and in us. Our Presiding Elder, J. F. Marshall, was with us on the 11th and 12th of June. We have not had great revivals during the year, but our field has not been left behind. At Mount Zion one backslider has been reclaimed and eight probationers have joined the church. At Merrill Chapel souls have been converted and received in the church. There is an advancement all along the line. The Sunday school is growing under the management of E. R. Gibson.

F. L. Teague, West Point, Ga.

Our second quarterly conference was held June 18-19 by Rev. W. F. Smith, the Presiding Elder. He expressed great satisfaction with the reports. We can but say praise the Lord. The work moves onward and upward. Paid Presiding Elder, \$16.25; paid pastor, \$110. We are organizing the Epworth League and our committees on the benevolences are at work. We want to raise every dollar. Let us all do more for the church.

Rev. Moses Smith, Oakland, Texas.

Our second quarterly conference was held at Independence May 28-29 by Rev. C. L. Madison, our Presiding Elder. The reports of the leaders showed an increase over the first quarter. Conversions and members added to the church this quarter are 44. Total collection, \$157.35. We have a God loving and a church working people. We have begun our third quarterly conference. work. Protracted meeting will open on the 8th of this month. On the first Saturday and Sunday in July will be our grand union and silver dollar rally days. We are expecting to raise \$200.

R. H. Patton, Garlandsville, Miss.

The fifth Sunday in July is our rally day to raise money to build a parsonage. We want to raise \$100. I am organizing an Epworth League on the work and praying for success.

Rev. A. J. McNair, Meridian, Miss.

Haven Chapel, newly built, in East End, Meridian, is in a prosperous condition; both spiritually and financially. The Sunday school has grown from 20 to 100 scholars. The church membership has grown from 28 to 63 lively members. Souls are being converted all along the line. As hard as the times have been, we have raised since conference \$200 and celled the church and held a good revival, which resulted in 11 souls being converted. We are striving and praying for 100 souls for the church this year.

Rev. Jno. Everett, of Ebenezer, Miss., received a donation at his second quarterly conference.

One was converted and one joined the church at Farmington, Tenn., last quarter.

Have You Read

How Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

Our Children's Legion.
For Our Boys and Girls.

BY UNCLE CEPHAS.

Dear Uncle Cephas: Our school has just closed. We had the closing exercises in Park Opera House. Quite a large crowd was present. It closed Friday, May 13. There were ten graduates; seven boys and three girls. Our president's (Prof. Darnell) daughter was in the class. The orations were grand, and they delivered them in fine style. They received a great many beautiful flowers, which showed we are in the "Land of Flowers." We had two new teachers this term. One of them is mine. She is very smart. I passed in all of my examinations except one. I was sick and obliged to leave.

The Epworth League of our church celebrated the first anniversary Sunday, May 15. Our President, Mr. J. A. Benedice, is an excellent worker, and had a very fine program arranged. He gave an address on the League, which was very nice. He was followed by our pastor, Rev. J. B. L. Williams, who spoke about Methodism. A paper by Miss M. C. Jackson, a teacher of the Edward Waters College of the A. M. E. Church, was grand, and I think it was the best this season. She spoke about the "young people of the land," especially the young women and girls. She received hearty applause and equally hearty "Amens." Mrs. E. W. Robinson read an excellent paper on "Aim High." That was also very nice, and encouraged us a great deal. Charles H. Williams, one of Cookman's former graduates, read a fine paper on "Society." It was very instructive. A declamation by Miss Wanyier was very nice indeed. Miss Carrie Cutton read a good paper on "Man wonderfully and fearfully made." She is quite a speaker. So you see we are not idle down here at all. Our League has a great many members—people of all denominations. We have a new pastor since I wrote to you last. His name is Rev. J. B. L. Williams, of the Savannah Conference. He is a very fine orator. We have a nice pipe organ now. Crowds of people came to the dedication of it. My father Rev. J. Grant is preaching at Ocala now. Your Niece,

SUSIE A. GRANT.
Jacksonville, Fla.

The Perfect Pattern.

BELLE V. CHISHOLM.

It was the week preceding Children's Day, and a bevy of young girls and their teachers were busy in the church parlor making wreaths and framing mottoes with which to decorate the church for the occasion. In one corner, in as quiet a nook as could be found among the confusion arising from fifty tongues, three bright heads were bent over a background of immortelles, in which nimble fingers were deftly weaving in royal purple the words which Christ once addressed to Peter: "What is that to thee? Follow thou me."

Miss Curtain, the Sunday school teacher of the trio, moving back out of the noise and bustle to stamp the book-marks which were to be distributed among the older scholars on the coming day, chanced to take her seat in ear-shot of their merry voice. Not so very merry, either, she thought, as Myrtle Rae's first little speech reached her ears. The girls had been discussing the amount of money in their respective banks, intended for an offering on the following Sunday, and the words which just attracted their teacher's attention, and caused her to look in their direction, were:

"Well, I don't see why we can't have a fair or bazaar for Children's Day, instead of making up the amount by this slow process of self-denial. I am sure something in that line would bring in more money."

"And more fun, too, especially if we could have ring-eakes, grab bags and post-offices," assented Nellie Hart, eagerly. Why can't

we have something of that kind, girls?"

"Or a fancy ball, or enche party," laughed Myrtle. "The silver would jingle then, I tell you," she added, recklessly.

"God would not accept such a gift," said Elsie Lyle, with a look of astonishment in her dark eyes.

Oh, you little Puritan! I might have known better than to arouse the sleeping lion in your breast," retorted Myrtle, a little impatiently. "Of course I was in fun about the ball and cards, but there can be no harm in the fair, grab bags and all, I am quite sure. Missionary societies and charitable institutions often resort to this method of raising money, and what is respectable for grown people can not be injurious for juveniles. I am not a church member, but Nellie is, and she don't object to such things."

"I do not believe in setting myself up as better than other folks," rejoined Nellie, with a self-confident air. "And what is good enough for my elders is quite good enough for me."

"Doing as other folks do don't make wrong things right," insisted Elsie, with considerable more sharpness than was necessary. Elsie, was a Christian, but some Christians have not Christian voices at all times, and Elsie was one of them. "For my part I can see nothing right in these lottery concerns," she added, with a decided emphasis on the big I.

"That's because you are the minister's daughter, and was raised on psalms and catechisms," retorted Myrtle. "A toney conscience is a very inconvenient possession."

"Being a minister's daughter has nothing to do with my conscience," snapped Elsie, her face flushing hotly; then in a more hesitating way she added: "But being a Christian has, or ought to have."

"But it hasn't; at least not enough to put a bridle on your tongue," answered Myrtle, evidently enjoying Elsie's confusion. "I admire pleasant Christians, like Nellie here, far more than goody-goody ones, like some I could name." Elsie understood the thrust, and bit her lips to keep back the angry retort struggling on her tongue. Her quick temper had gotten her into trouble again, and the hot tears which dimmed her eyes were the result more of grief than of passion, though the other girls did not understand them so.

"The Bible says that some people strain at gnats and swallow camels," said Nellie, coming to her champion's assistance, "And you know that Jesus himself at one time reproved his hearers for their overrighteousness. He even went himself into the cornfield on Sabbath, and plucked the ears of corn."

"But that was necessary, while ring-eakes and grab bags are not," argued Elsie, with an effort to speak pleasantly.

"So is money to send Bibles to the heathen," argued Nellie. "I was actually ashamed of our report last Children's Day. Our whole school contributed only twenty-eight dollars. That looked very small compared with the offerings of other schools."

"It is a disgrace," began Myrtle—but before she had time to explain what was "a disgrace," the little knot which had gathered in Miss Curtain's forehead began to straighten itself out, and in a pleasant voice she said:

"Who wants to embroider these book-marks?"

The next minute a dozen girls were crowding around her, the trio from the corner with the rest, all eager to under take the dainty work.

"Mine is not stamped, Miss Curtain," exclaimed Myrtle, holding up the heavy tasseled ribbon, that the teacher might see she was right. "Nor mine"—"Nor mine," echoed Nellie and Elsie, in a breath.

"Is it possible?" said Miss Curtain, arching her eyebrows in a manner peculiar to herself. "Well, the ink is dry on my stamping apparatus; so suppose you take some

CONTINUED ON PAGE SEVEN.

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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallahan, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE,
Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon,
A. M., 312 Constantinople st., New Orleans.

ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 2 and 8 p. m.; class meeting Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching 11 a. m. and 7 p. m.; Sabbath-school 1 p. m.; class meeting Thursday evening.

OSWALD CHURCH—Rev. Wm. P. Forrest, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery, pastor. Sabbath: 8 a. m. prayer meeting, 11 a. m. and 7 p. m. public worship; communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAYEN CHURCH—corner of Hayen and Carrollton, cor. Plum street. Rev. W. S. Harris, pastor. Services at 11 a. m. and 7 p. m.; Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LARABEE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MAIDEN CHURCH—Washington street; Rev. Wesley Turner, pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; NASHUA CHURCH—Union street, cor. of Claiborne; Sunday-school 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAZA CHURCH—Perdido street between Johnson and Friar; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5 p. m.; preaching at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Vernon street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting Monday evening; preaching Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHURCH—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHURCH M. E. CHURCH—Foot of Rampart, Samuel Dava, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meeting 3:30 p. m.

UNION CHURCH M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting, 6 a. m., preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night in each month.

WESLEY CHURCH—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 8 a. m.; prayer meeting Monday evening at 7:30 p. m.; preaching Monday evening; preaching Thursday evening.

WILLIAM CHURCH—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m.; Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Rev. J. W. Hudson, pastor. Sunday services at 9 a. m.; Sunday-school at 10:30 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	300,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,659
Woman's Home Missionary Society	86,000

General Church News.

It is gratifying to learn, after the many depreciating reports lately in circulation in regard to the working of General Booth's "Darkest England scheme," that it has the heartiest support and approval of Mr. Labouchere, statesman and editor, based on actual inspection. Mr. Labouchere recently visited the "Farm Colony" near Hadleigh and found a very interesting state of affairs. An enormous work has been accomplished. A complete village had been built up in three months. The colony possesses 300 acres of land under crops, and 1,200 acres of land is being reclaimed from the sea by the dumping of London refuse. Thirty-seven acres are devoted to fruit trees. There are 600 chickens, 600 cattle and a large number of sheep and pigs. A rabbit warren is a novel and useful part of the stock raising establishment. The colony also boasts of a saw-mill, a brick yard with a capacity of 30,000 a day, a chair factory with a daily output of 500 chairs and other manufacturing plants. Labouchere found the "submerged tenth" working hard, and proving themselves deserving of the help Booth, by the aid of the generous public, has extended them. Booth's theory that by giving these poor wretches a little encouragement—a start—they could be redeemed, seems to be substantiated by the results attained. Men are constantly leaving the colony to accept good situations. The moral effect upon the beneficiaries seems like a physical tonic. Labouchere considers Booth's enterprise an honest, faithful and successful one.

Boston Transcript, June 18: Already 22,000 young people and others have secured accommodations in New York for the days of the Christian Endeavor convention, July 7-10, and the total number in attendance will not be less than 25,000. Among the leading speakers will be Hon. W. C. Breckinridge, of Kentucky; Hon. John Wannamaker, Rev. Russell Conwell, Joseph Cook, Rev. Josiah Strong, D.D.; Rev. C. F. Deems, D.D.; Rev. A. C. Dixon, D.D.; President M. E. Gates, Rev. D. J. Burrill, Rev. Wayland Hoyt, D.D.; Rev. John Henry Barrows, D.D. (Pansy); J. G. Woolley and nearly 100 others almost equally well known from all evangelical denominations.

Gentlemen who retain a youthful appearance preserve their hair with Ayer's Hair Vigor.

General News Items.

A car on the electric line between Bellsville and East Liverpool, O., jumped the track June 20, and rolled down the bank of the Ohio river. There were twenty-five passengers on board. The car turned over twice before it stopped, and a dozen passengers were badly hurt, but none were killed.

At the Minnesota Iron Mines, at Soudan, near Tower, 1400 men are on a strike, and the mining shafts are filling with water. The strikers have possession of the engine rooms and pumps, and are drunk and ugly. Thursday last 300 Finlauders laid off without permission and got drunk. They were discharged, and the strike is the re-

sult. Bloodshed is feared, and the militia has been called out.

At the opening of the American Institute of Homeopathy at Washington D. C., June 20, the president boasted that of the 31,294 patients treated during the year in the 79 hospitals in the United States controlled by that school of medicine, 21,134 recovered. The death rate was but 3.31 per cent, which he maintains was a wonderful showing.

It is reported that the Bedouins of the El Hejas district, which includes the sacred cities of the Mohammedan religion, Mecca and Medina, are in revolt against the Turkish authorities. The insurgents are threatening Jeddah, and the European residents, of whom there are many, are in dread that if an attack be made their residences will be plundered.

Col. L. L. Polk, president of the Farmer's Alliance, died at Garfield Hospital, Washington, D. C., June 11th.

While the weather was 95° at St. Louis and 86° at Cincinnati last week, a heavy frost was reported from Farmington, Me.

John O'Neil, of Whitehall, Vt., has been sentenced to 54 years at hard labor for selling liquor in violation of Vermont law, and the Supreme Court of the United States refuses, in a majority opinion, to interfere.

On June 12, a mass meeting of colored citizens at Corsicana, Tex., adopted resolutions pleading for justice to their race, and protesting against outrages in Southern States.

A wind and rain storm passed through the central part of Illinois June 17, and did a great deal of damage, especially to the grain crop.

A three days battle between the revolutionists and government forces of Venezuela, took place near Valencia, and ended on June 7 with a victory for the revolutionists.

Foreign governments are alarmed because the United States has gained a foothold in San Domingo.

Burglars robbed a railroad station near Texarkana, Ark., of \$12,000, \$40,000 worth of stock and \$100 in cash Saturday night.

The trial of lynchers in Taney county, Mo., has suddenly come to an end. It will be continued in November, when the grand jury brings in an expected indictment.

The Chicago railways have all agreed to make for the occasion of the dedicatory ceremonies of the Columbian Exposition a round trip rate of one and one-third the regular one way rate from points within a radius of 350 miles of Chicago, and of one fare from points outside that distance.

An explosion occurred in the shell room at the Mare Island Navy Yard at Vallejo, Cal., Monday morning, June 13. There were near the scene at the time Acting Gunner Hittinger of the cruiser Boston and a number of men from the Boston and from the navy yard. The explosion was terrible in its results. Acting Gunner Hittinger and 11 other men were killed outright. Two others were so badly wounded that they died within a short time.

It appears that the Port Jervis, N. Y., people, being inexpert at the business, lynched the wrong man at their recent beo. Great regret is expressed, as the man lynched would have been a strong witness to fix the guilt on the right party.

There is said to be an electric earriage, the first thing of the kind in the United States, successfully operating on the streets of Boston. It is a stylish two-seated vehicle, and the motor with its gearing on the front axle is so inconspicuous as not to be noticeable. It is operated by a storage battery, which is out of sight under the back seat, and which is of sufficient capacity to run the vehicle 60 miles at a cost of 1 cent a mile. The force employed is electrically expressed at 40 volts 55 amperes and is an incandescent current, equivalent to three

horse power. The weight of the electrical outfit is less than 1000 pounds, and the cost of the whole machine is said to be about \$600. The machinery is noiseless and efficient, and the inventor predicts a great fall in the value of horse-flesh.

The Turkish Government has at last granted a concession to an English contractor for the immediate construction of a railroad from Acre, across the Jordan, to Damascus. The road will have two starting places, Acre and Haifa, and will run along the eastern foot of Mount Carmel, thence across the Esdraelon Plain, by Nazareth, Nain, Jezreel and Beisan, to the River Jordan, along the eastern shores of the Sea of Galilee to the Hauran Plateau or Plains of Bashan, and thence across the Plains of Damascus, skirting the eastern base of Mount Hermon, to the southern gate of the city. For the time being, this will form the terminus of the line, which may be indefinitely extended hereafter, becoming a trunk railway connecting the Mediterranean and the Persian Gulf, and a direct route to India. The present road will be about 120 miles in length, 110 of which will run over plains, leaving 10 miles of rough work. The gauge will be the English standard of four feet eight and one-half inches. The cost of construction is estimated at less than £2,000,000. The engineers are now engaged upon the final surveys, and the work of construction will begin with the least delay possible.

From The Independent.

Twenty-Five Years for the Afro-American.

BY PRESIDENT J. E. RANKIN,
OF HOWARD UNIVERSITY.

This year, Howard University is celebrating the quarter centennial of its existence. Among the more important addresses which the occasion has called forth, is that of the Rev. Dr. A. F. Beard, secretary of the A. M. A., on the above topic. It was full of pith and suggestiveness. It put on record some facts which the readers of *The Independent* will prize.

Dr. Beard commenced with the fable of Narcissus just beginning to recognize himself as a descendant of the gods, making it a parable of the Afro-American. He spoke of a people that, twenty-seven years ago, were not a people. They owned nothing, not even themselves. Their children were not theirs, there was no legal marriage, no family name, no fatherhood, no brotherhood, no homes. Utterly dependent, not taught to take thought for themselves, without the power to do it, untalented, the processes of degradation were operating with the forces of law, and through the sovereign power of sovereign States, this process was going on from generation to generation. Not belonging to themselves, if they attempted to rise, they were thrust back. They had preachers, but these preachers could not read the Word of God. They had no physicians, no editors, no schools. Their vision was bounded by the cotton field.

In the last *North American Review* writes "A Southerner on the Negro Question," and uses these words:

"The Negro has made no progress, not because he was a slave, but because he does not possess the faculties to raise himself above slavery. Twenty-seven years are gone. The Negro is still the barber, the chimney sweeper; here and there a lawyer; now and then a doctor. Before the war they were first-class carpenters and blacksmiths. Half the houses in Virginia were built by Negro carpenters. Where are they now?"

I propose to answer these questions of Mr. Thomas Nelson Page. Twenty-seven years is a short time in the history of a race. I have known several individuals to live twenty-seven years, and not to be remarkable for intelligence. Another Southern white man has said this:

"The most unique and wonderful chapter in the history of education is that which tells the story of the



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education of the Negro of the South since 1865. So great a work was never done in all the world before. No other illiterate people during such a period of time have ever made such progress."

Which is right, this man or the other. Let us look at carefully col-

lated facts. Twenty-seven years ago forbidden to read by law; to-day, with 25,530 schools. Then, not a child in school, in all the families of 4,000,000. Now, 2,250,000 have learned to read, and most of them to write; while, according to the census of 1890, there are in the Afro-American schools 238,229 pupils, the increase in attendance the last ten years being more than 62½ per cent. Twenty-seven years ago a Negro school-teacher would have been a curiosity; to-day, by the grace of God and by the grit of their own manhood, 20,000 Afro-Americans are teaching school. Twenty-seven years ago it was thought that the colored man was incapable of higher education; to-day there are 66 academies and high schools presided over and taught by colored teachers. To-day there are 150 schools for advanced education for the training of Afro-American pupils. Among these are seven colleges, administered by colored presidents and faculties, and three of these college presidents were formerly slaves. While by the Southern States alone \$50,000,000 have been raised for the purpose of Afro-American education, the great bulk of the teachers of higher education have come from the institutions maintained by funds from the North. For twenty-five years Howard University has sent 90 per cent of her pupils out as teachers. Her great work in this direction alone is brilliant and beyond all measurement.

As to the learned professions look at these facts: Twenty-seven years ago, and what were the colored ministers? Now there are 1,000 college-bred Negro ministers in the land. Twenty-seven years ago there were two newspapers edited by colored men; now there are 154. In 1865 there were two Negro attorneys; there are now 250. Twenty-seven years ago there were three colored physicians; now there are 749. Two hundred and forty-seven colored students are to-day in the universities of Europe.

Look at the question from the financial side. Twenty-seven years ago the entire taxable property of the Afro-American was \$12,000; now it is \$264,000,000. The Capital Savings Bank of Washington, D. C., has a colored man for its president, and the board of directors represents a valuation of a half-million dollars. One of the Chattanooga banks has a president who was once a slave; so of a bank in Birmingham.

So much for Dr. Beard. Turn to the address of Senator Cullom, of Illinois, to the law graduating class, last Monday. Thus he closes his counsels to a class of 30 graduates and 3 post-graduates:

"Thirty years ago it was not in the mind of man that such a scene as this should be enacted in America. No one then believed that elective franchise would ever come to the slave; that the colored man

Spring time is Daisy time,
Nice things come together;
Summer time is Rose time,
Fair and golden weather;
Autumn time is frost time,
Forest trees a-flaming;
Winter time is bleak time,
Ice and snow a-reigning.



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would plead at the bar, be in the House of Representatives, the United States Senate, represent his country abroad, control the destinies of communities and States. But this is true to-day. On this Memorial Day, so fitting for such graduating exercises, fresh from sprinkling with flowers the graves of heroes who bought you this birthright, I urge you to a high sense of your duty and your magnificent possibilities. Arise to them, and you will yet enter that land of Beulah, which often seems to you so long withheld and so far off."

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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JUNE 30, 1892.

The Flood.

Dear Editor:—I write to let your readers know that our people at this place are drowned out by the water from the overflow of Red River, which has played destruction with most everything in this community, leaving it in a sad condition. All crops are destroyed and quite a number of mules, cows, hogs, chickens, etc. The time for planting has passed. Therefore, I cannot see what some of our people will do for bread the balance of the year. Some of them are starving now. Pastors and people suffer together. Pray for us, and at the same time we are asking for help.

S. CARROLL, P. C.

Vanceville, La.

THE members of the Louisiana Conference Board of Church Extension and the Board of Managers of the Preachers' Aid Society, are called to meet at this office to-day (Thursday) at 12 m. Business of importance demands their presence.

REV. H. C. Wilson and Superintendent L. S. Rogers, of Mansfield, La., return thanks to the Sunday School Union for a donation from the Board of a liberal supply of books, to the value of \$25. Every heart has been made glad.

CHRISTOPHER Chalmas was lynched Saturday evening June 18. He resided in the northern part of Washington county, near Aquilla, Choctaw county, and also near the Mississippi line. Chalmas' house was burned some time ago and Chalmas, who was an ex-convict and bore a bad reputation, accused W. Woods, a neighbor and a man of excellent reputation of the arson.

The case came up for a hearing before a justice of the peace, who refused to commit Woods. Chalmas then swore he would kill Woods, and drew a dirk and attacked him, but was overpowered. He was arrested by the neighbors, and it was decided to commit him to jail at Winchester, Miss. A posse started with him, and when near Red creek bridge, between Healing springs and Buckatunna, Chalmas, who had always himself been vicious, continued his threats of murder, when he was strung up to the limb of a tree and hanged.

From which this was the general opinion is chiding the country. Its a big crop of hat these people will

the mystery of human d wrote me the other ything seems dis of that—disjointed! ly joy will come, if the Living One; if hadows will come r. Listen to His have the keys to call your life. I I shall unlock sified since I have ffort to-day for to-day for my comfort to-day unknown, my iving things locked, lies eys. He has as to unlock. ins into the ives not up ig and the 'is strong the keys! , in Ladies' "I will cast your s deep." That deep g. Its dead! So the looki unlocking are all in I hands who say; I have

—MARGARET BOTTOMS Home Journal.

The Race Problem in the Church.

There ought to be no doubts in the minds of our people in regard to the attitude of the Methodist Episcopal Church toward its colored membership. The address of the bishops during the last General Conference was their united and deliberate opinion. They believed that they were voicing the sentiment of our great Church. There was no disposition to dodge any of the great questions involved. There were no suggestions looking toward "separation," but a calm, manly, straight-forward declaration of what they, as the representatives of the Church, believed was the proper course to be pursued toward our vast colored constituency. The generous applause which followed its deliberation, was abundant evidence of its endorsement by the General Conference. The words read well:

"We declare therefore that the attitude of our church, has been from the first, long before the emancipation of the colored race, one of opposition to their enslavement; an opposition pronounced in our earliest disciplines, and continued until their liberation. We have always affirmed them to be our brothers of the same blood and stock of all the races which compose our common humanity. As such, we have claimed for them the same rights and privileges which belong to all other branches of the common family. This is our unqualified position now."

It will be observed that in this official deliverance no fears are expressed that our rapidly increasing colored membership may assume such gigantic proportions, as to become an insuperable barrier in the way of an "organic union between the great Methodisms of the land." It is very gratifying to know that this manifest fallacy is very largely diminishing as a factor in this discussion. If there are those who sincerely believe that this problem can be solved only by our organic union with the African M. E., the African M. E. Zion, and the Colored M. E. Church of America; if there are those who believe that the solution can be more effectively reached by granting to our colored membership, separate "autonomy," which is claimed, "will make the separation one for the best good of all," to be followed by "the mutual good will and cordial friendship" of the separator, such persons certainly find no comfort in this bold and fearless episcopal deliverance. To us this was an official deliverance, par excellence.

The Church through these, her chief pastors and honored representatives, affirms that twenty-five years of labor and sacrifice has not only increased its interest in the welfare of her colored membership, but has intensified her desires to secure to them all the rights and privileges which are guaranteed to every other member of her communion. "With respect to rights, all members of Annual Conferences have the same rights, determined by the grade of their orders, as deacons, and elders. These are few and simple. The right to be appointed to some suitable field of ministerial service, the right to such support as may be necessary to the comfort of themselves and families, or as shall be awarded them by the churches they are appointed to serve; the right to be represented in the General Conference, the right to occupy any official position in the Church to which its godly judgement may call them." Why doubt? Can we not read books and hear statements to the contrary without "heavy hearts and weeping eyes"? There may be some individual instances of "backsliding," but we contend that the heart of the Church is all right. Let us not shrink from the battle of ideas. Facts are stubborn things. Theories and vagaries, may flash, and dazzle, and bewilder, and captivate, but Truth will triumph. Let us not doubt the spirit of the Church, after reading the following, from this remarkable deliverance. "In view of these facts it can hardly be possible that our brethren of color

can persuade themselves that they have attained a state where total severance from their white brethren, which has been suggested from without, would be to their advantage, or to the advantage of the race. Though a great work has been done in their elevation and education, in our judgment a most wonderful work, commendable alike to themselves and to their brethren, a much greater work remains to be done. They still need the counsel and aid, financial and spiritual, which the best brain, and heart, and wealth of their fellow Christians can furnish them. The races need each other.

Wherefore comfort one another with these words."

A Correction.

[It rejoices us to give our readers this letter. Doubts as to the genuineness of the charge were expressed at the time they were published. We shall love and venerate the good Bishop of our sister church now more than ever.]

Mr. Editor:—

Bishop O. F. Fitzgerald, of the Methodist Episcopal Church South, has long been known, by those acquainted with him, as an earnest advocate of the best interests—social, financial, intellectual and religious—of the colored people. The faculty and students of the Central Tennessee College have had frequent evidences of his desire to promote the welfare of the Negro by his addresses on the college platform. His hearty commendation of all progressive movements for their advantage, gave clearest evidence that his heart was beating in warmest sympathy for their advancement; and his words of encouragement in the midst of their difficulties, gave us to understand that anything that interfered with the rights of any citizen, white or black, had no sympathy from him. Of a recent interview with a reporter of a secular paper, the Bishop says:

"I took special pains to say that the industrious and orderly element of our colored people should not be held responsible for the acts of the idle and vicious; and I made an earnest appeal for patience, forbearance and justice on all sides. I have never, at any time, said or written a word approving of mob law or lynchings."

These words in a note to the writer are in harmony with the Bishop's utterance, when for years he was editor of the *Christian Advocate* in this city, and addressed large audiences of our colored citizens. No white man was more highly esteemed, and no speaker was more warmly welcomed by audiences, composed of our very best citizens, than the then—Dr. Fitzgerald. I take pleasure in calling the attention of the many friends and acquaintances of the Bishop to the misrepresentation of the secular press, and assure them that mob law and lynchings will find no approval from him. He has too deep an interest in our common humanity, too high an appreciation of our christian civilization, and too much of the love of God in his personal experience ever to sanction such barbarous crimes.

J. BRADEN.

Central Tennessee College, Nashville, Tenn., June 20, 1892.

The Death of Rev J. W. Mendenhall, D. D., LL. D.

"How are the mighty fallen." Again we are called upon to chronicle the death of one of the most highly honored servants of the Church.

Dr. Mendenhall, was born in Ohio. In 1862 he graduated from the scientific department of Ohio Wesleyan University and in 1864 from classical. In the summer of 1864 he devoted his time in the service of the Christian Commission in Tennessee and Georgia. September 8, 1864, he entered the Cincinnati Conference, relinquishing the law, which he had chosen as a profession. He served in the capacity of President of Fremont Collegiate Institute, Des Moines Conference, 1867-'68, and was transferred to North Ohio Confer-

ence in 1869, in which body he continued a faithful member until his death. In 1881, he made a tour of the Old World which included Great Britain, France, Italy, Greece, Turkey, Egypt, and Syria.

He was especially at home in the literary world. "Echoes from Palestine," "Plato and Paul," and other contributions to newspaper and periodical literature gave him an honored place in his chosen sphere. A wide field of themes has been covered by his articles, embracing philosophical, scientific, political, social, and religious subjects, in each of which he was an acknowledged authority.

He was elected Editor of the *Methodist Review* in 1888, and from that time it has grown in popular favor until its circulation is the largest of its class in the world. His re-election by the late General Conference was a splendid vindication not only of the course which he so ably pursued, but a magnificent tribute to the moral and intellectual worth of the man.

In his death the Church loses one of her most highly honored servants, and our race one of its most ardent friends. It seems almost a calamity that he should be thus so suddenly stricken down. Many of his friends noticed his heroic struggle against increasing infirmities, and many were the prayers that his precious life might be long spared to do battle for God and humanity. But our heavenly Father has willed it otherwise. The pen, which he wielded so valiantly for truth, and right, is exchange for an immortal crown. His busy, arduous, exacting life work, so full, so complete, now ends in that rest which remaineth to the people of God. Peace to his ashes.

Political Review.

The Democrats have met and nominated a ticket. As predicted, Cleveland was nominated on the first ballot with 16 votes more than the required two-thirds. A. E. Stevenson of Illinois was chosen for his mate. Stevenson was Grover's Third Assistant Postmaster General.

In the platform the Democrats got clean over on to the free trade or "revenue only" side of the fence.

The original draft of the tariff plank was less radical and extreme than the amendment which was substituted after a heated discussion and a vote by States. The resolutions indulge in the usual denunciation of Republican measures, but as the *Memphis Appeal* says: "The tariff plank is the all important feature of the platform. Upon this issue the battle must be waged and won. All other planks dwindle into insignificance and yield to this one dominating idea. Even the question of finance, or the silver plank, was regarded as of little consequence. It means nothing. It is not a straddle even. Just as well might the convention have solemnly pronounced in favor of a reduction of the house rent on the planet of Jupiter. The other planks reiterate platforms of the past. The tariff alone is the progressive issue."

Already Republican ratification meetings have been held in Northern cities, and the campaign shows signs of more than usual interest taken in it by the people.

Hon. Levi K. Fuller of Brattleboro has been nominated for Governor in Vermont, which is the first fall State to hold an election. Col. Fuller is one of the principals of the Estey Organ Co., has been Lieutenant-Governor, and is very popular. The platform adopted reaffirms the principles of the National platform, indorses protection, advocates reciprocity, denounces transient and pauper immigration, reiterates the principle of the inalienable rights of the suffrage and denounces the suppression of the Negro vote, demands a continuance of the State prohibitory law, and heartily indorses Harrison's administration.

Henry B. Cleaves of Portland has been nominated for Governor of Maine by the Republicans.

Personal.

—Prof. W. H. Croghan has been invited to read a paper before the "African Ethnological Congress" of the Columbian Exposition, to be held in Chicago next year. The subject assigned him is, "Indebtedness of all the other nations to Africa." Honors to the worthy.

—Bethany College at Lumberton, N. C., at its recent commencement, conferred the honorary degree of Doctor of Divinity upon Rev. Jos. Courtney, Presiding Elder of the Lexington District, Lexington Conference. Bro. Courtney is a graduate of Chautauqua University, class of '82. He is studious and painstaking, and has made marked progress in theological studies under private instructors. We heartily congratulate the Doctor, and promise the readers of the *SOUTHWESTERN* some valuable contributions from his pen.

—Rev. M. S. Johnson, of the Lexington Conference, stationed at Union Chapel, Cincinnati, Ohio, has been appointed by Bishop Walden Presiding Elder of the Ohio District. He succeeds Rev. E. W. S. Hammond, recently elected editor of the *SOUTHWESTERN*.

The Bishop has also appointed Rev. H. W. Simmons, of Martin's Ferry, Ohio, to Union Chapel, Cincinnati, Ohio.—*Cincinnati News*.

Rev. W. H. H. Gallion, pastor of Clarksdale circuit, on account of ill health asks to be relieved from his work, so as to allow him to visit some watering place. The work will be supplied until he returns. He asks the prayers of the brethren.

—Rev. Frank Walker, of St. Matthew, feels under deep obligation to Rev. W. M. Nelson, Ph. D. at Mobile and wife, for their great kindness to his daughter in her illness. He feels that much of the credit of her recovery is due to them.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

The members and friends of Union Chapel, Bienville street, made their pastor, Rev. J. W. Hudson, who has returned from the cities of the West, a welcome visit on June 16. He was surprised with a fine suit of clothes, a silver-headed cane and groceries in abundance. He expresses many thanks.

Rev. J. W. Hilton, of Simpson Chapel, has just closed a glorious revival, resulting in 23 conversions and 33 additions to the church.

The members of Pleasant Plain Church, loaded with groceries and dry goods, called at the home of their pastor, Rev. Simon Evans, on June 15, much to his surprise, and were gladly received by himself and wife.

—Rev. E. H. Clark has had good success at Winn's Chapel, near Flourens, having nearly doubled his membership and built a parsonage. The laud for the parsonage was donated by Bro. Alfred Silistian. Bro. Clark called on Monday.

Publishers' Department.

[Pastors are requested to read this department each week.]

To School Presidents.

The time for inserting advertisements and announcements for the coming school year is now at hand. Owing to the crowded state of our columns during most of the year, it is proposed to have them occupy less space, and yet contain as much matter. We hope the presidents or the persons whose duty it is to prepare the "copy," will attend to it. This advertising is very profitable to the schools, both in procuring students and in keeping up interest and enthusiasm among the people.

Responses to the bills we are sending out are altogether too few to make the publishers and manager feel comfortable this hot weather. If you cannot send all of the amount, send a part. Turn some of your Methodist enthusiasm into debt-paying, and we'll help you shout.

The Strength of Methodism.

Methodism began as a revival of experimental religion. It taught not only that men as sinners are exposed to the wrath of God, and must be saved by faith in Christ, or be lost forever; but also that they may know that they are saved, know it by a consciousness that they have the witness of the Spirit to their pardon and adoption, and by the joy which springs up in every soul that has that witness. This was the distinguishing feature of Methodism; it was the evangel of a clear and happy experience of present salvation by faith, which filled the souls of believers with inexpressible joy and abounding love for God and one another. The harder their lot, the more precious was this experience to early Methodists. It was the inspiration, impelling force to the itinerant in his life of hardship. It made him a pioneer in new regions, caused him to expose himself to perils among wild beasts and savages, to cheerfully endure hunger, cold, and want, with no prospects of earthly reward.

The polity of Methodism was perfectly adapted to the work it had to do. It was easily worked by men filled with the enthusiasm of love for God and one another. Inspired by this love, the heroic-spirited itinerant did not feel that the "surrender of his personal will to that of the appointing power" was a hardship. He accepted his appointment from the bishop without distrust, as from a brother beloved, who was himself an example of self-sacrificing toil under the order of the Church. There could be little friction or discontent when all were filled with the same spirit of love for God and for one another, growing out of a common joyful religious experience, and a common zeal to extend that experience among men.

What was essential to the success of Methodism then, is as necessary to its success now. Its efficiency depends upon its spirituality. Its polity is simply unworkable without a vital religious experience in the ministry and laity. It has not enough places of "comfortable emolument" to induce a ministry without religion to endure the hardships of the itinerancy. The cohesive power of Methodism is not the hope of office, or high positions, or large salaries. With no other motives, its polity would be a rope of sand. It never was intended to hold out worldly inducements or furnish comfortable places to its ministry. It was made to send them to hard places, to poor and spiritually destitute people, to those who need them most. The supreme and only adequate motive to such work is love for Christ and for perishing souls. Without that motive, few men would enter the itinerancy, and they would soon break down in the work and abandon it.

Those who are proposing radical changes in our polity seem to forget that the strength of Methodism is not in its polity, or its numbers and appliances, but in its spirituality and the mutual love its ministers and members have for one another. When that love grows cold, when distrust takes the place of it, when self-seeking impairs the feeling that "we are members one of another," and that the welfare of each is the concern of all, no polity, however perfect, no administration, however strong or wise, can keep Methodists united and active in the work of the Lord. What our church needs most, therefore, is not changes of polity, but more spirituality, more of the love of God and of the brethren and of perishing souls shed abroad in every heart by the Holy Ghost. With such a divine baptism there will be less thought of comfortable places, less struggle for high positions, and more for pre-eminence in self-sacrificing devotion to the work of saving souls; and Methodism will move on victoriously in its great work of spreading Scriptural holiness over these lands.—*Western Christian Advocate*.

HOMILETICS.

GEORGE S. EASTON.

Let us go therefore, unto him, without the camp bearing His reproach.—Heb. XIII-13.

Paul argues by illustration. In Hebrews he is showing how Christ was foreshadowed in the Levitical rites and ceremonies. Here he undoubtedly refers to the manner of procedure in the case of the sin offering as we find it in Lev. IV., in which we have the taking of the body of the Bullock without the camp when it was burned.

So here Paul using this figure—verse 12—follows in our text with an appeal to us to go out to Him.

Christ was crucified by the church. More than this. He was sent out of the city of the visible church, away from the temple and Holy Ground, and was put to death without the gates.

When the Jews sent Christ out of the city to die, they drove away the Divine presence, and from that day to this, the Jew has been a hissing in the world. So any church must suffer which banishes Christ from the chief place. Unitarianism is a failure. Roman Catholicism must reanunciate Christ as her head, and put aside its papal anti-Christ doctrines and practice or lose her power.

When the Jews refused to receive Christ, rejected Him, and crucified Him without the gates, God organized a new church, the Apostolic; but he could not use the old Jewish Church. There was a division among the apostles (or in the apostolic church) as to the establishment of a new church. Many thought Christianity was to be a reform in Judaism (especially James and possibly Peter). But many saw the necessary result of the preaching of Christ and salvation by faith. Paul especially saw it and so he cried aloud, "Come out!" Paul was a "Come Outer." The result of this was the churches where Christ is exalted and worshipped to-day. And to-day you and I are called to come out of any church which does not exalt Christ.

Christ "suffered without the gates." That is He was rejected and thrust out of the city (and here Jerusalem and Roman power represent church and world), rejected by church and world.

We have seen how His rejection by the church was fatal to it, and how God organized a new and Christly church, because it rejected Him; and as it was the duty of His followers to come out of that dead church, so it was and is the duty of His followers to come out of the world. What concord has "Christ with Belial?" "Light with darkness?" "The temple of God with an idol." "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

So the place of a Christian is entirely separate from the world. Not monkism. Not physical separation, but spiritual. We can have nothing in common.

The world hates Christ as much to-day as it did 1800 years ago, and we cannot expect to fully do Christ's bidding, walk with Him, be His disciples, preach Him, confess Him before the world, without getting the opposition and hatred of the world. If you doubt this, just start a Sabbath reform movement, or fight any organized form of vice, and note the result. Listen to the cry going up because the Christian world asks for Sunday closing of the Exposition at Chicago in 1893.

But our going out must not be a cold principle only, but a loving, tender, affectionate discipleship.

My illustration is feeble, but it will have to answer for want of a better one. It is the loving wife who leaves father, mother, home, native land, to go with the one who has captured her heart. So let us give Him our hearts and "go forth bearing His reproach."

Good Seed to Sow.

REV. G. B. F. HALLOCK.

"The seed is the word of God." It is good seed to sow in your family. And he is a wise man who daily gathers his loved ones about the home altar and sows this precious seed in his family. It will bring untold blessings both spiritual and temporal to himself and his dear ones. The harvest will be rich.

It is good to sow in your community. And it is a happy community where this word of God is faithfully studied and preached and taught. Life is safe in that community, property is more valuable, business more profitable, schools better, children more intelligent, and homes and hearts happier in that community. The harvest is very rich. It costs less and pays better than constables, police officers, and jails, and the fruit is infinitely better.

It is good seed to sow in the nation. And "happy is the nation whose God is the Lord," where God's word is believed and taught and lived. It is the only sure cure for anarchy, and socialism, communism, and crime. Better than standing armies; better than musketry and powder; better than courts and prisons, is the harvest that comes from sowing this seed. It is making the tree good in order to have the fruit good. It is cleansing the fountain to make the stream pure. It is the ounce of preventive worth the pounds of cure. It is that wisest of strategy by pre-occupation—possessing the ground with good, and so keeping out the evil. The harvest is rich and abundant.

This seed has his life in itself. You only need to scatter it and it will grow. "There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon." This is the seed which, if sown, "the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose." Its blossom is beautiful, like the lily of the valley or the rose of Sharon; its fruit is satisfying like manna from heaven or the "bread of life."

The harvest is not only rich, but sure. Do you want good reliable seed to sow? Then here it is—the word of God. "The word of the Lord is tried," and stands the test of both reason and experiment.

If you would have real reliable, well-tested seeds, then that seed is this "word of God." For seed and sowing, for flowering and fruitage, in it none have ever been disappointed nor ever shall be—Presbyterian Baumer.

DAILY BREAD.

The Psalmist says: "Trust in the Lord, and do good." There are volumes of meaning in these few words. Observe the vital order of the phrase: first trust, and then do good. You cannot do any great or permanent good unless you fully and firmly believe in the Lord.

You may prattle good words and imitate the actions of a saint without trusting in the Lord. But to do really good, helpful, and saving service to your fellow-men, you must first get fitted for it by letting your heart so rest on Christ that it shall become magnetized and energized by the power of his heart. It is such ones who thus get enthused and empowered, that do the most good in the world. It is not necessary to quote examples which illustrate the truth of this statement. Think of the men and women who have accomplished much good in various lines of Christian and philanthropic service. You may wonder what the secret of their conspicuous success is; but it is no secret. The plain fact is, they have trusted in the Lord with all their hearts; and as a natural and forcible consequence of such trusting, fruitful good in large measure has followed. If the members of our Churches would do more good they must trust more in the Lord—not in organizations, not in the machinery of "bands" and "leagues," but in the Lord. He

should be the warm center of heart-trust, first and firmest; and then, with the fresh-filling from the power derived from him, you may use all necessary "societies" as consecrated instruments in carrying on every form of good work. Trust with all your heart, and then work with all your might doing good.—Selected.

If the family religious paper does not quite equal the secular paper for secular news, it is not a fact that you and your family have interests at stake of much more importance than the secular, and which religious reading is calculated to promote? Dollars and cents are not the highest interests known among men. The love of them is the root of all evil. I have had some opportunity to observe, and I here witness that I have never known a family to be distinguished for piety and usefulness, who have neglected religious for secular and fictitious reading. Young people of such families drift easily into the channels of worldly gains and pleasures, and out of better things.

Many a father grows anxious over the character and possible destiny of his children, wonders why they do not incline to church, and solicits the prayers of the church and pastor in their behalf, all as though there not a cause, and a cause not far from home. Skeptical books and papers are abroad, and the children read and doubt.

At home there is not a single textbook upon the evidences of Christianity, few books of a religious character; and secular papers, much of which is false, conjectural, low, corrupt and corrupting, have the preference even on Sunday—perhaps not one good religious paper taken. So sure as there is a God, and a final day of justice, so sure, multitudes of parents and guardians, professedly moral and religious will pass a poor examination for any better world than the present.—Methodist Advocate.

Open the Doors!

At every religious service the wise and vigilant pastor will open the doors to admit penitent souls to the privileges of the gospel. There are in every congregation men and women who have been lingering at the threshold for years, almost persuaded to accept Christ and enter upon a public profession of religion. Each service affords the opportunity for the pastor to give these tremulous and halting spirits one more urgent, loving invitation to take Christ's yoke upon them and find rest in Him. That persuasive plea should be pressed with earnestness and tenderness, and with an unction coming from above.

Furthermore, there are in all our services those who have been, in weakness and timidity, but in reality genuine disciples of Christ, but in secret. They have not openly avowed Him. Doubts, fears, misapprehensions, various other hindrances, have kept them from making a public avowal of their love for Christ. Let the doors be opened at every service for their admission to membership in Christ's body. Let the opportunity, at least, be afforded them to unite with the brotherhood of believers. At the prayer meeting, at the Sunday school, at the close of the preaching service, let the doors be opened in order that awakened souls may show some sign that they wish to be prayed for; that secret disciples may join the Church; and that souls who have made the great decision may publicly surrender themselves to the service of their Lord and of His Church. Open the doors!—Central Advocate.

It is not the present that gives us anxiety and trouble so much as the thought of our future possible needs, and so it is against these future needs that we desire to provide ourselves. But grace cannot be stored and kept, but like the manna must be gathered fresh for each day's demands. And, like the manna, it is not given until we

come to the desert of need. The water will not gush from the smitten rock until the supply in the streams has failed. God gives help when our strength fails, comes to our relief when we have exhausted our own supplies. It was when the widow of Zarephath had scraped the bottom of the barrel that God sent the supply. You will not find the bridge until you reach the stream. The refuge is for the time of storm. Its value and blessing will appear when the wind and rain are beating without. The angels of comfort will not come until you reach your Gethsemane. But when the time of need comes grace will be given—to live, to do, to suffer or to die; for the Lord has said, "My grace is sufficient for thee."—W. J. Martindale.

Be True To Your Own Church.

Don't run down either its pastor or its members; either its doctrine or its policy; either its ordinance or its usage. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that people who have faith in you will look upon it largely according to your representation; that you have promised to advance its interests; and that with its good name and prosperity are bound up to the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship.

Give Thanks.

For a Christian home.
For a host of good friends.
For good natured neighbors.
For meal in the pantry barrel.
For healthful digestive organs.
For your first class new minister.
For the assurance that God reigns.
For the privilege of living just now.

For memories of kind words spoken.
For the patch of blue sky above you.

For the birth of the Epworth league.
For the habit of looking on the sunny side.

For the rising tide of Christian benevolence.
For the splendid growth of Christian colleges.

For the reflex influence of kind deeds performed.

For the necessity of working hard for your daily bread.

For having had sense enough to move out of Grumbler alley.

For our everyway marvelous young people's onward movement.
For a chance to bear burdens for depressed and suffering people.

For the joyful tidings of gospel triumphs in the dark corners of the earth.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in poor health. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORR, of Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. 50 cents for 25. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Do.

27% Difference

The "Royal" the Strongest and Purest Baking Powder.

Whether any other baking powder is equal to "Royal," let the official reports decide. When the different powders were purchased on the open market and examined by Prof. Chandler, of the New-York Board of Health, the result showed that Royal Baking Powder contained twenty-seven per cent. greater strength than any other brand.

When compared in money value, this difference would be as follows:

If one pound of Royal Baking Powder sells for 50 cents,

One pound of no other powder is worth over 36 cents.

If another baking powder is forced upon you by the grocer in place of the Royal, see that you are charged the correspondingly lower price.

The Rochester Lamp.

Perfect in Construction.
Artistic in Design.
Matchless in its Light.

Absolutely safe and unbreakable. Its light is purer and brighter than gas-light, softer than electric-light, more cheerful than either. A thousand tongues could not say more! A beautiful and a good lamp in its kind, and it is made in over 2,000 artistic varieties.—Hanging and Table Lamps, Baccarat Vase, Study and Piano Lamps, in Bronze, Porcelain, Silver, Brass and Black Wrought Iron.

A written guarantee goes with every lamp. Ask for the lamp and the guarantee, and insist upon seeing the stamp of the genuine,—"The Rochester." If the lamp-dealer has not the genuine Rochester, send the style you want, send to us for illustrated price list, and we will send you any lamp safely by express.

ROCHESTER LAMP CO.,
49 Park Place, New York.
Manufacturers, and sole Owners of Rochester Lamps.
The Largest Lamp Store in the World.

For a chance to put Thanksgiving cheer on the bare table of some poor saint.

Schools and Colleges.

Meridian Academy.

I wish to say a few words relative to the Meridian Academy school, thinking perhaps the Mississippi Conference and the public generally are not aware of the advantages this school offers. When we consider the competency of its principal, Prof. J. H. Brooks, the central location of this city and the cheap board, there ought to be 300 scholars in attendance this fall. It is true a new building is very much needed, and we hope to have one soon if Dr. Hartzell will turn his attention in this direction, as we think he will do soon. Brethren of the Mississippi Conference, as this is our school, let us do our part in raising money and sending scholars.

P. BLUE,

Meridian, Miss., June 23.

The school for christian workers at Springfield, Mass., has just closed one of the most successful years in its history. The commencement exercises which occurred Tuesday, June 7, proved a most fitting consummation of the year's work. An able essay and oration with valedictory were given by two members of the graduating class, which were of an especial high character. These admirably paved the way for the main address of the evening by R. V. Edward Judson, D.D., of New York City, on "The Missionary Spirit Embodied in City Evangelization."

The indications are for large classes of both young men and women in the fall, and with the additional departments of music, under the efficient instruction of E. Cutter, Jr., leader of the Apollo Club, of Boston, and the Orpheus Club, of Springfield, as well as the Half Time course which, has been highly commended. The department of physical culture, and by no means least, the missionary department, under the charge of Rev. Harlan

P. Beach, of Minneapolis. The school is in condition to be especially useful as an active agent in advancing the cause of Christ.

Wesleyan University has a graduating class of 62.

Colored People's Wit and Wisdom.

No more comprehensive or pessimistic line could be formulated by the most culture-wearied scholastic than this proverb of the cotton fields:

"Live, learn; die and forget all."

The most optimistic, easy-going race on earth, they have put all of their pessimism out of their hearts into their proverbs, as for instance: "Tain't no good ter kill de crane after he done fly over de comb of de roof and call for a corpse."

"Who but a fool'll hang up a horseshoe on de upper limb ter make a belted tree grow off fast."

"Mistakes ain't haystacks or dere'd be mo' fat pouies dan what dere is."

These accentuate the worth to the human race of labor and sorrow: "Troubles is val'able: ev'ry bile on yer flesh is worth good five dollar to you."

"Plowin' in de cotton patch ain't good and greasy."

In their preaching, telling of religious experiences, praying, and singing, they are wonderfully virile and original of speech:

"De preacher can't do nothin' widout de singer: no mo' 'n de ax blade kin rive a log without de swing of de helve behind it."

Many of their aphorisms embody that happy-go-lucky carelessness that is so much a part of the negro character:

"You can't in fifty years work put as much gold in yo' pocket as de moon kin put in des a-house of a yaller summer night."

"De laziest man kin make de biggest fire."

"Tarryin' ain't carryin' an' hit's heap easier work: ef de rabbit des git a chance ter stop in de race and lick his fore foot den de dog sho, cau't ketch brer bunny in dat day's race."

"Weather signs good for some folks, but when de corn silks, den don't wake me in de midst of de night ter tell me de summer's come."

"A pack er lies is like a pack er car dogs; dey don't excite nor disturb nobody but dem what sicks 'em and sends 'em."

"Little sense or silence 'll stop a big fuss: stick a straw in de ear of de boillin' pot andn't won't bile over."

—Chautauquan.

The official statistics of Wesleyan Methodism in England show 424,952 members, a net increase of 720; 44,245 new members have been received, and there are on trial 27,606; the junior society members are 65,118, and there are 124 candidates for the ministry. Outside of London Methodism is strongest in Halifax and Bradford, where it numbers 21,304 members; Leeds, 21,010; Birmingham and Shrewsbury, 20,264. The three districts of London include 43,190 members.

PRETTY GIRLS
are getting plenty, and it is fashionable to be **HEALTHY AND BEAUTIFUL**.
GOOD SENSE
CORSET WAISTS.
THOUSANDS NOW IN USE.
Best for Health, Economy and Beauty.
Sutro's at front, instead of back.
Clamp Buckle, for ease of putting on.
Tape-fastened Bottoms—won't pull off.
Conc. Edge Bottom Holes—won't wear out.
FITS ALL AGES—Made in
FAST BLACK,
dye and white.
Mailed FREE on receipt of price, by
FERRIS BROS.,
Manufacturers,
341 Broadway, New York.
For Sale by ALL LEADING RETAILERS.

THE DISAPPOINTED.
There are songs enough for a hero
Who dwells on the heights of fame;
I sing for the disappointed—
For those who missed their aim.

I sing with a tearful cadence
For one who stands in the dark,
And knows that his last, best arrow
Has bounded back from the mark.

I sing for the breathless runner,
The eager, anxious soul
Who falls with his strength exhausted
Almost in sight of the goal.

For the hearts that break in silence
With a sorrow all unknown—
For those who need companions,
Yet walk their ways alone.

There are songs enough for the lovers
Who share love's tender pain;
I sing for the one whose passion
Is given and in vain.

For those whose spirit comrades
Have missed them on the way
I sing, with a heart overflowing,
This minor strain to-day.

And I know the solar system
Must somewhere keep in space
A prize for that spent runner
Who barely lost the race.

For the plan would be imperfect
Unless it held some sphere
That paid for the toil and talent
And love that are wasted here.

—ELLA WHEELER WILCOX.

The Household.

TIED EYES.—Take a cup brimful of tepid water and add sufficient salt to be faintly perceptible to the taste. Hold your eyes to the water so that the lashes touch it, then wink once and the eyes will be suffused. Do not wipe them. This so refreshes the eyes that they feel like a new pair. Do not forget the good old rule, as soon as you feel your eyes aching, stop using them. By the above treatment one need waste very little time waiting for tired eyes.—Every Thursday.

REMEDY FOR COLDS.—When a person has been out in bad weather, exposed to draughts, and the like, and he feels that he has taken cold, the one thing for him to do is to "bundle up" well and walk briskly in the open air until he is in a gentle perspiration. He should then return home, undress quickly in a warm room, take a cup of hot tea, hot lemonade, or hot water, and the chances are that no the following morning he will arise feeling as well as ever.—Journal of Health.

Roast chickens are a delicacy if the chickens are of a good quality. Obtain, if possible, chickens with a whole breastbone; truss them neatly, and let them be carefully singed; put celery dressing inside each chicken; tie a piece of buttered paper or a slice of bacon over the breast, and roast in a moderate oven, basting frequently. About ten minutes before they are done, remove the paper or bacon, and sprinkle them freely with salt. Serve with plain gravy in a boat.

Instead of wearing a woolen underdress and cotton nightdress during the winter, did people generally—and especially those who have passed middle life—remove the underdress and put on only a flannel nightdress, they would enjoy better health as well as greater comfort. Travelers in draughty sleeping cars will find in this a safeguard against taking cold.—Exchange.

POTATO SALAD.—One quart of potatoes, boiled with the skins on, one small white onion, two tea-

spoonfuls of olive oil, pepper and salt, and a little parsley, one-half cup of weak vinegar. After potatoes are cold, peel and cut up in small pieces. Chop the onion and parsley fine, and mix all together.

To remove paint spots from windows, dissolve sal soda one ounce, in soft water one pint, in this proportion for as much as is needed. Use it hot with a piece of sponge on a stick not to affect the fingers. Wash off with hot water as soon as the paint spots are softened.

DELICIOUS FRITTERS.—Make a stiff paste of three tablespoonfuls of flour and hot water. Stir well so it will not be lumpy. Leave it till cool. Break into it the yolk of four eggs, the whites of two, and stir well. Drop small spoonfuls in boiling hot lard.

Tacks taken from carpets should be well scalded before being used again as precaution against the moth.

Use charcoal to broil with. The flames close the pores quickly and makes the meat very tender.

A Cold of unusual severity developed into a difficulty decidedly catarrhal in all its characteristics, threatening a return of my old chronic malady, catarrh. One bottle of Ely's Cream Balm completely eradicated every symptom of that painful and prevailing disorder.—E. W. Warner, Rochester, N. Y.

WHEN I began using Ely's Cream Balm my catarrh was so bad I had headache the whole time and discharged a large amount of filthy matter. That has almost entirely disappeared and I have not had headache since.—J. H. Sommers, Stephney, Conn.

Letters from the Laity.

W. S. Posey, Patterson, La.

Rev. Davis is still at work here, though he has a hard road to travel. Our Baptist friends have just closed their convention of the sixth district at Baldwin. The young folks had quite a time at their silver medal contest in New Salem Baptist Church, here, on the 15th. Rev. W. D. Goldman, wife and daughter were down from Winsted and conducted the contest. Prof. C. H. Mahoney, Messrs. N. Murphy and W. R. Raymond were the judges. Master Aaron Posey, one of the eight contestants, was awarded the prize. Another contest will be held here some time during July; one in Morgau City, Jeannerette and New Iberia.

E. F. McGee, Hot Springs, Ark.

We are moving on nicely in our church work, both spiritually and financially, at Haven Chapel M. E. Church. Rev. B. H. Johnson is our pastor. Our membership is

**THE BEST
APERIENT**

In modern pharmacy is, undoubtedly, Ayer's Cathartic Pills. Except in extreme cases, physicians have abandoned the use of drastic purgatives, and recommend a milder, but no less effective medicine. The favorite is Ayer's Pills, the superior medicinal virtues of which have been certified to under the official seals of state chemists, as well as by hosts of eminent doctors and pharmacists. No other pill so well supplies the demand of the general public for a safe, certain, and agreeable family medicine.

"Ayer's Pills are the best medicine I ever used; and in my judgment no better general remedy was

Ever Devised

I have used them in my family and caused them to be used among my friends and employees for more than twenty years. To my certain knowledge many cases of the following complaints have been completely and permanently cured by the use of Ayer's Pills alone: Third day chills, dumb ague, bilious fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colic. I know that a moderate use of Ayer's Pills, continued for a few days or weeks, as the nature of the complaint required, would be found an absolute cure for the disorders I have named above.—J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take

Ayer's Pills

and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—Wm. H. DeLauncett, Dorset, Ontario.

"Ayer's Pills are the best cathartic I ever used in my practice."—J. T. Sparks, M. D., Yeddo, Ind.

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists and Dealers in Medicines.

small, less than one hundred, but our collections compare favorably with the largest churches in Hot Springs. Our little Sunday school is quite interesting. Mrs. B. H. Johnson, our pastor's wife, has been very sick, but is better. We are having protracted meetings. Pray for us.

Mary Pickett, Livonia, La.

We are blessed this year at this charge both spiritually and financially. Rev. B. J. Reddix, our pastor, is teaching us to go forward. The members are faithful to all duties. Last Sunday Rev. Manuel Harris and part of his congregation were with us. He preached the sacramental sermon at night and administered the Lord's Supper to a large number. The collection was \$38.20. The Sabbath school is very interesting.

At the second quarterly conference held at Wesley Chapel, Mansfield, La., the reports showed 13 additions to the church, an acre of land purchased and a church 40x30 built on it, and a collection of \$137.55.

Neuralgic Persons
And those troubled with nervousness resulting from care or overwork will be relieved by taking
Brown's Iron Bitters. Genuine has trade mark and crossed red lines on wrapper.

Books and Current Literature.

The American Analyst, of New York, the only pure food advocate published, is welcomed to our table. The field for such a publication has long been ripe, and we hope it will find a good harvest.

Littell's Living Age. The numbers of the Living Age for June 11th and 18th contain: How long can the Earth Sustain Life, A Night with Japanese Firemen, etc. For fifty-two numbers or more than 3,300 pages a year, \$8. Littell & Co., Boston.

The Methodist Review for July-August is an important mid-summer publication. Its contributed department has an article on Wendell Phillips, by Dr. Richard Wheatley; The True Idea of Creation, by Dr. J. H. Wythe; Moses as a Political Economist, by T. N. Carver, and others. The editorial department is, as usual, crowded with good things. Whoever is not a subscriber for the Review, should commence the new quadrennium in its company.

The Chautauquan for July contains richly illustrated articles on Overland by the Southern Pacific, by Fannie C. W. Barbour; Historic Quebec, by Edith Sessions Tupper; Edward Burne-Jones, a Romanticist in Painting, by C. M. Fairbanks; Some American Chemists, by Marcus Benjamin, Ph.D., and The Great Exposition at Chicago, by Noble Canby.

The complete novel in Lippincott's Magazine for July, White Heron, is by M. G. McClelland, and one of the quaintest and most cheerful mountain stories that that writer has yet given her readers. Peary's North Greenland Expedition and the Relief is well and interestingly covered by those authorities on the expedition, W. E. Hughes and Benjamin Sharp. As it seems discusses Mr. Nye's remedy, Genins and Lahor.

Anthropological Work in America, is the subject of the opening article in The Popular Science Monthly for July. Dr. J. M. Rice writes on Physiology and the Prevention of Disease, and in the same field Dr. N. E. York Davies gives some practical suggestions as to Proper Diet for Hot Weather. New York: D. Appleton & Co., Fifty cents a number, \$5 a year.

Mr. A. W. Harris, Director of the Government Experiment Stations in the Department of Agriculture, has written for the July Century a paper on What the Government is Doing for the Farmer, in which he discusses the more important recent acts of Congress bearing upon the agricultural development of the United States.

A small Bath school-boy, who had been sent home by his teacher because his sisters had the measles, was noticed by the teacher, at the next recess, playing with the other children in the school yard. "Johnny, didn't I tell you not to come to school while your sisters had the measles?" "Yes, but I am not going in school; I only came up to play with the boys before it begins."—Bath Timys.

Lincoln and His Message.

Secretary Blaine used to tell a characteristic anecdote of Mr. Lincoln. At the beginning of a session of Congress he had been appointed a member of the joint committee to wait upon the President, as is usual, and advise him that Congress had duly assembled, etc., of which committee Senator Foot, of Vermont, one of the most dignified of men, was chairman. On being ushered into the Presidential presence Mr. Foot struck an attitude and said in his stateliest manner: "Mr. President, we have been appointed a committee on the part of the houses of Congress to apprise you that they have met and organized and are ready to receive any communication which it may be your pleasure to make to them." Mr. Lincoln stepped up to him, and patting him on the shoulder, said: "Now, look here, Foot, if it is a matter of life and death with you, I can send my message in to-day; but if it is not, I would like to keep it till to-morrow to slick it up a little."—Washington Post.

FOURTH OF JULY.

Reduced Rates via the Illinois Central.

In order that one may celebrate the recurrence of "Independence day" by "going somewhere" to have a good time, the Illinois Central will sell tickets at reduced rates for the round trip, between all stations on its lines South of Cairo on July 2d, 3d and 4th, good to return until July 7th, inclusive; except that tickets between New Orleans and Memphis at the reduced rate will be sold on July 3d and 4th, only good to return until July 7th, inclusive. For specific rates, train time and further information, call on your local Illinois Central ticket agent.

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Plan of Episcopal Visitation, Fall Con-

ferences, 1892.

(CHRONOLOGICAL).

Conferences in the United States.

Conference and Place.	Time.	Bishop.
Montana, Anaconda, Mont.	Aug. 4.	Walden
Idaho, Payette, Ore.	11.	Walden
Puget Sound, Puyallup, Wash.	17.	Walden
Dik Hills Miss., Custer, S. Dak.	25.	Warren
Oregon, Portland, O.	25.	Ninde
Nevada Miss., Bishop, Cal.	25.	Vincent
St. Louis German, Quincy, Ill.	31.	Andrews
Cincinnati, Middletown, O.	31.	Ninde
West German, Hagerstown, Md.	1.	Foster
N. Pacif. Ger. Miss., Portland, Ore.	1.	Walden
California Germ., Oakland, Cal.	1.	Vincent
Iowa, Washington, Ia.	1.	Andrews
Central German, Seymour, Ind.	1.	Warren
California, Pacific Grove, Cal.	7.	Vincent
Frie, Warren, Pa.	7.	Newman
N. W. Swedish, Moline, Ill.	8.	Foster
W. Nor. Dan. Miss., Portland, Ore.	8.	Walden
Chicago German, Kenosha, Wis.	8.	Fitzgerald
Central Illinois, Waukegan, Ill.	14.	Foster
Des Moines Perry, Ia.	14.	Andrews
North Nebraska, St. Paul, Neb.	14.	Warren
Indiana, Salem, Ind.	14.	Ninde
Michigan Hillsdale, Mich.	14.	Fowler
W. Wisconsin, Dodgeville, Wis.	14.	Fitzgerald
East Ohio, Steubenville, O.	14.	Newman
N. W. German, LaCrosse, Wis.	15.	Goodsell
W. Virginia, Huntington, W. Va.	21.	Howman
Illinois, Shelbyville, Ill.	21.	Foster
Nebraska, Nebraska City, Neb.	21.	Warren
Kentucky, Louisville, Ky.	21.	Foss
Ind. Indiana, Rushville, Ind.	21.	Ninde
Columbia R.R., Walla Walla, Wash.	21.	Foster
Detroit, Owego, Mich.	21.	Vincent
S. California, San Diego, Cal.	21.	Vincent
West German, Madison, S. Dak.	28.	Ninde
Pittsburg, Edinville, Pa.	28.	Newman
North Ohio, Elyria, O.	28.	Fitzgerald
Norweg. & Danish, Duluth, Minn.	22.	Goodsell
S. Illinois, Belleville, Ill.	22.	Howman
N. W. Iowa, Cherokee, Ia.	28.	Andrews
West Nebraska, Kearney, Neb.	28.	Warren
Central Ohio, Le Sueur, Minn.	28.	Ninde
Pittsburg, Edinville, Pa.	28.	Newman
East Tennessee, Pulaski, Va.	29.	Foss
Arizona Mission, Phoenix, Ariz.	29.	Vincent
Upper Iowa, Hampton, Ia.	29.	Andrews
Holston, Morristown, Tenn.	5.	Foss
Tennessee, Alton, N. Y.	5.	Fowler
Rock River, Sterling, Ill.	5.	Fitzgerald
Minnesota, Minneapolis, Minn.	5.	Goodsell
N. Mex. Eng. Mission, Allamogosa, N. M.	6.	Vincent
C. New York, Auburn, N. Y.	12.	Foster
N. W. Indiana, Terre Haute, Ind.	12.	Fitzgerald
Tennessee, Lullahoma, Tenn.	18.	Powman
Blue Ridge, New Home, N. C.	13.	Foss
N. Mex. S. Miss., Tosa, N. M.	13.	Vincent
N. Dakota, Devils Lake, N. D.	13.	Goodsell
Tennessee, Franklin, Tenn.	19.	Howman
South Dakota, Madison, S. Dak.	19.	Goodsell
N. Carolina, Reidsville, N. C.	20.	Foss
Austin, Ft. Worth, Texas.	24.	Merrill
Texas, Marshall, Texas.	1.	Merrill
N. German, Industry, Tex.	8.	Merrill
West Texas, Austin, Tex.	15.	Merrill

FOREIGN CONFERENCES.

Switzerland, Einsiedeln, Switzerland, June 23.	Joyce
Germany, Frankfurt, Germany.....	30. Joyce
Japan, Tokyo, Japan.....	July 14, Mallalieu
Denmark Mission, Aalborg, Den.....	14. Joyce
Norway, Drammen, Norway.....	28. Joyce
Korea Mission, Seoul, Korea.....	Aug. 18, Mallalieu
Sweden, Goteborg, Sweden.....	Aug. 18. Joyce
Unigaria Mission, Siofok, Bulgaria, Sept.....	8. Joyce
Italy, Turin, Italy.....	29. Joyce
Central China Miss., Nanking, China, Oct. 13	Mallalieu
Poochow, Poochow, China.....	Nov. 10, Mallalieu
West China Miss., Chungking, China.....	
S. A. Moten Miss., Buenos Ayres, S. A.....	Newman

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60 "	2000 lbs.	1200 lbs.	160 00
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84 "	5000 lbs.	2400 lbs.	280 00
88 "	5500 lbs.	2600 lbs.	300 00
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192 "	18500 lbs.	7800 lbs.	820 00
196 "	19000 lbs.	8000 lbs.	840 00
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CONTINUED FROM PAGE TWO.

of the marks already worked, and copy them as well as you can. Here is Mary Nell's, and it is quite a pretty pattern."

"But, Miss Curtin, hers is not correct," cried the three girls in chorus, then, laying the mark on Miss Curtin's lap, Nellie pointed to several mistakes which had been made in tracing the lily. "We don't want to copy her mistakes, you know," she urged, pleasantly.

"No, of course not," admitted Miss Curtin, "but couldn't you straighten those crooked places out a little?" she asked.

"Why no, teacher," answered Myrtle, "we must have a perfect pattern, if we wish to do good work. We will not get the stitching done any too well, even with the true pattern stamped on the mark; but if we try to follow Mary Nell's or any other body's work, you know we will fail much worse than they have done."

"Oh, well, if you aim to do about as nearly right as other folks, that all that is necessary, I suppose," replied Miss Curtin, with apparent indifference.

"I make enough mistakes of my own, without copying other people's, and if this can not be stamped, I think I shall not undertake it," insisted Nellie, with as much impatience as she ever allowed herself to show. "I believe in people always doing their best, no matter how trifling the work may be."

"That is the way I have always felt myself—always, until I heard your talk over in that corner to-day," said Miss Curtin, looking in to the flushed face before her.

About balls and cards," cried Myrtle, beginning to comprehend her teacher's meaning.

"And grab bags and ring-cakes and lotteries in general," remarked Nellie, wondering in her little cowardly soul why they had not noticed their teacher's proximity, and lowered their voices.

And crooked tempers, too," added Elsie, for although she was not ashamed of her defense against the girl's attacks, she felt that she had dishonored the cause and reproached the Master by the spirit she had exhibited.

Miss Curtin bowed her head in reply to the summing up of what hereafter had heard by the three girls, and then she said:

"I was wondering while you talked if you thought that living a Christian life was of less consequence than doing fancy work."

"You can't embroider correctly without having the pattern stamped on the goods," said Nellie, quietly.

"Neither can you live a Christian life without having Jesus, the perfect pattern, stamped on your hearts," replied Miss Curtin. "If you had only looked at the words you were fashioning while you were talking, you would have been at no loss to understand whom you should follow—'What is that to thee? Follow thou me.' It is nothing to you how far short others may live, since you have the perfect pattern to follow. Jesus does not bid you follow this one, nor that one, but 'me; and if you try faithfully to copy after him, you will not be troubled trying to straighten out the tangles in other people's lives, in order to imitate them."

"But, honestly, Miss Curtin, don't you think that we ought to try to raise more money than we did last year?" asked Myrtle, eagerly.

"Yes, if we give it honestly and willingly," was the reply. "We must never lose sight of the fact

that Jesus is sitting "over against the treasury," though, my dear. We have all been asked to make a self-denial offering this year, and I am quite sure that if we knew the great need of missionary work in our home mission fields, we would not consider giving up some of our luxuries, or even comforts, for the sake of Christ, such a sacrifice as we now do."

And then, as other girls gathered around her, Miss Curtin went on to relate some of her own experiences among the destitute mountain people she had visited while in the South. She was an impressive story-teller, and when she finished her simple narrative there were tears in many of the girls' eyes, and new resolves in their hearts, resolves which were not forgotten, and which prompt so many little self-denials that even Myrtle Rae was satisfied with the report the secretary read out at the close of the service on Children's Day.

The Sunday-school was no wiser for the little object lesson the trio learned in the corner that day, but Myrtle dates her conversion back to that lesson, and both Nellie and Elsie are better Christians for having decided then to follow Jesus himself, instead of copying after his imperfect followers.—Pittsburg Advocate.

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We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Publishers will please read the request published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I desire to find my dear mother whom I left in Baltimore, Md. Her name was Charity and father's name was Nathan Brown. I had a sister named Annie. I was quite small when I left Baltimore, and was taken away by a man named Robert Benard. My name was Charlotte Brown. I am now Charlotte Nickerson. Pastors in Maryland will please read this from their pulpits. Information concerning her or any of her children, will be thankfully received. Address, Mrs. Charlotte Nickerson, 99 Anthony street, New Orleans, La.

Mr. Editor: I wish to inquire for my father and brother. They were owned by a man named Geo. Godman. I left them at Jefferson Mills, Fla. They were sold at Mt. Sellers to Alex Scott. My father's name was Jack Scott. My brother went by the name of Henry Scott. There are four sisters of us, named Rosalind, Chaney, Judie and Ella. Any one knowing of the whereabouts of the above named will please address Miss Ella Randall, care Rev. H. Dickson, Huntsville, Texas.

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Tex. and Ark. Express.. 8:30 p.m. 6:50 a.m.
Local..... 3:30 p.m. 10:05 a.m.

8:15 a. m. train has through Pull-an Buffet Sleepers to Denver and connects at Fort Worth with Pullman Sleepers to California.
8:30 p. m. train has through Pullman Buffet Sleepers to Shreveport, Dallas and Fort Worth, connects with Cannon Ball train for Hot Springs. Also through Sleeper to Little Rock via Alexandria.

For tickets and other information apply at 47 St. Charles street, corner Gravier, or Texas and Pacific Depot, foot of Tchoupiche street.
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D. MILLER, Traffic Manager, G. P. & T. A. CINCINNATI, O.

ILLINOIS CENTRAL RAILROAD.

Arrival and departure of trains, in effect at New Orleans, March 1, 1891.

LEAVE SCHEDULE ARRIVE

No. 2 Local Mail and Express. No. 1

7:00 a.m. Chicago and St. Louis Fast 8:30 p.m.

No. 42 Mail has Pullman Sleeping 8:30 a.m.

cars between New Orleans, Chicago and St. Louis.

No. 45 Chicago and New Orleans Lim. No. 43

12

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RAILROAD SCHEDULES.

Mississippi Valley Railroad.			
Leaves	Arrives	Leaves	Arrives
Kansas City and Memphis	Departs: 5:00 p.m.	8:10 a.m.	Arrives
Fast Train	5:00 p.m.	8:10 a.m.	
Vicksburg & Natchez	5:10 a.m.	8:35 p.m.	
Season Route "Coast" Train	5:45 p.m.	10:30 a.m.	

Illinois Central.

Leaves	Arrives	Leaves	Arrives
No. 1, pass. 7:30 p.m.	No. 2, pass. 7:00 a.m.	No. 41, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 41, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 42, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 43, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 44, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 45, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 46, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 47, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 48, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 49, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 50, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 51, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 52, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 53, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 54, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 55, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 56, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 57, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 58, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.
No. 59, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.	No. 60, Chlo. & St. Lou. 8:25 a.m.	Fast Mail 6 p.m.

Queen and Crescent Route.

Leaves	Arrives	Leaves	Arrives
No. 1, Hm. 2:30 p.m.	No. 2, Hm. 8:45 a.m.	No. 3, Hm. 2:30 p.m.	No. 4, Hm. 8:45 a.m.
No. 5, fast line 7:00 a.m.	No. 6, Hm. 5:00 p.m.	No. 7, Hm. 2:30 p.m.	No. 8, Hm. 8:45 a.m.
No. 9, Hm. 2:30 p.m.	No. 10, Hm. 8:45 a.m.	No. 11, Hm. 2:30 p.m.	No. 12, Hm. 8:45 a.m.
No. 13, Hm. 2:30 p.m.	No. 14, Hm. 8:45 a.m.	No. 15, Hm. 2:30 p.m.	No. 16, Hm. 8:45 a.m.
No. 17, Hm. 2:30 p.m.	No. 18, Hm. 8:45 a.m.	No. 19, Hm. 2:30 p.m.	No. 20, Hm. 8:45 a.m.
No. 21, Hm. 2:30 p.m.	No. 22, Hm. 8:45 a.m.	No. 23, Hm. 2:30 p.m.	No. 24, Hm. 8:45 a.m.
No. 25, Hm. 2:30 p.m.	No. 26, Hm. 8:45 a.m.	No. 27, Hm. 2:30 p.m.	No. 28, Hm. 8:45 a.m.
No. 29, Hm. 2:30 p.m.	No. 30, Hm. 8:45 a.m.	No. 31, Hm. 2:30 p.m.	No. 32, Hm. 8:45 a.m.
No. 33, Hm. 2:30 p.m.	No. 34, Hm. 8:45 a.m.	No. 35, Hm. 2:30 p.m.	No. 36, Hm. 8:45 a.m.
No. 37, Hm. 2:30 p.m.	No. 38, Hm. 8:45 a.m.	No. 39, Hm. 2:30 p.m.	No. 40, Hm. 8:45 a.m.
No. 41, Hm. 2:30 p.m.	No. 42, Hm. 8:45 a.m.	No. 43, Hm. 2:30 p.m.	No. 44, Hm. 8:45 a.m.
No. 45, Hm. 2:30 p.m.	No. 46, Hm. 8:45 a.m.	No. 47, Hm. 2:30 p.m.	No. 48, Hm. 8:45 a.m.
No. 49, Hm. 2:30 p.m.	No. 50, Hm. 8:45 a.m.	No. 51, Hm. 2:30 p.m.	No. 52, Hm. 8:45 a.m.
No. 53, Hm. 2:30 p.m.	No. 54, Hm. 8:45 a.m.	No. 55, Hm. 2:30 p.m.	No. 56, Hm. 8:45 a.m.
No. 57, Hm. 2:30 p.m.	No. 58, Hm. 8:45 a.m.	No. 59, Hm. 2:30 p.m.	No. 60, Hm. 8:45 a.m.
No. 61, Hm. 2:30 p.m.	No. 62, Hm. 8:45 a.m.	No. 63, Hm. 2:30 p.m.	No. 64, Hm. 8:45 a.m.
No. 65, Hm. 2:30 p.m.	No. 66, Hm. 8:45 a.m.	No. 67, Hm. 2:30 p.m.	No. 68, Hm. 8:45 a.m.
No. 69, Hm. 2:30 p.m.	No. 70, Hm. 8:45 a.m.	No. 71, Hm. 2:30 p.m.	No. 72, Hm. 8:45 a.m.
No. 73, Hm. 2:30 p.m.	No. 74, Hm. 8:45 a.m.	No. 75, Hm. 2:30 p.m.	No. 76, Hm. 8:45 a.m.
No. 77, Hm. 2:30 p.m.	No. 78, Hm. 8:45 a.m.	No. 79, Hm. 2:30 p.m.	No. 80, Hm. 8:45 a.m.
No. 81, Hm. 2:30 p.m.	No. 82, Hm. 8:45 a.m.	No. 83, Hm. 2:30 p.m.	No. 84, Hm. 8:45 a.m.
No. 85, Hm. 2:30 p.m.	No. 86, Hm. 8:45 a.m.	No. 87, Hm. 2:30 p.m.	No. 88, Hm. 8:45 a.m.
No. 89, Hm. 2:30 p.m.	No. 90, Hm. 8:45 a.m.	No. 91, Hm. 2:30 p.m.	No. 92, Hm. 8:45 a.m.
No. 93, Hm. 2:30 p.m.	No. 94, Hm. 8:45 a.m.	No. 95, Hm. 2:30 p.m.	No. 96, Hm. 8:45 a.m.
No. 97, Hm. 2:30 p.m.	No. 98, Hm. 8:45 a.m.	No. 99, Hm. 2:30 p.m.	No. 100, Hm. 8:45 a.m.

TEXAS AND PACIFIC.

Leaves	Arrives	Leaves	Arrives
Texas & California Ex. 8:00 a.m.	8:15 a.m.	7:00 p.m.	
Hot Springs & St. Louis Ex. 8:25 p.m.	8:35 p.m.	6:50 a.m.	
Local	3:50 p.m.	10:05 a.m.	

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Sunday-School and Children.

THIRD QUARTER.—Lesson I. The Ascension of Christ. A. D. 30. Acts 1. 1-12. Commit to memory verses 8, 11. July 3, 1892.

HOME READINGS.

M. Acts 1. 1-12. Tu. Luke 24. 36-53. W. Ps. 68. 11-19. Th. Heb. 10. 11-22. F. Heb. 9. 24-28. S. Eph. 1. 15-23. S. Rev. 1. 9-18.

GOLDEN TEXT.

When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of sight. (Acts 1. 9.)

LESSON HYMN. S. 7. 4.

Look, ye saints, the sight is glorious,
See the Man of sorrows now;
From the fight returned victorious,
Every knee to him shall bow:
Crown him, crown him;
Crown him the Victor's brow.

Crown the Saviour, angels, crown him;
Rich the trophies Jesus brings:
In the seat of power enthroned him,
While the vault of heaven rings;
Crown him, crown him;
Crown the Saviour King of kings.

Time.—A. D. 30, forty days after the resurrection of Jesus.

Place.—Near Bethany, on Mount Olivet.

Rulers.—Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch in Galilee.

Introduction.—Church history begins where gospel history closes, with the risen Lord about to take leave of his followers.

QUESTIONS FOR HOME STUDY.

1. The Forty Days, v. 1-3. What "former treatise" is here referred to? Of what did that book treat? To what date did it bring the story?

Through and to whom had Jesus given a commission? What was the commission? (Matt. 28. 19, 20.) By whom was Jesus seen after his resurrection?

For how long a time was he seen? About what did he talk with the disciples?

2. The Promise of Power, v. 4-8. What did Jesus forbid the disciples to do? For what did he bid them wait? What is said of John's baptism? What new baptism was promised? At their meeting what question did the disciples ask?

What answer was given to their question? What gift was promised them? What were the disciples then to become?

Where were they to bear testimony? 3. The Ascending Lord, v. 9-12. While the Lord was speaking what did the disciples see? (Golden Text.) How did he disappear?

Who then appeared to the disciples?

What question was asked them?

What promise was given them?

Where then did the disciples go?

How long was the journey? (See John 11. 18.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That Jesus rose from the dead?

2. That Jesus ascended to heaven?

3. That Jesus will come again?

HOME WORK FOR YOUNG BEREANS.

Find and read the story of how the Son of God came to earth. Find when he was first publicly proclaimed to be Son of God. Find and read the story of the transfiguration.

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did Jesus appear after his resurrection? To his disciples.

2. During how many days did he appear to them? During forty days.

3. What did he promise them? The power of the Holy Ghost.

4. What did he command them to be? Witnesses in his name.

5. What did Jesus do at the end of forty days? He ascended to heaven.

EXPLANATIONS.

The former treatise.—Meaning the Gospel according to Luke. Jesus began.—The Gospel relates what Jesus began to do; the Acts what he carried on after he ascended to heaven. Through the Holy Ghost.—The words of Jesus were spoken in the power of the Spirit. Commandments.—The command to preach the Gospel to all the world. His passion.—His sufferings and death on the cross. Sabbath days' journey.—A little less than a mile.

Doctrinal Suggestion.—The second advent of Christ.

THE CHURCH CATECHISM.

72. What advantages are secured to baptized persons? They are admitted to the visible Church of Christ; their relation to him as the mediator of the new covenant, and their title to the spiritual blessings thereto belonging, are solemnly confirmed.

Reason? BEECHAM'S PILLS act like magic.

Marriages.

On June 2, Jas. Coulter to Miss Amanda Hunt, of Memphis, Tenn.

June 15, Monroe Guy to Miss Ellen Taylor, of Memphis, Tenn. Rev. C. L. Seward officiated.

Slidell, La.—June 30, Mr. App Wesley Townes to Miss Mary E. Benton, both members of the church. A. Conerly officiated.

Richmond, Tex.—At the home of the bridegroom, April 27, Mr. Frank Wyatt to Miss Annie Bland.

At the home of the bride, May 3, John Hillsman to Miss Polly Roundtree. G. J. Izard officiated.

Obituary.

West Point, Ga.—Sister Julia Carlisle departed this life in full triumph May 27. She was a member of the M. E. Church. She followed her baby, who passed away only a few days before her.

Sister Anna Thomas departed this life June 5. She was a good Christian. She leaves a son. F. L. Teague.

Henderson, Tenn.—June 12, little Fannie Douglass, aged 3 years and 1 month. J. M. Moody.

Anderson, Tex.—Sister Ellen Gilliam, May 28, a member for 20 years, aged 47. Sister Rose Winfield, April 14. H. R. Smith, P. C.

Grantsville, Miss.—Bro. Henry Taylor departed this life May 30, aged 85, a member for 40 years. R. H. Patton.

Charenton, La.—Mrs. Felicie Garrett, a native of Louisiana, aged 65 years, dropped dead Saturday evening, June 4, with heart disease. She was highly loved and honored by all who knew her. She was followed to her last resting place, June 5, by many weeping friends and relatives. The ceremonies were conducted by the writer, assisted by Rev. P. H. Diggs, pastor of St. John Baptist Church. J. A. Tircuit, P. C.

Meridian, Miss.—Mrs. Mary Campbell,

INVALIDS recovering from the effects of Fevers, Dyspepsia or Wasting Diseases in any form will always find

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wife of our district steward, Bro. Joseph Campbell, June 16. A. J. McNair, P. C.

New Berne, Ala.—Sister Rody Nox, May 31, aged 70 years. She joined the church when a young girl, and kept the vows she made. "Children, meet me in heaven," were her last words.

Conference Notices.

Marshall District, Texas Conference. Third Round.

Leaves	Arrives	Leaves	Arrives
Jefferson sta. July 9-10	10:15	10:15	
Union City July 10-11	10:15	10:15	
Union City July 11-12	10:15	10:15	
Union City July 12-13	10:15	10:15	
Union City July 13-14	10:15	10:15	
Union City July 14-15	10:15	10:15	
Union City July 15-16	10:15	10:15	
Union City July 16-17	10:15	10:15	
Union City July 17-18	10:15	10:15	
Union City July 18-19	10:15	10:15	
Union City July 19-20	10:15	10:15	
Union City July 20-21	10:15	10:15	
Union City July 21-22	10:15	10:15	
Union City July 22-23	10:15	10:15	
Union City July 23-24	10:15	10:15	
Union City July 24-25	10:15	10:15	
Union City July 25-26	10:15	10:15	
Union City July 26-27	10:15	10:15	
Union City July 27-28	10:15	10:15	
Union City July 28-29	10:15	10:15	
Union City July 29-30	10:15	10:15	
Union City July 30-31	10:15	10:15	

Dear Brethren: We must not fail to raise every dollar of our assessment for the year for benevolent purposes. Our District Conference will convene at Chubb Chapel M. E. Church, Wednesday, Aug. 24, 1892, at 10 o'clock a. m. Each pastor and delegate be on hand promptly, a wagon will meet you at Cedar town and Cave Springs on the 23d and 24th to carry you to the seat of the conference. Arrangements for room and board for all the delegates will be made. Rev. S. C. Upham, Dr. Davidson and others will be present. Brethren, let's have our reports full and clear, and let each delegate be on hand for the year for benevolent purposes. Let us stir up on all lines. H. R. ALLEN, P. C.

Rome District, Savannah Conference. Third Round.

Leaves	Arrives	Leaves	Arrives
Douglas July 9-10	10:15	10:15	
Temple July 10-11	10:15	10:15	
Carrollton July 11-12	10:15	10:15	
Carrollton July 12-13	10:15	10:15	
Carrollton July 13-14	10:15	10:15	
Carrollton July 14-15	10:15	10:15	
Carrollton July 15-16	10:15	10:15	
Carrollton July 16-17	10:15	10:15	
Carrollton July 17-18	10:15	10:15	
Carrollton July 18-19	10:15	10:15	
Carrollton July 19-20	10:15	10:15	
Carrollton July 20-21	10:15	10:15	
Carrollton July 21-22	10:15	10:15	
Carrollton July 22-23	10:15	10:15	
Carrollton July 23-24	10:15	10:15	
Carrollton July 24-25	10:15	10:15	
Carrollton July 25-26	10:15	10:15	
Carrollton July 26-27	10:15	10:15	
Carrollton July 27-28	10:15	10:15	
Carrollton July 28-29	10:15	10:15	
Carrollton July 29-30	10:15	10:15	
Carrollton July 30-31	10:15	10:15	

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South New Orleans District, Louisiana Conference.

Leaves	Arrives	Leaves	Arrives
Darrovville July 4-5	10:15	10:15	
New River July 5-6	10:15	10:15	
Kidder July 6-7	10:15	10:15	
Woodlawn July 7-8	10:15	10:15	
Thibodaux July 8-9	10:15	10:15	
Schriever July 9-10	10:15	10:15	
Beaumont July 10-11	10:15	10:15	
Morgan City July 11-12	10:15	10:15	
Centerville and Verdonville July 12-13	10:15	10:15	
Franklin July 13-14	10:15	10:15	
Winnfield July 14-15	10:15	10:15	
Charonton July 15-16	10:15	10:15	
Pattersonville July 16-17	10:15	10:15	
Raceland July 17-18	10:15	10:15	
Broussard July 18-19	10:15	10:15	
Shady Grove July 19-20	10:15	10:15	
Franklin July 20-21	10:15	10:15	
District Conference July 21-22	10:15	10:15	
Donaldsonville July 22-23	10:15	10:15	
Napoleonville July 23-24	10:15	10:15	

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E. W. S. HAMMOND, D. D., Editor.

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Editorial Notes.

For Thy loving kindness, Lord,
We in Thy temple stay;
Here Thy faithful love record,
Thy raving power display.
With Thy name Thy praise is known;
Glorious Thy perfections shine;
Earth's remotest bounds shall own
Thy works are all divine.
—CHARLES WESLEY.

For the SOUTHWESTERN.

No Race Distinction in Methodism.

REV. I. L. THOMAS.

There seems to be much anxiety on the part of some of the leading ministers and laymen of the Methodist Episcopal Church to know to what extent the colored members of their church have been influenced by the call made at the recent Ecumenical Conference by Bishops of the African Methodist Episcopal, African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches in the direction of effecting an organic union of the colored Methodists of the United States. I think I speak the sentiment of our 250,000 colored members, when I say we are not influenced at all in that direction. It may be profitable for the distinctly colored Methodist branches to form an organic union, but it would be very unwise in us to leave a church in which we feel perfectly at home and unite with one solely organized on color. I am not at all anxious to see a white and colored Methodist Church in America. That is to say all the white Methodists in one church and all the colored in another. I do not think it would be wise for the following reasons.

First: There is no ground upon which it could be sustained in Christianity.

Second: It would tend toward hostility.

Third: Such separation would only be intended to effect the negro.

The Methodist Episcopal Church has stood too firmly upon the principles of Christianity for her in these days to surrender all she has claimed in order that the prejudice of a few comparatively who need more grace, might be satisfied. I believe that the marvelous success that has attended the Methodist Episcopal Church in this and other lands, since 1844, is due largely to her broad Christian principles—inviting within her borders all mankind of every condition; and making them all feel that they are one in Christ Jesus. Any division of the visible church of the Redeemer that is organized upon a color line, will become more and more repugnant as the people become more enlightened. The day that the Methodist Episcopal Church lowers her banner, bearing the

motto of the founder of Methodism "The world in my parish." That day will mark the degeneration of the Methodist Episcopal Church. I hardly think that there is a colored man in the Methodist Episcopal Church who is fairly intelligent and has read and understands the history of the church, especially that portion which relates to the work done for and among the colored race, that is desirous of leaving that church.

I do not think that the better thinking colored men of the church, will be carried away by an illusion that contemplates an organic union of all the colored Methodists in the United States.

There may be a white brother here or there, who has not grown sufficiently in grace to learn that God is no respecter of persons; and perhaps needs a vision to convince him that it is Christianity to worship with a colored Cornelius, but I am glad that those to whom God has committed the leadership of the Methodist Episcopal Church, have long since learned that fact. I agree with the remark of Bishop Arnet in his address before the second Ecumenical Conference, "that the colored man has been with the white brethren from the very beginning of Methodism. And I say now to our white brethren of the Methodist Episcopal Church, we are with you to stay. We will never leave you nor forsake you."

I am in favor of organic union of the Methodist churches in the United States, but in the following manner. One Methodist Church in this Republic neither white, black, brown nor red, but a church of Christian men and women, filled with the spirit of their Master, willing to make any necessary sacrifice in order to help take world for the Lord.

Whilst there remains different branches of Methodism in the United States, I believe that it is proper that all the representatives of the several branches should be very favorable to the closest fraternization with each other, and that with a view to ultimate union.

Let us all make great concessions in the most conciliatory spirit to secure that blessed consummation, but not on the color line. We can afford to make no concession which involves the repudiation of our well known convictions in the premises.

For the SOUTHWESTERN.

Impressions of the General Conference.

The General Conference of 1892 is noted first, for what it did not do, or for what it prevented from being done; and secondly, for what it did do.

To one who kept up with the drift of things in the church papers prior to the conference, it would appear as if the whole machinery of the church would be so changed as to leave but little resembling Methodism. Not so. Many a well planned scheme has found its grave in the committee rooms of the General Conference. Indeed, unless one's scheme is immortal, there is no need for him to apply at the General Conference, for it will never pass muster before that body. Although there were many young members who had not yet put off the knee pants of Methodism, yet there were enough "old wheel horses to hold the colts down." Drs. Queal, Buckley, Neely and Swindels are each a host. They are the giants of their day.

I got the impression that the one unwritten but omnipotent law of the conference may be formulated about as follows: Let no measure offered here become a law so long as said measure can be otherwise disposed of.

So the schemes for doing away with the law requiring a six month's

probation; the effort to do away with presiding eldership; that to district the bishops, were all put into the mill, ground to powder blown away in the wind.

The effort to remove the time limit, secured the endorsement of the committee on itineracy, but when it came before the conference it was swept away as a feather before the whirlwind.

The question of admitting women was sent around the world to be voted on by the church, and the annual conferences, not because that was the thing to do—it was not—but because they could think of no other way to impede the inevitable.

The conference permitted the laymen to sit apart from the ministers, but on the same floor. It granted also equal representation of minister and laymen. Possibly, yea most probably, the next step will be to have two houses, as in our National Congress, but an age will pass before that step is taken.

Concerning our work in the South, the conference gave no uncertain sound. Great anxiety was felt about this matter prior to the conference. Some thought that in obedience to the opinion of one of her chief shepherds, the "children of Ephraim" would turn back in the day of battle, and "decently retire" from the Southern field. I was a member of the sub-committee that drafted the report. I give it in part as follows: After citing figures and general facts, that report says:

"Some persons who grant that the work among the colored people meets every demand, doubt the wisdom of our effort to maintain our church among the white people of the Central South. Now the facts indicate that this doubt is not well founded..... The Methodist Episcopal Church in this area is an indigenous church; and this ere long will be its glory and an element of power." The Psalmist's vision is realized:

"There shall be a hand full of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

"We find no evidence of waning power, and no indication of decaying influences. We conclude, therefore, by every just standard of measurement, that the expenditure of money, toil and blood by the Methodist Episcopal Church is abundantly justified by the results. Shall the outlay of labor and money continue? Most certainly, for the following of the many reasons:

"First. Our work there tends to a better acquaintance, fraternity and unity with brethren of other denominations, for our church has not been building altar against altar, but adding altar to altar to increase the strength against the common foe of our religion. Second, our church has ideas to impart and influence to exercise, which are needed in the South." This report concludes as follows:

"The Methodist Episcopal Church with her fifty schools is so anchored in the thought, life and affections of a generation now coming to the stage of responsibility, that she cannot retire, but in the fear of God and in the service of humanity must go forward."

The General Conference passed resolutions condemning the outrages committed on our people in the South. On this, Dr. Richards, of Omaha, said: "If your conference had done nothing more than pass this resolution of sympathy with the oppressed, it would be worth all that it cost."

Obituary.

Rev. Zale Ross, a superannuated of Lexington Conference, departed this life at his home, in Bowling

Green, Ky., after a long useful life, Saturday, June 25th. He was born in Georgetown, Ky., in 1824, being 68 years of age. He leaves a wife, one son and two daughters, all of age, and one grand child. He was ordained Elder while a member of the Kentucky Conference, by Bishop Levi Scott, at Harrodsburg, Ky., Feb. 28, 1869. He was a Presiding Elder for one or more terms. Because of failing health, he was granted the superannuate relation a few years since. He was one of the original members of the Lexington Conference. He was a faithful minister, a devoted Christian husband, an affectionate father, a loyal citizen, and died in peace with God and man. His funeral was attended by his pastor and ex-pastor, Rev. R. L. Dickinson and Revs. J. W. Russell and Presiding Elder L. M. Hagood.

Schools and Colleges.

The University of Denver held its annual commencement exercises from the first to the eighth of June. There were thirteen graduates from the Medical College, four from the College of Dentistry and three from the College of Liberal Arts.

The honorary degree of Doctor of Divinity was conferred upon the Rev. Rob't McIntyre, pastor of Trinity Methodist Church, Denver.

The corner stone of the new Cliff School of Theology was laid on Tuesday afternoon, June seventh. Addresses were delivered by President Warren, of Boston, Bishop Harst and Bishop Warren. The School of Theology will open in September with a strong faculty.

The annual report of Chancellor McDowell showed seven hundred students in attendance during the past year, and two new departments organized to begin work with the opening of the new year—the School of Law and the School of Theology.

The University of Denver has now the full number of schools requisite to a complete university. Many eastern students are taking advantage of the perfection of the climate of Colorado to pursue and complete their college and professional studies here.

The Colorado Conference has undertaken the endowment of a professorship in the university, to be in honor of the first Chancellor, Mr. David H. Moore. About \$20,000 has already been pledged on this amount.

Wiley University.

As a trustee of Wiley University I desire to say a word with reference to the school. The roll shows that there was a larger attendance this last school year than ever before. The commencement was grand. Each professor did an excellent year's work. If the university is equipped with as good a corps of professors the next school year as last, a good year's work and the advancement of the students can be looked for. President Cool is a good manager; a kind hearted Christian gentleman. He is a man that gets everybody with whom he comes in contact to do something. Professor Wells is eminently qualified to fill the chair of ancient languages. Students in his department have advanced rapidly. The same can be said of Professor Coffin who has filled the chair of Sciences so admirably.

Miss Parker, the Professor of Mathematics, is a thorough mathematician. She knows how to teach mathematics, and won for herself golden opinions. Miss Dagnon, who has had charge of the Musical Department did an excellent year's work. She endeared herself to all the students. It is not at all out of place to say that she is a skilled musician. Prof. Pemberton, in

charge of the Model Hall Department, has won for himself the highest esteem both of parents and children. There were seven graduates from the Normal Department.

The degree of A. M. was conferred upon the writer and B. S. upon Profs. J. W. Cool and H. L. Billups of Wiley University. I hope the secretaries of the Freedmen's Aid and Southern Education Societies will give Wiley University more than a passing notice, especially because it bears the name of our departed, venerable Bishop Wiley.

Wiley is a household name—a better man never lived than Bishop Wiley. God grant that some Christian of means may be moved to donate liberally to Wiley University, central building. Remember he that giveth to the poor lendeth unto the Lord. Brethren of the Texas Conference, let us rally and bring up the assessments laid upon us for Wiley central building. Yours for God, for the Church and for Wiley University.

W. WESLEY, A. M., P. E.
Palestine District, Texas Conference.

From our Louisville, Ky., Correspondent.

Against the Separate Coach Bill.

The Colored Citizens of Kentucky Hold a State Convention at Lexington.

About 400 of the most intelligent and influential colored men in Kentucky, representing more than 70 counties, assembled in St. Paul A. M. E. Church, Lexington, Ky., on Wednesday, June 22, to devise plans to test the constitutionality of the separate coach bill, recently enacted by the State Legislature.

It was not a mass convention, but one composed of delegates regularly elected from the various counties.

Hon. Jordan C. Jackson was elected as temporary chairman and W. H. Stewart temporary secretary, Rev. E. L. Gilliam, of Louisville, was appointed chairman of the committee on credentials.

After this committee had submitted its report, Hon. R. N. Lamders was elected permanent chairman and Wm. H. Stewart permanent secretary.

A committee on ways and means, with N. R. Harper, attorney, as chairman, was appointed, and submitted the following report:

We, your Committee on Ways and Means, would most respectfully submit the following report:

1. We regard the practical resistance to the Separate Coach law, lately enacted by the present legislature, as being a question of law, and dependent upon the courts for its overthrow unless repealed by the legislature.

2. The proper way, the surest and best way to reach an effective attack upon the measure in a lawful way appears to your committee to be to submit the whole question of our grievances at once into the hands of lawyers, whose duty it shall be to begin at once the preparation for an attack in the courts at any time, either before or after the measure goes into effect.

3. We recommend that each county in the State to be placed, through some proper person or committee, in direct correspondence with a State executive committee for the collection of proper evidence and the more perfect control of a successful attack upon the measure through the courts. We recommend that each county organize with an executive committee, with a treasurer, and upon whom a central committee, organized and incorporated according to law, may draw for funds to carry on the resistance to the Separate Coach bill.

4. That a central committee be named and located in a city yet to be selected, to be composed of one member from each Congressional

District and two from the State at large, to be appointed and authorized to incorporate this organization with power to appoint an executive committee to prosecute its work.

5. We recommend that an assessment be made for each family, widow or single person, throughout the Commonwealth of Kentucky, to be paid to the treasurer of the local organization in each community.

6. We recommend an organization of Anti-Separate Coach Association in each city, town, hamlet, village and community where there are colored citizens, and let the delegates from such localities form the county committees.

7. We recommend that this convention before it shall adjourn take a collection to be applied in printing and circulating an appeal throughout the State of Kentucky to lodges, societies, churches, and other organizations for funds to defray all expenses in the resistance to this bill.

A series of resolutions setting forth the injustice of the Separate Coach bill, calling upon the citizens and railroads to assist in rendering it null and void, and pledging ourselves to continue to protest its iniquitous provisions, and to use every honorable, manly and legal means to defeat it, were unanimously adopted.

The city dailies said that this convention was "the most intelligent body of colored who have ever assembled in convention in the State of Kentucky," which was undoubtedly true, for among those present as delegates could be seen the most prominent ministers, teachers, lawyers and doctors in the State.

While there was considerable discussion there was also an entire absence of the usual wrangling that characterizes conventions of such proportions. All were quiet, but a spirit of determination was everywhere visible, and it was evident that the colored men of Kentucky have awakened to the issues of the hour, and will stubbornly contest every inch of ground for their rights and privileges as American citizens.

A State Executive and State Central Committee were selected, and the entire State will be thoroughly organized, whatever amount of money necessary will be raised, the most eminent lawyers in the United States engaged, and the case carried, if needs be, from the county and State courts to the Supreme Court of the United States.

The consensus of opinion is that the conservative, yet dignified and manly, course will be productive of much good to the cause, and already we have been assured of the earnest support and hearty cooperation of some of the most influential white citizens of the State.

The bill does not go into effect until 90 days, after the final adjournment of the legislature, shall have elapsed, and as this adjournment is not likely to take place earlier than next spring, it may be a year before we can get the matter before the courts, but we want to be ready.

Yours truly,
EDWARD L. GILLIAM.

Perhaps.

Perhaps the reason the Lord does not use you, may be that you are not willing for him to use your money.

Perhaps you would be more effective as a worker, if you would try a little harder to be agreeable.

Perhaps you would be more forgiving, if you would remember how easy it is for you to stumble.

Perhaps you could lift other people a little higher, if you would be willing to get down a little lower.

Perhaps you could be more contented if you would only try to be more thankful.

Letters from the Districts.

Notice.

The annual meeting of the Atlanta District Sunday School Association will be held at LaGrange, Ga., July 15, 16, 1892.

PROGRAM.

Sunday school literature, Prof. W. H. Croghan, A. M.
Duty of parents to the Sunday school, Rev. R. T. Adams.
Sunday School Temperance Lessons, Rev. E. D. Giddens.
How to create and perpetuate interest in the Sunday school, E. S. Melton.

Sunday school music, Miss Eula Goode.
Duty of superintendents, T. A. Fortson.

S. S. Union and Tract Society, Rev. S. C. Upshaw.

Primary object of the Sunday school, G. W. Arnold, B. D.

Epworth Leagues, R. S. Lovinggood, A. B.

The object of this Association, E. H. Oliver.

A model Sunday school, L. J. Price.

Sunday school records, John King.

Speeches limited to fifteen minutes, unless the Assembly permits them to be longer. General discussion may follow each address.

All pastors and Sunday school superintendents of the Atlanta District are members. Each station is entitled to three additional delegates, to be chosen by the Sunday school.

Each superintendent is expected to report items of interest from his school.

Birmingham District Conference.

I. TOWNSEND, P. E.

PROGRAM.

The best method of bringing the young people to the church, J. S. Todd.

Methodist Discipline and how to use it, T. P. Phillips.

How to make the prayer meeting interesting, Wm. Coleman.

The way to build up the Sunday school, L. W. Goodson.

The value of class meetings, Wm. Leewood.

The relation of a Methodist preacher to the people, S. H. Viel.

How to reach the non-church goers, A. G. Glenn.

The duty of a traveling Elder, S. J. Robertson.

The duty of a local preacher, J. W. Paul.

How to raise the benevolent collections, T. H. Ham.

Ministerial support, S. Ray.

How to promote revivals, P. G. Goins.

The duty of trustees, H. D. Byrd.

The spread of Methodism, A. Nichols.

The necessity for temperance reform, Wm. H. Jordan.

Organic union of Methodism, N. H. Speight.

How to build churches, F. J. Brown.

Ought a preacher miss his conferences? H. Adams.

The influence and power of prayer, R. H. Fleming.

The influence of quarterly conferences, R. L. Watson.

To preach the missionary sermon, J. S. Todd; alternate, F. J. Brown.

Local preachers will make their own selections. The Sunday School Convention will be held on the fourth day. The superintendent from each school will be present to represent his school.

Committee: T. P. Phillips, L. W. Goodson, A. B. Allen.

Savannah District Conference.

F. M. JONES.

To convene August 17, 1891.

PROGRAM.

Origin and work of the Missionary Society, J. C. Allen.

Church Extension Society, McD. Spencer.

Freedmen's Aid and Southern Education Society, C. H. Newton.

Educational society, J. H. Sanders.

Sunday School Union, Matthew Holman.

Tract Society, S. C. Crandall.

Woman's Foreign Missionary Society, Wm. Daniels.

Woman's Home Missionary Society, Mrs. S. M. Lewis.

Should two or more of these societies be combined for the sake of economy? Richard Stacy.

Duties and qualifications of pastors, E. R. Reid.

Local preachers, R. B. Hays.

Exhorters, Samuel Bryant.

Class leaders, Henry Williams.

Sunday school superintendents, Miss Ida Theus.

Should local preachers be continued as such without passing the required examinations? J. H. Smith.

Does our present system of probation serve the end of bringing our converts into the church? James Jackson.

Should the conference expect any of its effective members to continue his relation without a support? Archibald Samuels.

Is the office of our Sunday School Agency more profit than expense? C. R. Buffington.

Does our work advance in proportion to our advantages? A. B. Fish.

Should we give the conference claimants special consideration? F. M. Jones.

Ought the Savannah Conference be divided? A. P. Melton.

Macon District Conference.

C. O. FISHER, P. E.

The district conference will be held at Sylvania, Ga., commencing Thursday, August 18, 1892, at 9 o'clock a. m.

The opening sermon will be preached by Rev. W. A. Holmes, Wednesday evening, August 17, at 7:30 o'clock.

Every member of the conference is expected to be on the ground on Wednesday.

Delegates and members coming to the conference will come to Rocky Ford, on the Central Railroad, and thence by the Sylvania Railroad to the place of meeting. Arrangements for reduced fare will be made if possible, and due notice given.

The District Sunday School Convention will be held on the first Saturday of the District Conference. All pastors and superintendents will take their collections and have the same present for payment of the Agent's salary. This is made necessary by your failure to meet at Macon, June 10. It is hoped that every one will come prepared to pay his dues to this cause. Every member of the conference must be present if he desires to retain his license, and no excuse will be taken except sickness or death. Distinguished strangers have been invited and will be present.

S. S. Institute Huntsville (Tex.) District

The second annual session will convene in Thomas Chapel M. E. Church, Willis, Texas, Aug. 3-7. Rev. F. Parker, Presiding Elder, conductor.

Pastors, parents, Sunday school officers, teachers, all the scholars and members, and all others who are interested in the study of the word of God, are cordially invited to attend.

At our last session the District Institute was divided into four sub-institutes, as follows: Huntsville, Rev. S. H. Grant president; Conroe, Rev. C. G. Curtis; Colmesneil, Rev. J. D. Gibson; Lovelady, Rev. M. Q. A. Fuller. These brethren are requested to collect 50 cents annual fees from each member under them, and report the same during this session. This money shall be used for Institute expenses, and for buying books, papers and the like, that are helpful to a first-class Institute.

The District Association of the W. H. M. Society will also meet with us. We hope to give Saturday, August 6th, to the Home Missionary work, and thereby accom-

plish much good. Let the pastors have present in this meeting their Home Missionary Society presidents, prepared to make annual reports of their work, as Mrs. Victoria Smith, our district chairman, will be pleased to meet them. Your committee have gotten out programs and will forward them to you as soon as printed. Let no one fail to do his duty to make these sessions a success because he does not happen to see his name on the program. Let no one remain away because of any small excuse; each school must be represented by at least two workers. Be present at the beginning and remain until its close. Bring your Bible, Epworth Hymnal, blank book and pencil. The program will be interspersed with proper music.

Committee: S. H. Grant, D. S. Wheatley, J. L. McGowan, M. O. Mann, F. Parker, Presiding Elder.

In the report of the Starkville, Miss., District Conference, issue of June 16, H. A. Johnson should be secretary, and not Presiding Elder. Miss Della Johnson should be secretary of the Sunday School Institute, and not assistant, as Miss Emma Hathorn was the assistant.

Joseph Ruby, of Columbia, Pa., suffered from birth with scrofula humor till he was perfectly cured by Hood's Sarsaparilla.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2nd. Letters must be written on only one side of the paper; 3rd. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscript.

S. D. Troupe, Abbeville, Miss.

A grand day is expected at Buford's Chapel July 16-17. A Silver Dollar rally and basket meeting in order to complete the church. B. H. S. Ferguson, J. C. Coggins and P. W. Parks is expected.

G. W. Thompson, Clow, Ark.

My first quarterly conference convened at this place May 14, with 23 members present. Reports showed that \$11.50 had been raised for benevolence, \$46 for the pastor and \$9 for the Presiding Elder.

Thirty have been received into full membership and two backsliders have been reclaimed. The people stand by their pastor and do all in their power to make him and his family happy.

A. B. Logan, Enterprise, Miss.

A few days ago we had a rally day for the purpose of raising money to get the church in readiness for the district conference, which resulted in \$30.70. The music was conducted by Mrs. V. A. McInyon, of Meridian Academy.

After the district conference is over we are going to have a SOUTHWESTERN day. We want to equal any other charge in the Meridian District in yearly subscribers.

Six persons joined in full at Athens and Oakland, Ala., and one on probation last quarter day. Bro. Prettyman, the Presiding Elder, and Bro. G. W. Mann, the pastor, are "in labors abundant."

G. R. Bryant, Flatonia and Wacider, Tex.

We are preparing to have a ten days revival here in July. We have had a good time in Flatonia this year. We have had thirty conversions and a few backsliders reclaimed, and many of them joined the church, which makes a membership of 55. We are preparing to build a new church, and have raised \$41.55 for building purposes. The outlook for success on this work is very promising.

A. Merida, Maysfield, Texas.

We closed our revival with 17 conversions; received in the church 7 full members; baptized 5 and received 13 on probation.

A. Brown, Columbus, Texas.

We desire to toe the line in every church interest this year. We have made some improvements. The parsonage has been nicely furnished, pulpit chairs for the church; twelve dollars worth of Methodist literature for the Sunday school; twenty conversions; benevolent money raised, and old debts have been canceled. Our Presiding Elder will hold our second quarter July 9-10.

B. J. Reddix, Melville, La.

On awakening June 24 I found myself surrounded by back water. Our church is in the water. This water comes from the three crevasses 18 miles above Melville, by swamp and Bayou Current and takes our church in. Our people here who make their living by cropping have many acres of cotton under water. The lower end of Melville is under water. Pray for us.

We are thankful to Messrs. Cranstun & Curtis for the amount of \$4.55 worth of books for our Sunday school. We pray God's blessing upon them, and hope they may live and prosper.

C. L. Cotton, Edinburgh, Miss.

We have been blessed with 21 conversions this month. We have raised \$46, and have 800 feet of lumber to build a new church. We ask the prayers of all.

For a family medicine, Ayer's Sugar Coated Pills are unrivaled. They eradicate disease.

Books and Current Literature.

Pansy for July is an exceptionally good number. There are short stories appropriate to the month, and articles descriptive of foreign manners and customs, with the usual number of sketches, poems and the like. \$1 a year; 10 cents a number.

Our Little Men and Women for July has a very suggestive Fourth of July story and poem, a pretty suggestive story for vacations for poor children, a bright little sketch of A Little Girl Ruler. \$1 a year; 10 cents a number.

Babyland for July opens with a handsome frontispiece, A Summer Morning, and continues with its pretty stories and bright bits of verse and rhyme, through as delightful a number as the babies could wish. 50 cents a year; 5 cents a number. D. Lothrop & Co., publishers, Boston.

Jenness Miller Illustrated Monthly for July contains many attractive features. Mrs. Jenness Miller writes of Unimportant Trifles for Women. Vance Thompson picturesquely describes Children of the Streets. There is a bright and attractive article by Lillian Russell on Music: Good and Bad. \$1 a year; 10 cents a copy. A \$1 Union suit of woman's underwear with each \$1 yearly subscription to the magazine. Address: Publishers, 114 Fifth avenue, New York.

A timely and very interesting feature of the current number of Harper's Weekly is a series of illustrations of the festivities recently held at Genoa in honor of Christopher Columbus.

Mary E. Wilkins contributes another characteristic story of New England life entitled, A Stress of Conscience, to the current number of Harper's Bazar, published June 25.

The July number of Romance is peculiarly suited to the season. An old-time Fourth of July story by Helen Lee Sargent is one of its features. Romance is distinguished for its excellent humorous stories, and several appear most appropriately in this hot weather number. Romance Publishing Co., Astor Place, New York. 25 cents a number; \$2.50 a year.

The Sabbath—the Lord's day, its history and observance. A treatise on Sunday Laws, civil and criminal, by George E. Harris, of the Washington, D. C., bar, author of Contracts by Married Women and the Law of Subrogation, Damages by Corporations, etc. The author of this work collected the data for his own use in the practice of the law; but when his notes had swollen to their present dimension, he deemed it proper to give them to the legal profession. It has been attempted to compress the law of England and America on the subject, both civil and criminal, noticing, however, the Jewish Sabbath; the adoption of Sunday or the Lord's day, and the laws to enforce its observance; the opinions of the early writers and fathers of the church; the edicts and laws prohibiting judicial proceedings on that day; and the later statutes and their construction by the courts. This work deals with facts and conditions, not the theories and sentiments of the author. It treats the subject judiciously, respectfully and reverently. Three hundred and fifty pages, law sheep, \$3.50. The Lawyers' Co-Operative Publishing Co., Rochester, N. Y.

We have received the Year Book of the Young Men's Christian Associations of North America for 1892. It contains much valuable information regarding this well known and popular organization. In it are annual reports from corresponding members of the International Committee in fifty different states and provinces, indicating the general activity and growth in their respective fields, while the statements of some twenty of the committee's office and traveling secretaries show the important work of supervision and extension carried on through this central management. The reports of the secretaries for India and Japan are especially interesting, and show marked success in this new department of work for young men. Another item of interest is the fact that 800,000 frames (\$160,000) have been given for a building for the French Association in Paris, France.

The statistical tables, which occupy fully half of the book, include a list of general secretaries, physical directors and other paid officers, numbering in all about 1,200; a list of buildings, endowments, etc., including 208 buildings and a net property valuation of about \$13,000,000; and the general statistics of the town and city, college, railroad, German, Colored and Indian associations. The tables have an increased value from the thorough system of summaries and comparative statements accompanying them. The book is embellished by ten or twelve plates of recently erected association buildings. Published by the International Committee of Young Men's Christian Associations, 40 East 23rd street, New York. Paper 50 cents.

The July Century is summery in its contents. There is a good deal of fiction in the number. Mr. Van Brunt's article on The Architecture at the World's Columbian Exposition contains the most carefully prepared pictures yet made of the buildings at Chicago. Professor Charles Waldstein, Director of the American School of Archaeology, of Athens, writes of The Finding of the Tomb of Aristotle during the course of the excavations made by the school in Eretria. Not only is the paper of great archaeological value, but it is unusually readable. In his third paper on the life of

Christopher Columbus, Emilio Castelar describes the trials and disappointments which Columbus underwent in Winning the Favor of Ferdinand and Isabella. The article is illustrated.

The Season for July presents a varied and elegant array of new designs for costumes for Ladies and Children. Ladies will always find The Season far in advance of other publications, in giving accurate styles suited to the latest fashionable materials. Single copies, 30 cents; yearly subscription, \$3.50. The International News Co., 83 and 85 Duane street, New York.

With Ely's Cream Balin children can be treated without pain and with perfect safety. It cures catarrh, hay fever and colds in the head. It is easily applied to the nostrils and gives immediate relief. Price, 50 cents.

My catarrh was very bad. For thirty years I have been troubled with it—have tried a number of remedies without relief. A druggist advised Ely's Cream Balin. I have used only one bottle and I can say I feel like a new man. I make this voluntary statement that others may know of the Balin.—J. W. Mathewson, (Lawyer), Pawtucket, R. I.

Place of Episcopal Visitation, Fall Conferences, 1892.

(CHRONOLOGICAL).

Conferences in the United States.

Conference and Place. Time. Bishop.

Montana, Anaconda, Mont., Aug. 4. Walden

Idaho, Payette, Ore., Aug. 11. Walden

Puget Sound, Puyallup, Wash., Aug. 17. Walden

Ark. Hills, Little Rock, Ark., Aug. 25. Warren

Oregon, Portland, O., Aug. 25. Walden

Nevada, Reno, Nev., Aug. 25. Vincent

St. Louis, St. Louis, Mo., Aug. 25. Vincent

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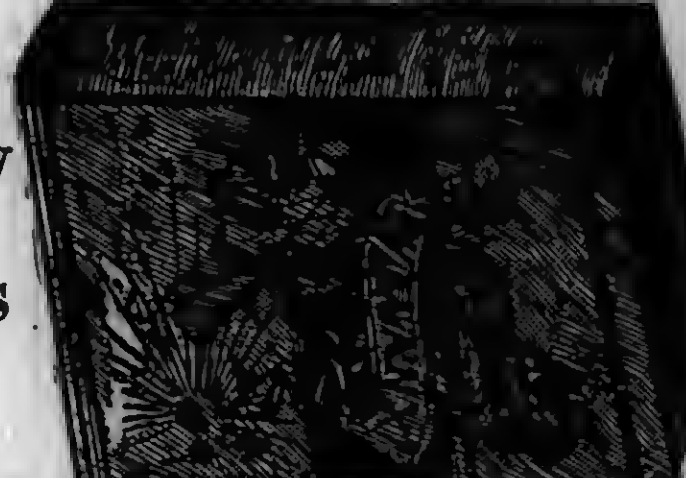
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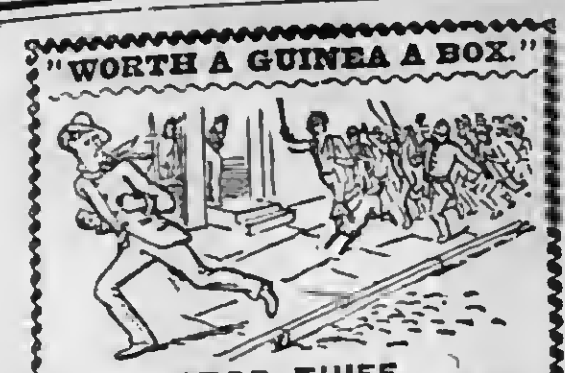
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ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday school at 9 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 3 p. m.; class meeting Thursday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: prayer meeting at 8 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath school at 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL, on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath school at 10 a. m. and 7 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery, pastor. Sabbath: 8 a. m., prayer meeting, 11 a. m., and public worship; communion monthly, on the first Sunday; Sunday school at 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAYEN CHAPEL—Jefferson street, Carrollton, cor. Pinn street. Rev. W. S. Harris, pastor. Services at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Sabbath: 8 a. m., prayer meeting, 11 a. m., and public worship; communion monthly, on the first Sunday; Sunday school at 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

MALDEN CHAPEL—Washington street; Rev. W. E. Turner, pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Erie; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7:30 p. m.; prayer meeting, Monday evenings, at 8 o'clock.

ST. MATTHEW M. E. CHURCH—Yarnet street, Algiers, La. Rev. J. W. Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m. every Sunday.

SIXTH STREET CHURCH—between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening.

PRAYER MEETING Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post st. nr. Rampart; Samuel Layton, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 8 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sunday school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night.

Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 8 a. m.; prayer meeting; preaching 11 a. m., 3 and 7:30 p. m.; class Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday Services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Ninth street. Rev. Charles Senor, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evening at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Our Church.

\$1,250,000

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	300,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	225,059
Woman's Home Missionary Society	86,000

VETERAN'S DEPARTMENT.

JAY BENSON HAMILTON.

To the readers of the SOUTHWESTERN: By the courtesy of the Editor, this little corner is to be devoted to the cause of the Veterans of methodism. As a labor of love I shall endeavor to fill it with appropriate and helpful matter. The co-operation of the friends of the Veterans is solicited. Send at once to Hackettstown, N. J., brief notes upon the following topics. Let none contain over one hundred words. Make each separate and distinct so that they may be used singly:

1. The debt of the Church to the Veterans.
2. The duty of the Church to the Veterans.
3. Should the support of the Veterans be based upon necessity or term of service?
4. What is the best manner to present this cause and take up the collection?
5. Give any incident or experience that will aid in arousing a better public sentiment in the Church upon this subject.

"The cry for young blood is vicious; it is a premium on babyhood."—Bishop Newmah.

"After a l is said that can be said, it still remains true that some of our Conference claimants are hardly a step removed from beggary, and the appeals that are made for larger funds to aid them ought to thrill the whole Church."—Western Christian Advocate.

"There is no such thing as an old soul in the Universe, but there are a great many diseased or depressed souls—diseased or depressed by a great variety of causes, prominent among which is the decay of the body which they inhabit."—Holland.

"This world is not so bad a world as some would like to make it; Though whether good or whether bad Depends on how we take it. For if we scold and fret all day, From dewy morn till even, This world will never afford to man A fore taste here of Heaven."—GERALD MASSEY.

The Baltimore Conference contributed to Benevolences in 1891 \$64,125, or one dollar and forty eight cents per member. The contributions to the Veterans were \$2, to \$5 each; five gave \$0.

Little wonder if the heroic souls of our Veterans should cry out in bitterness against our ingratitude and neglect. But far from it. Where is one voice raised in censure from those who suffer? They scarcely dare tell their own need save in a confidential whisper lest they shame or injure the church they love.

Bishop Foster in an address to a company of Theological students, said that half of them would be failures in the ministry. He could have predicted with as great certainty, that, whether failures or not, all who survived until superannuation would receive a beggarly allowance instead of a comfortable support.

"He that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing every care and filling the soul with entire trust and confidence for the future."—Wm. Jay.

"He always wins who sides with God. To him no chance is lost; God's will is sweetest to him when It triumphs at his cost."—FABER.

The Kentucky Conference contributed to Benevolence in 1891, \$7,692, or thirty-four cents per member. The contributions to the Veterans were \$696, or three cents per member. Twenty-three charges gave from \$2 to \$5 each; eleven gave \$1; forty-two gave \$0.

"The secondary object of the Book Concern is not the less an object because not primary or solitary. The almost unrepeatable guarantees of a Restrictive Rule would never have been thrown about a non-essential element in the plan of the fathers. They guarded this point as jealously as they did the rights of members, the General Rules, the Itinerary, the Episcopate, and General Conference representation. On that solid foundation three generations of preachers have builded hopefully through oft repeated and long continued disappointment until they have now a vast capital. For whole decades together the profits were absorbed by General Conference in its various expenses, in the salaries of Bishops and in planting new Depositions; while meanly housed, scantily clad, and subsisting on the plainest fare, the men who had made the Church and the General Conference and the Bishops and the Book Concern, and who were in equity entitled to share from the very capital of the Concern rather than suffer want, died, many of them without ever having heard of a dividend or receiving a dollar's interest on either their heritage or investment in it. Still the workers were loyal and patient. Thank God that was its past.—Rev. Earl Cranston."

"There are cases in every Conference where the financial condition of some of our worn-out preachers ought to be more generally known, and yet a statement of facts would react to the injury of Methodism. It would lay open to the public a wide field of criticism which would be utilized no doubt by the secular press most damagingly to any Christian Church. We speak of what years have revealed to us, and could refer to incidents, in a somewhat lengthened ministry startling enough to chill one's blood." While acknowledging the force of this objection we ask, "How shall this shame and disgrace be banished?" There is no possible way to remedy an evil but first to reveal it.

"We can scarcely refrain from weeping every time we see an aged minister superannuated unless we know he has enough to live on. If you would like to know what we privately think of this condition of affairs, call, and we will tell you what we do not wish to publish. No wonder aged ministers pray that they may 'cease at once to work and live.' The very best done for any of our Veteran broken-down ministers is pitifully inadequate. The worst done is criminal and makes one mad."—California Christian Advocate.

How I Made Money.

While visiting my cousin in Illinois last month, I learned she had been making money plating with gold, silver and nickel, using the Lightning Plater, which she told me worked to perfection. After I got home I sent \$5 to H. F. Delno & Co., Columbus, Ohio, and obtained one of their plating machines, and I have now all the work I can do. My brother gets the orders and I do the work, and it is surprising how much work can be had. Every body has spoons, knives and forks to plate, and you can plate quick and nice. One week I made \$12.50 and this last week I made \$9 and didn't do much work. As this is my first lucky streak I give my experience, hoping others may be benefited as much as I have been.

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Dallas, Texas.

TEMPERANCE.

Ten Reasons for Total Abstinence.

BY H. C. FARRAR.

1. There is not a solitary reasonable argument against Total Abstinence. I challenge any living man to urge a valid objection to the first proposition.

2. There exists no necessity for strong drink on the part of any human being. If any man indulges in strong drink he is obeying no instinct of his nature. There is no natural craving for it as there is for food and water. The Creator has put no desire into man's nature for alcoholic drinks. If it is there in any man to-day, either he has acquired a taste for it by degrees, or has inherited it from his father or mother. If he has acquired it, he alone is responsible, and in most cases it is acquired by slow degrees and by repeated efforts. Strong drink is not even palatable, and many an old toper makes a wry face as he takes his dram. If he has inherited it, this is just the reason above all others why he should abstain totally, lest he should rouse an uncontrollable demon within.

3. All intoxicating drinks are positively injurious to health. Alcohol is poison, and only a poison, and ever a poison. When received into the system all nature makes an effort to repel it. It is an easy enemy to the month, and throat, and stomach, and heart, and lungs, and brain. It is nothing but an enemy. It is never food, it is never changed into nutrition. There is more nourishment in five cents' worth of bread than in a gallon of the best ale ever brewed. It gives no strength, nor heat, nor nourishment, nor life to the body in any form. It is a poison from first to last, and so is positively injurious to health!

4. Strong drink cannot be indulged in without cost. Drinking habits are not economical. Five cents, ten cents per glass, and one, two, five glasses per day, and if you are good at figures, you can easily tell how much that will be in a year's time or ten years. The amount will surprise you. Sit down and figure it out. Most young men begin life on a mere pittance. The majority of young men that come to the cities seeking their fortune come poor. Their income is small, and by the most rigid economy their yearly savings are scant enough. No young man can afford to drink—certainly no man of family. O what arguments to prove this are the crying needs of the drunkard's family!

1. Intoxicating drinks are the costliest things a man purchases. The dealers in it make from twenty-five to two hundred percent. profits. Think of it, and keep your money for your personal and family necessities.

5. Drinking habits will endanger your business prospects. Alas, how many a man has lost his place because of strong drink! The knowledge that a young man drinks destroys his reputation for trustworthiness. The best places are not open to him. Many a businessman who drinks will not employ drinking clerks. This is because such habits are not economical and the man who indulges in them is tempted to live beyond his income, and is not a safe man. How the history of many a young man repeats itself. Beware of the habits of strong drink!

6. Total abstinence is right, because indulgence in strong drink enfeebles the body, perverts the mind, and corrupts the heart. There is no one vice that works so wholesale and complete ruin in a man as drunkenness. There is nothing that beggars a man in his morals so soon as a love for intoxicants. There is nothing that undermines one in body, mind, and soul so radically as this vice. This sin destroys more young men than nearly all others put together. Therefore, young men, give the cup a wide berth—touch not, taste not.

7. Total abstinence would bring comforts and luxuries to many a



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home where now the bare necessities are but scantily furnished. Many such sad homes are to be found all over the land. We have entered them, and have been saddened and led away only to record a deeper vow to do all that lay in our power to fight this vilest of curses that smites households and communities and nations. How money is needed for shoes and clothing and bread and comforts, and yet worse than wasted in beer and ale and wine and whiskey!

8. Total abstinence would nearly empty our poor-houses, hospitals, prisons, and lunatic asylums; it would reduce our taxation more than fifty per cent; it would cleanse the public record almost wholly of crime, four-fifths of which is the direct result of intoxicating liquors; it would purify our politics of much, if not most, of its corruption. Financially, total abstinence would be the greatest blessing that could come to our tax-burdened communities.

9. Total abstinence is right because it is the best example before our children. The child is imitative; hence the proverb, "The child is father to the man." How many children habitually drink we know not; but this we know, not a week passes but the papers speak of some young boys, not even in their teens, who are arrested for drunkenness. Who is responsible for this? What a fearful crime against the State, against the rising generation! Total abstinence would wipe it all out.

10. Total abstinence is the only right and safe side of this strong drink question, both in estimation of man and God. Standing on the other side is a sin that no enlightened conscience in this day can excuse.

Are these reasons, reader, worthy your consideration? Look; them over again, note them carefully and thoughtfully, and in the name and strength of God, rise up and from this hour be a total abstainer.

Lancaster, Pa., is a local option town. Several days ago Henry A. Burdette, a detective, took the "blind tigers" in hand and began to work up cases against the illicit whisky selling on "Battle Row," a negro settlement, and one white man and five negroes were arrested on warrants. Frank Turner, the white man, hails from Berk County. He was fined \$100 each in 1,077 cases, amounting to \$167,700. A negro named John Smith, who was engaged in the business with Turner, confessed in 1,585 cases. His fine will be \$158,500. Burdette, it is said, is in danger of being killed by Turner's friends.

"A very few years ago, in closing the Northwest Iowa Conference, it fell to my lot to make on my personal responsibility, as much as I am ever called to do it, the appointment of one man, a Hercules in form, with big fists and a big head, with a hot heart, with nerves of steel and muscles of brass, a man intense in purpose and great in possibilities of power. There was no trouble about his appointment because he was not wanted. He was wanted in a dozen places, and the presiding elders did not know where

it was best to tell me to put him, and at last alone, and, after much thought and prayer, I wrote his name to Sioux City District, George C. Haddock! I did not know that I was sending a martyr to his death, to his crown; but so it turned out. But his blood calls to us from the ground, and this soul is marching on! I do not know but that in this second and greatest of reforms there may be needed more blood, but if it shall be so, I, before God, would as soon that my only son should die, if God shall call him in the order of His Providence, in order to hold aloft this banner which we have raised, as I would have been willing that my dearest friends should have died twenty-five years ago to have saved the Union. God grant our blessed church the grace to stand true to her position on behalf of total abstinence and constitutional prohibition!"—Bishop Foss.

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TO EVERY PERSON who is sharp enough to SOLVE THIS REBUS.

THE FAMILY FRIEND, Norfolk, Va.

The above is an old saying. To the first person sending a correct answer we will give \$100 in cash; to the 2d, \$50; to the 3d, \$25; to the 4th, \$10; to the 5th, \$5; to the 6th, \$2.50; to the 7th, \$1.25; to the 8th, \$0.625; to the 9th, \$0.3125; to the 10th, \$0.15625; to the 11th, \$0.078125; to the 12th, \$0.0390625; to the 13th, \$0.01953125; to the 14th, \$0.009765625; to the 15th, \$0.0048828125; to the 16th, \$0.00244140625; to the 17th, \$0.001220703125; to the 18th, \$0.0006103515625; to the 19th, \$0.00030517578125; to the 20th, \$0.000152587890625; to the 21st, \$0.0000762939453125; to the 22nd, \$0.00003814697265625; to the 23rd, \$0.000019073486328125; to the 24th, \$0.0000095367431640625; to the 25th, \$0.00000476837158203125; to the 26th, \$0.000002384185791015625; to the 27th, \$0.0000011920928955078125; to the 28th, \$0.00000059604644775390625; to the 29th, \$0.000000298023223876953125; to the 30th, \$0.0000001490116119384765625; to the 31st, \$0.00000007450580596923828125; to the 32nd, \$0.000000037252902984619140625; to the 33rd, \$0.0000000186264514923095703125; to the 34th, \$0.00000000931322574615478515625; to the 35th, \$0.000000004656612873077392578125; to the 36th, \$0.0000000023283064365386962890625; to the 37th, \$0.00000000116415321826934814453125; to the 38th, \$0.000000000582076609134674072265625; to the 39th, \$0.0000000002910383045673370361328125; to the 40th, \$0.00000000014551915228366851806640625; to the 41st, \$0.000000000072759576141834259033203125; to the 42nd, \$0.0000000000363797880709171295166015625; to the 43rd, \$0.00000000001818989403545856475830078125; to the 44th, \$0.000000000009094947017729282379150390625; to the 45th, \$0.0000000000045474735088646141895751953125; to the 46th, \$0.00000000000227373675443230709478759765625; to the 47th, \$0.000000000001136868377216153547393798828125; to the 48th, \$0.0000000000005684341886080767736968994140625; to the 49th, \$0.00000000000028421709430403838684844970703125; to the 50th, \$0.000000000000142108547152019193424224853515625; to the 51st, \$0.000000000000071054273576009596712112426778125; to the 52nd, \$0.0000000000000355271367880047983560562133890625; to the 53rd, \$0.00000000000001776356839400239917802810669453125; to the 54th, \$0.000000000000008881784197001199589014053347265625; to the 55th, \$0.0000000000000044408920985005997945070266736328125; to the 56th, \$0.0000000000000022204460492502998972535133368140625; to the 57th, \$0.000000000000001110223024625149948626766667840703125; to the 58th, \$0.0000000000000005551115123125749743133833339203515625; to the 59th, \$0.000000000000000277555756156287487156666669601078125; to the 60th, \$0.0000000000000001387778780781437435783333348005390625; to the 61st, \$0.00000000000000006938893903907187178916666740026953125; to the 62nd, \$0.000000000000000034694469519535935894583333700134765625; to the 63rd, \$0.000000000000000017347234759767967

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JULY 7, 1892.

THE communication on race churches on the first page was written and sent in soon after the Ecumenical Conference held in Washington, but not reached until now, when it can be used very opportunely.

SHOULD any of our readers have fruit or farm produce to sell, we recommend them to send it to our friend, Jos. Mangano, 49 Poydras street. He has had large experience in handling consignments, and besides he is a loyal member of our church and a pillar in the Italian Mission.

Joshua marshalled the hosts of Israel, as soon as he crossed over the Jordan, to march around Jericho. They crossed over to overcome and possess the land. They perfectly obeyed God in marching around the walls, and they fell, and victory was complete. Many are disappointed because they have not perfect victory. Those who obey as Joshua and his hosts did will know nothing but victory. God will with His own arm get to himself the victory. Defeat is impossible if God's people are true to Him. He is Almighty.

It was left for Mr. W. C. Edgar, of Minneapolis, who went as the American commissioner to distribute the cargo of food contributed to the Russian sufferers, to make the clearest and most interesting explanation that has yet been published of the cause of the famine. Last year's bad crop, of course, had much to do with the present distress, and so had bad crops before last year; but this is only a secondary cause at best. There have been bad crops before, not only in Russia, but in many other agricultural countries, which, while they may produce great distress, are seldom likely under a proper economic system to cause widespread famine. The true cause of the Russian famine, Mr. Edgar explains in The Forum for July, is to be found in the communal ownership of land. The emancipation of the serfs thirty years ago, which was hailed as an act extending human liberty, contrary to all expectations, has brought, an even worse evil than the former system of semi-slavery. The Russian mir, or community, which to a certain extent holds the land allotted to it in common, took the place of the former landlords. The agricultural peasants under this system have not had the help of resident landlords, nor on the other hand have they had permanent individual ownership of their acres. It has been found temporary occupancy has not urged them to a sufficient thorough cultivation of the land to prevent a gradual and general decline of agriculture. It is in this general and gradual decline, owing to the lack of permanent private ownership in the land, that has brought about this distressing condition.

This explanation by Mr. Edgar is interesting, therefore, not only because it makes clear the cause of one of the most distressing events in modern Europe, but also because it throws light from an unexpected quarter upon the land question. Indeed, so long as this system of communal ownership of land continues, Mr. Edgar can see no reason to expect permanent relief from a hunger-stricken condition. This important study has a direct bearing upon the tendency which is notable in certain directions to eliminate from agricultural energy the important motive of perpetual individual ownership, elsewhere than in Russia.

Status of the Woman Question.

We have received a number of inquiries on this subject, and append herewith the results of the votes preceding the last General Conference, together with the subsequent action of that body on the same subject. "On the Question," shall women be eligible as lay delegates in the electoral and lay conferences of the Methodist Episcopal Church? See Journal Gen. Conf. 1888, pp. 361, 428. Upon this question the vote of the laity stood:

For.....	235,668
Against.....	163,848
Total.....	399,516

On the same question the vote of the ministry stood:

For.....	5,602
Against.....	5,151
Total.....	10,753

On the proposition to change the Second Restrictive Rule by inserting the words, "and the said delegates may be men or women." (See Journal General Conference 1888, pages 95, 103, 106.) The vote of the ministry stood:

For.....	5,634
Against.....	4,717
Total.....	10,351

During the early part of the session of the General Conference the whole question of the eligibility of women was referred to the committee on the judiciary. No formal action was taken until Thursday morning, May 26, a few hours previous to the final adjournment of the body, when the committee on the judiciary presented report No. 2, substantially affirming the decision of the General Conference of 1888 on the subject of the admission of women, whereupon Rev. D. H. Moore, D.D., offered the following substitute for the committee's report:

WHEREAS, It is conceded that only the principle of the plan of lay delegation was submitted to the annual conferences by the action of the General Conference of 1868, and was, by the concurrent action of the annual conferences and the General conference, incorporated into the second restrictive rule; and whereas, the plan by which the principle was made operative was the action of the General conference alone, and is therefore statutory and not constitutional, and is subject to amendment and interpretation by this body; and, whereas, the General conference of 1872 exercised this right of interpretation (see Journal, p. 443); and, whereas, a decided majority, both of the laity and the ministers, have declared in favor of the eligibility of women as members of the lay electoral and General conferences; therefore,

Resolved, That the General conference hold that in all matters connected with the election of lay delegates, the word layman ought to be understood, and must of right be understood, as to include all the members of the church who are not members or presidents of the annual conferences.

This substitute was discussed at some length when Rev. J. W. Hamilton, D.D., offered the following amendment.

WHEREAS, The claim is made by the judiciary committee of the General conference that women are now ineligible to membership in the lay electoral and General conferences; therefore,

Resolved, That we submit to the annual conferences the proposition to amend the second restrictive rule by adding the words, "and said delegates must be male members," after the words "two lay delegates from an annual conference," so that it will read, "nor of more than two lay delegates for an annual conference, and said delegates must be male members."

Resolved, That this proposition be submitted to the annual conferences held during the autumn of 1892 and spring of 1896.

Resolved, That in the month of October or November, 1894, there shall be held in every place of public worship of the Methodist Episcopal church an election, at which every member in full connection who is not less than twenty-one years of age shall be permitted to vote upon the following proposition: "Shall the second restrictive rule be amended by adding the words 'and said delegates must be male members' after the words 'two lay delegates for an annual conference,' so it will read 'nor of more than two lay delegates for an annual conference, and said delegates must be male members'?"

Resolved, That said election shall be held under the direction of the preacher in charge and two laymen,

who shall be chosen by the quarterly conference or official board; or, in case they fail to elect, then by the voters present at the hour of opening of such election, and within ten days thereafter shall report the result of the election to the presiding elder of the district, who shall report the same to the presiding bishop of the next annual conference to be canvassed by the conference and entered upon the conference Journal; provided, that in the case of the failure of the preacher in charge to be present at such election the same may be held in his absence. That public notice of said election shall be given by the preacher in charge to each congregation at least twice during the thirty days preceding the election on the occasion of public preaching, whether on the Sabbath or on week days, in the church or other place where he preaches, with seven or more days intervening between notices.

Resolved, That if the amendment so submitted does not receive the votes of three-fourths of the members of the annual conferences and two-thirds of the General conference, the second restrictive rule shall be construed that the words "lay delegates" may include men and women, and thus be in harmony with the legislation of previous General conferences.

The amendment, after considerable discussion, was finally adopted by a vote of 234 to 174.

It will be observed that the question stands just about where it did four years ago, with the prestige however, of a majority vote (not the constitutional vote required) in favor of the admission of women.

On resubmission, the proposition is put in its negative form, that is to say if three-fourths of the members of the annual conference and two-thirds of the General Conference do not vote against the proposition, the second restrictive rule will be considered so amended as to include either men or women as lay delegates.

The indications are that there will be a prolonged and earnest discussion as to the constitutionality of the process and the feasibility of the plan.

The wisdom of the church has not been entirely expended, and we may expect the doughty champions to poise lance on lance more. But the conflict is inevitable. Careful and prayerful study of the vast issues is the only safe guide. This preparation is within the reach of all.

Political Review.

The Prohibition Party met in Cincinnati last week and nominated Gen. Bidwell, of California, for President, and Wm. Cranfield, of Texas, for Vice-President. It is claimed that Gen. Bidwell is a millionaire. W. J. Demorest of New York, was strongly urged for first place, but he had incurred the hostility of the Voice—national organ—which seems to have been too much for him. To an observer, the nomination of Mr. Demorest would have been more fitting; and a recognition of faithful labor performed for the cause, as shown by the numerous temperance prize contests in the schools of the South inaugurated by him. Probably the most unusual and striking scene of the convention was the opening of the second session with prayer by a Catholic priest—Rev. Martin Mahoney, of St. Paul, Minn. It was with one exception, the only instance on record in which a Roman Catholic clergyman has officiated at a national political convention in the United States.

The platform reaffirms the declaration of the Indianapolis convention for absolute prevention of the liquor trade, making it a crime; desirous that no citizen should be denied the right to vote on the account of sex; that the money of the country should be issued by the general government and in sufficient volumes to meet the requirements of the country, and should be full legal tenders; declares that a tariff should be levied only in retaliation against governments whose markets are closed against us; revenue should be obtained by tax levies on the property of the country; declares that all men should be protected by law in their right to rest one day in seven; favors arbitration for the settlement

of international disputes and denounces pools and corners, favors government control of transportation facilities; declare for restriction of immigration, and that no aliens shall be allowed to own the land; oppose all appropriations for sectarian schools and arraigns the Republican and Democratic parties for being faithless to the principles of their illustrious leaders in the past, and declares that they are no longer entitled to the confidence of the people.

The Third Partyites met in Omaha Saturday, to nominate a ticket and formulate a platform. It was thought that Judge Gresham would be offered the nomination, but he declined to have his name used, and now Senator Stewart, of Nevada, is mentioned. It is supposed that this party will develop some strength in some of the Southern States—perhaps as much as the Prohibition Party in some of the Northern States. The split in Alabama is likely to prove a blessing to colored voters, in that they will not only be allowed to vote, but urged to do so by the contending factions, who will see that their votes are counted.

The friends of the free coinage of silver won a victory in the Senate on Friday. The bill passed by a vote of 29 to 25, and now goes to the House for concurrence. It is supposed to be sure of passage there, if for no other purpose than to secure a veto from President Harrison, who is as sure to do that, and thus lose favor with the Republicans in the silver states. The bill provides that the owner of silver bullion may deposit the same at any mint of the United States, to be coined for his benefit, and it shall be the duty of the proper officer, upon the terms and conditions which are provided by law for the deposit and coinage of gold, to coin such bullion into the standard dollars authorized by the act of Feb. 28, 1878. The act of July 14, 1890, is repealed, and provides that the secretary of the treasury shall proceed to have coined all the silver bullion in the treasury purchased with silver or coin certificates.

The conference committees on the rivers and harbors bill have agreed. The provisions relating to the lower Mississippi river have not been materially altered. The appropriation for the first fiscal year is \$2,000,000, and the secretary of the war is authorized to make additional contracts to carry on the work continuously, the aggregate of the appropriations for each year, commencing July 1, 1893, not to exceed \$2,685,000 per annum for three years, instead of \$2,500,000. The aggregate for four years would be, therefore, \$10,055,000. The appropriations for the harbors on the Mississippi river are, Greenville, \$100,000; Vicksburg, \$80,000; New Orleans, \$80,000; Natchez and Vidalia, \$80,000; and the rectification of the Red and Atchafalaya, \$80,000.

The President on Friday sent to the Senate the nomination of Geo. J. Johnston, of Louisiana, to be a civil service commissioner, vice Hugh S. Thompson, resigned. The place is one of the best under the government, the salary being about \$8,000 per annum. General Johnston was born in Raleigh, N. C., about 57 years ago. He entered Howard College, Marion, Ala., and was graduated at the head of his class at the age of 19. He studied law at the University of Virginia, and at the outbreak of the war between the states he at once took up arms in the Confederate cause as second lieutenant and was promoted step by step to the rank of brigadier general. He was wounded seven times in different engagements. At the commencement of the anti-lottery campaign he was selected as the representative of the anti-lottery committee in the eastern states, for the purpose of moulding a sentiment favorable to the cause and raising funds for its advancement.

Friday, the Hon. F. B. Earhart received his commission as United

States district attorney for Louisiana, eastern district. He was appointed several weeks ago, but remained special deputy collector to close the business of the fiscal year. Mr. Louis Desmarais has been installed in the office rendered vacant by Mr. Earhart. Mr. John Planche, assistant cashier of customs, and John B. Donnelly, Jr., son of Marshal Donnelly, has been appointed assistant cashier.

Superintendent of the Mint, Dr. Smythe, on Friday, announced a reduction of the force by the discharge of eighteen employees, among them warrant clerk John A. Staes, who was a candidate for Secretary of State on the Breax ticket; William C. Lewis, Alexander Paul, Walter L. Jones, Chris. Wild, Wm. Fauguy, Scipio Hutchison, Peter Lightfoot, John McNeil and Louis Condley. Mmes. A. S. Adams, V. S. Taney, Sarah M. Rogers, Corinne Buisson, Estelle Purves and Misses Mollie Popham and Louise Lellande.

The President has nominated, and the Senate has confirmed, John W. Foster, of Indiana, to be Secretary of State, vice James G. Blaine resigned.

The Republican National Committee met in Washington and organized with W. J. Campbell, of Illinois, as chairman; M. De Young, of California, vice-chairman; Thos. Carter, of Montana, secretary; Cornelius Bliss, of New York, treasurer, and F. L. Swords, of Iowa, sergeant-at-arms. Resolutions highly eulogistic of Gen. Clarkson and thanking him for past services were adopted. A resolution basing the representation of the States in future National conventions on the vote polled at the preceding Presidential election was introduced and laid over for future action. Campbell was the expressed choice of President Harrison.

A bill to prevent intermarriage between the races has passed the Louisiana Senate and is now pending in the House. Strong protests from all points are being sent in, perhaps the most notable of which is that of Archbishop Jausens, of this city, in which he characterizes it as an infringement on human and religious liberty and the laws of the Catholic Church.

J. H. Ferguson has been appointed judge of Section A in place of the lamented missing Judge Marr.

Personal.

—The correspondents of Prof. B. M. Hubbard will please address him at Bastrop, La.

—Mrs. T. G. Montgomery and daughter have returned from Biloxi, Miss., but will return there in a few days to spend the summer.

—Mr. Loomis, foreman in the office where the SOUTHWESTERN is printed, is congratulated for being the father of a nice girl baby—his first—born on Thursday night last.

—Rev. J. L. Wilson and wife of Columbus, Miss., who were married at Pontotoc June 22, passed through the city last week on their bridal tour, and gave us a call, in company with Revs. B. L. Crump, J. B. Brooks, Mrs. E. S. Spriggs and Miss Mamie L. York.

—Rev. J. B. Brooks, of Brookhaven, and S. McDavis, of Georgetown, both of the Mississippi Conference, called on Monday.

—The address of H. W. Simmons is Union Chapel, 7th street, Cincinnati, Ohio.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

A union prayer meeting was held at the First German Church on Wednesday night, previous to Bishop Mallien's departure from San Francisco for Japan, at which the Bishop was specially remembered. The following telegram was sent to him from the meeting:

New Orleans brethren of all languages and nations, being assembled, pray for Bishop Mallien on his departure for Japan. They thank God for the unspeakable benediction of his faithful ministry

through eight years of apostolic toil and sacrifice. Their prayers and love will follow him on earth and they will rejoice forever with him in heaven.

This was signed by eighteen of those present, and in due course of mail the following response was sent by the Bishop:

"Your telegram received. I am most profoundly touched in the tenderest sensibilities of my nature. The brethren do not know how constantly they are on my heart and in my prayers. I shall always be their friend, and be ready to serve them wherever my lot may be cast. I begin to think God wants me to witness for his suffering people in the North as well as in the South.

Rev. T. J. Johnson, of Wesley Chapel, on June 30 paid the last dollar, with interest, for the extra work on the church, which amounted to \$312.95, having met each month the regular payment on the church debt. Bro. Johnson can say as David did: "The Lord is good; He knoweth them who trust in Him." This money has been raised without any trouble or taxation of the people. St. James, with its members and excellent choir, gave the church a surprise Tuesday night of last week, in the midst of class meeting. Rev. Jenkins gave a glorious sermon and excellent music was rendered by the choir.

First Street M. E. Church, Rev. T. G. Montgomery pastor, had her baptizing at the altar June 26, at 11 a. m. All were adults, and the spirit of the Lord was felt among the people. Collection, \$17.80.

To the Colored People of the State of Alabama—Greeting:

At a conference of the colored citizens of the State of Alabama, held in this city February 18th, 1892, J. H. Ballou, R. C. O. Benjamin and H. C. Smith, attorneys at law, were selected to take legal steps to secure better accommodations for colored people on railroad cars in this State. It requires money to pay the expenses incident to the work of the attorneys. To do this an organization known as the Equal Accommodation League has been formed in this city to raise means. We must have one thousand dollars. Each minister in charge of a church, secret and benevolent societies, and all citizens in sympathy with this movement are requested to aid the League in the prosecution of the work by collections and donations, and forward the same to the treasurer, W. R. Pettiford, President of the Alabama Penny Saving Bank, Birmingham, Ala.

In the mean time the attorneys selected will visit the different towns and cities in the State, and address the people on the subject, and also collect such evidence as will enable them to successfully prosecute the matter.

Birmingham has already contributed liberally to the fund, and it is hoped that our people in other sections of the State will respond generously.

Signed: H. W. Madison, pastor C. M. E. Church, president; A. J. Warner, pastor A. M. E. Z. Church, vice-president; W. G. Alexander, pastor A. M. E. Church, secretary; A. B. Allen, pastor M. E. Church, asst. secretary; W. R. Pettiford, pastor 16th St. Church, treasurer; T. W. Walker, pastor Shiloh Baptist Church; J. W. White, pastor 6th Avenue Baptist Church; S. Snell, pastor Congregational Church, and others.

God has many decrees; God has only one purpose—to manifest himself to show forth his glory, to reveal his perfections, and to show them forth in his only begotten and well-beloved Son, and in him as in Jesus Christ crucified. The Lamb of God was slain, the Apostle Peter tells us, before the foundation of the world. Redemption afterthought in God; it is his first thought, and according to the Lamb that was slain all things were made. He is the center of creation; he is the center of history or providence; he is the center of redemption; he is the center of glory. Christ was the Alpha in the mind of God, as well as the Omega.—Adolph Saphire.

HOMILETICS.

Heaven.

BY REV. JAMES STALKER, D. D.,
St. Matthew's Free Church, Glasgow.

"I go to prepare a place for you"—
John xiv. 2.

A great many people, and even some Christian people, would, I imagine, confess that they are little affected by the thought of heaven. They do not disbelieve in it by any means, but it does not lay hold of them. In comparison with this solid world, on which our homes are built and in which our business lies, it is a land of shadow or a city in the clouds; and, although they know that they ought to desire to go there, in reality they would prefer, if it were possible, to stay here.

There may be different reasons for this state of feeling.

The explanation of it may in some cases be the simple one, that we have never reflected on the subject. But in other cases the explanation may be different. The inability to be affected by the thought of heaven may be due not to the lack of meditation on the subject, but to the lack of experience.

But I must mention a third reason why the thought of heaven fails to impress. Some would, I imagine, complain that for them this subject has been spoilt. It has often been handled in a childish and unnatural way. Pictures of heaven have been painted which do not appeal to any craving in our nature, and which, therefore, cannot stir our interest or awaken any desire. Now, I would lay it down as the foundation for all speculation on this subject, that our idea of it must be natural: we must take it for granted that we shall continue to be our selves in the future state, and that the provisions made for our reception there will correspond to real human nature. It is from this point of view that I will ask you to think for a little place which the Saviour has gone to prepare for His own, while I point out a few of its more prominent characteristics.

I. *It will be a place of rest for the body.*

Heaven has a physical side. This may sometimes have been too much dwelt upon. It is naturally the aspect of it first presented to children: for they require to have everything represented to them in physical images. The Bible has stooped to this necessity, and supplied glowing pictures of a paradise full of fair meadows and crystal rivers and fruit-laden trees, of golden streets and splendid mansions, of white-robed multitudes and glorious music. But our minds, when they reach maturity, cannot think of heaven in this way; and I believe the reason why the whole subject sounds unreal to many of us is because we have never taken the trouble to translate these material splendors into their spiritual equivalents. Yet there must not be too much spiritualising. Monks in their cells and recluses in their studies have fashioned pictures of heaven so highly pitched as to be altogether alien from the desires and sympathies of common-place mortals. A heaven in which the soul employment is one eternal gaze on divine beauty or one eternal rapture of song is too ghostly for ordinary minds.

The certainty of there being a physical side to the heavenly state is given in the promise of the resurrection of the body: for, where the body is, there must be an environment to suit it. The doctrine of the resurrection of the body presents, indeed, many difficulties to the reason; yet perhaps it would not be so difficult if we did not conceive of it too grossly. The common notion, that God is at the last day to gather the minute particles of the dissolved clay from all the corners whither chance may have dispersed them, seems to be discountenanced by Scripture, which, while comparing the body which is buried to the grain of seed as it is cast into the ground and the risen body to the crop which grows from it, distinctly draws at-

tention to the fact, that the seed-grain is not the same in substance with the stalk, topped with its golden crown, which has been produced out of it. There is a certain identity between them, but it is not such an identity as favors the notion that the atoms of the glorified body will correspond exactly with those of the body which has decayed. Even in our bodies we shall be ourselves when we rise, the very men and women who have walked this solid earth; but how God will preserve the identity we cannot tell.

We need not care to know. It is far more important to be assured that the bodies of the saints at the resurrection will be like the glorified body of Christ, and that they will be totally free from the weaknesses and vices which mar our bodily constitution here.

II. *It will be a place of occupation for the mind.*

This aspect of the heavenly state has also been very fully brought out, those who have written most about heaven being men of mind, whose principal pleasures were intellectual. It may not appeal much to the majority, yet it is an aspect of the subject well worth dwelling on: for pleasure of the intellect are among the highest our nature is capable of. The greatest men of our species have been men great in intellect; and we acknowledge that this is one of the standards of greatness, even if it dwarfs ourselves.

The very fact that intellectual pleasures are accessible only to the few is a sad feature of this earthly state. Many have no share in them not because nature has withheld from them the necessary endowments, but because circumstances have prevented their talents from being developed by education.

Other forms of obstruction may also stunt the mind's growth. The intellects of many fail to grow to their natural size and to shine with their natural radiance, because associated with a diseased body; and the dislocation of the delicate organism of the brain may at any moment quench the light of the most refulgent genius.

But how little it is which even the greatest intellect can know here? This has been acknowledged by the foremost of mankind. Every one remembers the touching saying of Sir Isaac Newton, after he had made some of the most brilliant discoveries of modern times: "I seem to myself but as a child picking up a few pebbles on the shore, whilst the great ocean of truth stretches unexplored before me. And a greater than he, who enjoyed the light of inspiration as well as that of a massive intellect, said, "Now we see through a glass darkly, but then face to face: now we know in part, but then shall we know even as also we are known." I do not suppose that the intellects of all will be on the same level there any more than they are here. But the pleasures of intellect will be inaccessible to none either on account of lack of endowment or lack of education. As much may be learned there in a day as can be learned here in a lifetime; the child may there know as much as is known here by the wisest man; the thinker will have unlimited realms of knowledge opened out before him, and he will have a whole eternity in which to prosecute his successful investigations.

III. *It will be a place of fellowship for the heart.*

Most people are stronger in the heart than in the head, and derive their happiness more through the channels of the affections than along the avenues of the intellect. The charm of friendship, the glow of love, the sweet charities of home—these are the sources of our keenest and ampler enjoyments here. But the blemish of imperfection is on this part of our earthly life also; and, if our best joys spring from the heart, it is in the same spot that we are stabbed with the bitterest disappointments and keenest sorrows.

Many a heart full of affection gets no opportunity on earth of lav-

ishing its full wealth and reaping the usury of mutual love. Behind our calm faces there is often raging from day to day a storm of unsatisfied longing, and the heart is bleeding in secret when the eyes are dry. Even the followers of Christ are often at war among themselves; one church prosecuting another and parties anathematizing each other within the same church. Who does not sometimes sigh: "Oh, that I had wings like a dove, for then would I fly away and be at rest!"

One of the very greatest attractions of heaven will be its company. There the wicked cease from troubling; for all are holy. What a world ours would be if there were none but godly people in it, even with the imperfections of the present state! But there will be none but the children of God here; and everyone of them will be better than the best are here. If we have ever enjoyed the company of our fellow-believers on earth, when our lips have been unsealed to speak out what lies near the heart, what will our enjoyment of the fellowship be when both they and we are perfect? What will it be to see and converse with Abel and Enoch and Abraham, with David about his psalms and Isaiah about his prophecies, with Paul about the hard things of his epistles and with John about the mysteries of Revelation; with Polycarp and Athanasius and Augustine; with Luther and Milton and Wesley! And will be a greater joy still to see again those whose names are not written on the page of history, but on the page of memory which we have wetted with many a secret tear.

When Luther was dying, someone asked him if he thought that we should recognise our friends in heaven. His reply was as profound as it was unexpected. "What happened to Adam," he answered, "when he awoke and saw Eve? He had never seen her before but they recognized each other perfectly in an instant, because both were full of the Holy Ghost."

This is the very heart and centre of the whole—it will be a place of total rest from sin, where the spirit will be equipped with ability for all goodness.

No ungodly man can conceive or believe what source of pain sin is to the people of God. Let any child of God look back over twenty years of a Christian life and consider what untold misery this has caused him—what remorse for sins past, what loathing of himself for the vile body of death which clings to us, what self-scorn at his weakness in presence of favourite temptations and besetting sins! If it were not for this, the Christian life on earth would be a kind of heaven, but this often makes it a kind of hell; for Christians get all their hell in this world. The pain does not decrease as life goes on; for, although sin becomes less, the sensitiveness of conscience becomes

WHAT IS SCROFULA

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors;" which, fastening upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Some of these cures are really wonderful. If you suffer from scrofula, be sure to try Hood's Sarsaparilla. "My daughter Mary was afflicted with scrofula, and the disease was so bad that she was unable to leave her bed for months. Lumps formed in her neck, and one of them after growing to the size of a pigeon's egg, became a running sore for over three years. We gave her Hood's Sarsaparilla, when the lump and all indications of scrofula entirely disappeared, and now she seems to be a healthy child." J. S. CARLISLE, Nauright, N. J.

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more acute the longer it has been in the school of Christ.

It is the weakness of faith which permits sin thus to prevail against us. There is a time coming when the weakness of faith will no longer leave us in the lurch, but spiritual things will constantly exert on us their full and legitimate influence; for faith will have given place to sight, and the Savior in His glory will be before our eyes. In heaven there will be no temptations; but, I think, if there were ten thousand of them, they would not have the weight of a feather as long as we were looking on our Saviour's face. The sight of Him will fill our whole being with purity in a moment; for it will flood it with a river of love in whose current no impure thing will be able to stand. The best of heaven is that it is a place which Jesus is preparing for us. It is being prepared according to His taste; He is putting out His thought and His love upon it; and it will be a place for Him as well as for us.

There are many mansions in the Father's house; but is there one for you? How can I tell that? You may ask. We can tell it in this way: Heaven is a prepared place for a prepared people; if Christ is preparing a place for you there, then he will be preparing you here for the place. Have you believed in Him? Do you love Him? Are you becoming like Him? Are you growing holy and heavenly-minded? These are the only guarantees by which we can assure ourselves that Jesus is preparing a place for us.—Preachers' Magazine.

DAILY BREAD.

[From The Canadian Methodist.]

Life is sweet and carnality refuses to die.

God never breaks any covenant He makes with man.

Spiritual dyspeptics are a nuisance in any society of worshippers.

Faith has no connection with the past or the future, it is present.

Death is gradual when the destroying angel is limited in his operation.

The fear of man bringeth a snare and many of God's children are caught.

None have been obliged to wait for a blessing since the day of Pentecost.

The number who have received the grace of giving is exceedingly limited.

The penitent does not pray, Lord forgive, but I will sin again to-morrow.

Those who are living on the highway may be led into the way of holiness.

The unregenerated have neither light nor power to make an entire consecration.

Almost every half-hearted professor of religion can quote, "Be ye angry and sin not."

Sin in God's people makes them an easy prey to the enemy. It makes them weak. Holiness in strength:

We must enter Beulah-land, and learn the language, in order to understand those who have gone up and possessed it.

Moses prayed "show me now thy way," most professors of religion are satisfied to serve God in their own weak way.

The full assurance of faith will immediately bring the full assurance of understanding, if the faith is vigorously exercised.

The cause of God is not suffering for machinery to carry on her work, but there is a great lack of oil and fire to run the machinery.

The perfected in holiness live in the pure light of heaven, they are under all the dews and showers, and they grow like the cedars in Lebanon.

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Dr. Haines, of Rush Medical College, Consulting Chemist of the Chicago Board of Health, says: "Royal is not only the purest, but the strongest baking powder with which I am acquainted."

The grace of God never makes any person proud or self-righteous; it is the work of grace to subdue, and destroy these tendencies of the heart.

The command "Be ye holy" is in the present tense and is binding on all Christians, not in the future but now. Those who disobey lose their justification.

The soul must confide in Jesus and in spite of feelings and the devil, believe that he saves from all sin now, if the experience of holiness is attained.

The differences in the success of ministers in leading souls to Christ is not literary or scientific attainments, but in the measure of the Holy Ghost power they have received.

Those who seek holiness, and allow the devil to induce them to get satisfied without the evidence that they have the experience, have fallen into a snare and are likely to remain in it.

Entire sanctification saves the children of God from evil speaking, whispering, tale-bearing and mentioning the faults of others, when there is no necessity for doing so, especially of absent persons.

Those who wish to retain religion, must watch their lips, put a bridle on their tongues, guard against light and trifling conversation, and watch for seasons of prayer, communion and opportunities for doing good.

Inbred sin defiles our garments, adulterates our supplications, cripples our faith, limits our capacity to live, paralyzes our zeal and enthusiasm, and prevents us from doing all that God requires us to do in the vineyard.

Entire sanctification is received by a specific act of receptive faith through the merit of the blood of Christ, through the word of God as the instrument and the Holy Ghost as the efficient agent in administering redemption.

We must not lay aside the doc-

trine of the guidance of the Spirit, because some have abused it, God will give us wisdom to understand it if we earnestly seek. Let us not forget that "As many are led by Spirit of God, these are the sons of God."

While each one of the host of Israel were true to God they knew nothing but victory, as a people, over their enemies. They were not defeated and put to shame until one of their number imbibed and exemplified the spirit of covetousness by taking to himself the wedge of gold and the Babylonish garment. The gold and the garments of Babylon have been a stone of stumbling to God's people ever since.

Pain is the sentinel of life, the stern guardian angel who shields us from destruction. If pain did not teach us that fire burned, we should be devoured by the cruel splendor; if the gash of the knife caused no agony, there would be nothing to remind us of our peril or save us from it. Every law of nature is founded on some unalterable necessity, and that which bears most hardly upon the individual is often the most beneficial for the race. But, while natural law cares for the race, spiritual law atones for its defect by caring for the individual, and reminds us that the very hairs of our head are all numbered. Once let us grasp the great truth of a living God, of God who is our Father, and in the light of that truth all the others become clear; the impenetrable darkness of the world lifts, and leaves us face to face with one who loves, who pities, who saves.—Selected.

Entire sanctification is one definite blessing, to be sought by repentance of inbred sin and faith in Jesus Christ for the total death and entire renewal in the image of God, and it is only one blessing; the Pentecost is one blessing after another, increasing in power as the capacity is enlarged.

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BY UNCLE CEPHAS.

"Wanted—A Boy."

J. C. W. COXE, D.D.

The sign was in an office window. Applicants were coming and going—all eager, some hopeful, a few down-cast. For what was the boy wanted? The sign did not answer. I did not inquire. No matter. A boy was wanted for some service; one place—many applicants. One would be chosen, many disappointed. The choice might be determined by favor or fitness; the disappointment would remain. Yet fitness without favor is vastly to be preferred in favor without fitness. One's self-respect is a richer dowry than any patronage can bring.

I saw beyond the sign in the window. I read a larger meaning. "Wanted—a boy." This voice a world need. Every city, state, nation, has the common need. Everywhere the call may be seen—"Boy wanted." The home, the school, the office, the farm, the church—all want the boy. So do places not to be named in the same breath—the saloon, the pool-room, the dance-hall, the gates of death, where brazen beauty smiles and wanton wiles lure to ruin. Make sure the boy is wanted. No doubt of that. Supply will not outrun demand. So long as sin reigns and evil is rampant, so long as hope abides and righteousness is to be exalted, the boy will be wanted.

Who wants him. There are rival bidders. As always good and evil are pitted in the issue; God and Satan are rivals for services. Each is intent on success. Each has helpers in the struggle for victory. Saints on the earth and angels in heaven are God's allies. Vicious men and demons serve Satan. Each offers rewards, neither few nor scant. With one the service is honorable and in goodly company. With the other the work is base and the associations mean. Yet vice allures. Its promises are specious. It woos as an angel of light. It would deceive the very elect, had we not warning of the end. "The wages of sin is death." Virtue promises life. It promises fullness of joy. It promises abiding peace.

The struggle goes on. The boy is wanted, but he must choose. He must decide his own course. Motives are mighty, but the will is supreme. The high court of destiny is in every human soul. The scales tremble to the balance. It is a critical hour. The boy needs help. Give him a kind word. Give him a hand grasp. Give him sympathy. Give him prayer. Be "workers together with God" to save the boy. The prize is of infinite worth. The Savior died for him. The Spirit pleads with him. The angels watch with eager eyes the wavering contest. It is a life and death struggle. Help the boy! Help quickly! Help strongly! "Boy wanted!" Who will get him.—Epworth Herald.

Dear Uncle Cephas: For the first time in life I have taken the pleasure of writing to you to tell you of our Children's Day exercise. We had a very nice time, though on Saturday-night a woman was accidentally shot, causing a sadness over the whole school, but the exercise was carried out according to the program, which was conducted by Prof. J. D. Artis, the pastor being absent. Mr. Mays, our superintendent, preached at 3 o'clock p. m. Collection, \$3. The boys don't seem to take much interest in writing to the paper; the girls do the most writing. Boys, don't let the girls beat us. With much love to you and the cousins, I remain, Your Nephew,
ELIAS W. WALKER.
Gonzales, Texas.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I have been blind going on two years. Now I begin to discern the trees, sun and moon, but can't see how to carry myself over the ground yet. I wish to find Rev. Price, of the Tennessee Conference, and Bro. Moore, the secretary. These two men write to me right away to 110 Elm street. My right name is Nelson Thompson. My nick-name among the people was Wild Bill. Now, if the people desire to write to Wild Bill, please address, Nelson Thompson, No. 110 Elm street, Hot Springs, Ark.

Mr. Editor: I wish to find my relations. As early as I can remember, I belonged to a man named Henry Durant, as did my father, brothers and sister. My father's name was Prince. My oldest brother's name was Hence. The other's name was Sam. Hence and Sam were sold in the State of Arkansas. I was sold to Levi Myers and he sold me to Ben Myers, his brother, in Jackson, Miss., and I was sold by him to John Myers, and he sold me to George Campbell, who brought me to Texas, where I have been living ever since. I also had two half brothers; Fletcher and Daniel Webster. Daniel had both ears bit off by a pet hog when he was an infant. I wish to inquire for my father's half-sister. Her name was Harriet Bell and her mother was named Mary Steward. Her husband was Samson Bell. They left here in 1869 and went to Copiah county, and we have not heard from them since. My father's name is Sam Crawford. He has three brothers named Edmond, Warren and Prince. Their father's name was Travers Covington. Any information will be thankfully received. Address, Ella Crawford, DeKalb, Miss.

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Letters from the Laity.

J. S. Morton, Brookston, Texas.
Rev. Joe Epperson is doing good work. He has received 9 members. We had a grand Children's Day. We are working hard to build a new church.

Mrs. Della Turner, State Line, Miss.
I would like to say a few words in regard to our pastor, Rev. M. Martin. Our church was down, but since his entrance on the work much good has been done. We have just finished putting a new front and new doors on our church. Children's Day was an exceptional day with us, the program being nicely executed. Collection \$19.65.

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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it, and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Birmingham, Chattanooga, Lexington and Cincinnati.

Shortest Line via Lookout Mountain

New Orleans to Louisville

Making close connection for Memphis, Nashville, Annapolis, Atlanta, Macon, Savannah, Brunswick, Columbia, Augusta and Atlantic Coast.

The Short Line via Chattanooga to Knoxville, Asheville, Lynchburg, Tennessee, and Summer Resorts of Virginia, Richmond.

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THE ADIRONDACK & WHITE MOUNTAINS

NEW ENGLAND CITIES.

And all Points North and East.

All Through Trains pass around the base of Lookout Mountain, above the shore of the Emory River, over the famous High Bridge, and through the Blue Grass Region of Kentucky to Central Union Depot, where connection is made for the North and East without transfer, through the city.

Ticket Office New Orleans:

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HOW BABIES SUFFER

When their tender skins are literally *cracked* with itching and burning eruptions and other itching, scaly, and blotchy skin and scalp diseases, with loss of hair, none but mothers realize. To know that a single application of the



CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from itching and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. **FORTEA DRUG AND CHEMICAL CORPORATION, Boston.** "How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

PAINS AND WEAKNESSES
Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the CUTICURA Anti-Pain Plaster. 25 cents.

LOVELY FACES, WHITE HANDS.
Nothing will **WHITEN AND CLEAR** the skin so quickly as

Derma-Royale
The new discovery in skin medicine, for removing discolorations from the face, and bleaching and brightening the complexion. In experimenting in the laundry with a new bleach for fine fabric it was discovered that all spots, freckles, tan and other discolorations were quickly removed from the hands and arms without the slightest injury to the skin. The discovery was submitted to experienced dermatologists and physicians who prepared the formula of the marvelous Derma-Royale. THERE NEVER WAS ANYTHING LIKE IT. It is perfectly harmless and so simple a child can use it. Apply at night—the improvement apparent after a single application will surprise and delight you. It quickly dissolves and removes the worst form of moth-patches, brown or liver spots, freckles, blackheads, blotches, sallowness, redness, tan and every discoloration of the face. One bottle completely removes and cures the most aggravated case and thoroughly clears, whitens and beautifies the complexion. It has never failed—it cures **EVERY** case. It is highly recommended by Physicians and the sure result is warranted. It is offered at

\$5.00 REWARD. To secure the public of its merits we agree to forfeit Five Hundred Dollars cash, for any one of moth-patches, brown spots, liver spots, blotches, freckles, or mottled skin, unsatisfactory, freckles, tan, or any other cutaneous discolorations, (excepting birth-marks, scars, and those of a serious or kindred nature) that Derma-Royale will not quickly remove. We also agree to forfeit Five Hundred Dollars in any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (in matter how bad it may be) will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

Put up in elegant style in large bottles.
Price, 25 cents. **DO NOT BE GUARANTEED.**
Derma-Royale sent to any address, safely packed and securely sealed from observation, safe delivery guaranteed, on receipt of price, **\$1.00 per bottle.** Send money by registered letter or money order with your full post-office address written plainly; be sure to give your County, and mention this paper. Correspondence strictly private. Postage stamps received the same as cash.

AGENTS WANTED. Send for Terms **FREE** and **FREE** to **THE DERMA-ROYALE COMPANY,** Corner Baker and Vine Sts., CINCINNATI, OHIO.

RAILROAD SCHEDULES.
Mississippi Valley Railroad.
Kansas City and Memphis. Departs: Arrives
Fast Train..... 5:00 p.m. 8:10 a.m.
Vicksburg & N. O. Fast Mail..... 9:30 p.m.
Baton Rouge (Coast) Train..... 3:45 p.m. 10:00 a.m.

Illinois Central.
No. 1, pass., 7:20 p.m. No. 2, pass., 7:00 a.m.
No. 41, Chic. & St. Lou. No. 42, Chic. & St. Lou.
Fast Mail..... 8:30 p.m. Fast Mail..... 9:00 p.m.
No. 43, Chic. & N. O. No. 44, Chic. & N. O.
Limited..... 8:00 p.m. Limited..... 11:00 p.m.
No. 41, Memphis & N. O. No. 42, Memphis & N. O.
City Fast Ex. 8:20 a.m. City Fast Ex. 8:00 p.m.
No. 5, McComb City accom. McComb City accom.
modation..... 8:50 a.m. accommodation..... 4:30 p.m.

Queen and Crescent Route.
No. 1, Ill. 7:20 p.m. No. 2, Ill. 7:00 a.m.
No. 3, fast Ill. 7:00 a.m. No. 4, fast Ill. 5:00 p.m.

Texas and Pacific.
Texas & California Ex. 8:15 a.m. 7:00 p.m.
Fort Springs & St. Louis Ex. 7:20 p.m. 6:50 a.m.
Local..... 3:50 p.m. 10:00 a.m.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. B. BELL & CO., Hillsboro, O.

CLSC
SYSTEMATIC READING AT HOME.
A Definite Plan for Self-Culture, SUBJECTS FOR 1891-92.
American Political and Constitutional History, American Literature, German Literature in English, etc.
Seventy-fine minutes per day and seventy-five cents a month are the time and money required. Write for details, C. Office of the C. L. S. C., Drawer 194, Buffalo, N. Y.

Publishers' Department.
Pastors are requested to read this department each week.

To School Presidents.
The time for inserting advertisements and announcements for the coming school year is now at hand. Owing to the crowded state of our columns during most of the year, it is proposed to have them occupy less space, and yet contain as much matter. We hope the presidents or the persons whose duty it is to prepare the "copy," will attend to it. This advertising is very profitable to the schools, both in procuring students and in keeping up interest and enthusiasm among the people.

When a man signs the declaration of independence from sin in earnest, you may expect to see him off for the battle-field before morning.—Bible Reader.

Sunday-School and Children.

TAIRD QUARTER.—Lesson II. The Descent of the Spirit. A. D. 30. Acts. 2. 1-12. Commit to memory verses 1-4. July 10, 1892.

HOME READINGS.
M. Acts 2. 1-12. Th. Acts 2. 22-33. W. John 14 15-26. Th. John 16. 5-14. F. Rom. 8. 1-10. S. Rom. 8. 11-18. S. Gal. 5. 16-26.

GOLDEN TEXT.
When he, the Spirit of truth, is come, he will guide you into all truth. (John 16. 13.)

LESSON HYMN. S. M.
Lord God, the Holy Ghost!
In this accepted hour,
As on the day of Pentecost,
Descend in all thy power.

We meet with one accord
In our appointed place,
And wait the promise of our Lord,—
The Spirit of all grace.

Like mighty rushing wind
Upon the waves beneath,
Move with one impulse every mind;
One soul, one feeling breathe.

Time.—A. D. 30, ten days after the ascension of Jesus.
Place.—Jerusalem.
Connecting Links.—Matthias chosen as one of the apostles. (Acts 1. 15-26.)

QUESTIONS FOR HOME STUDY.
1. The Waiting Disciples, v. 1. Where were the disciples in waiting? On what special day were they waiting? In what spirit were they waiting? How were they probably engaged? (Chap. 1. 14.) For what were they waiting? (Chap. 1. 4.) How long had they waited? (Comp. ver. 1 with chap. 1. 3.)

2. The Descending Spirit, v. 2-4. What sound was suddenly heard? What strange sight appeared? Where were these tongues seen? With what were the disciples filled? What occurred to their speech? What guidance was the Spirit to give? (Golden Text.)

3. The Many Tongues, v. 5-12. Who were dwelling in Jerusalem at this time? What report spread among them? What effect had the report? What question did they ask about the disciples? What about the words they heard? What nations were represented in the crowd? In what questions did they express their amazement? What promise was fulfilled by the many tongues? (Mark 16. 17.)

TEACHINGS OF THE LESSON.
Where in this lesson are we taught:
1. The duty of public worship?
2. The duty of witnessing for Jesus?
3. The qualifications of a witness for Jesus?

HOME WORK FOR YOUNG BEREANS.
What other strange occurrences in Bible story lasted forty days? Find and read the story of the confusion of tongues at Babel.

THE LESSON CATECHISM.
[For the entire school.]
1. On what day did the Spirit descend upon the disciples? On the day of Pentecost.
2. How long was this after Christ's ascension? Ten days.
3. In what form did the Spirit descend? In tongues of fire.
4. What was the effect upon the disciples? They spoke in other languages.
5. Who heard them speak with other tongues? Jews from every land.
6. Who spoke to the people that came together? Simon Peter.

EXPLANATIONS.
Day of Pentecost—A day fifty days after the passover, when a feast was kept in memory of the giving of the law on Mount Sinai. They were all—The disciples of Jesus, numbering one hundred and twenty. One accord—With one heart, purpose and prayer. A sound from heaven—From above, as if falling from heaven. Cloven tongues—Fire in the form of tongues to show that the Gospel was to be like a tongue speaking to men. Sat upon each—As a sign that all received the blessing of

ALE AND BEEF

"PEPTONIZED"
FOOD TONIC for INVALIDS, Because it gives fresh vitality, new strength—the power to throw off the shackles of disease.

USED BY CONVALESCENTS, Because it supplies the nerve and blood food necessary to a complete re-establishment of health.

The Ale & Beef Co., 217 W. 17 St., New York City.

power. Filled with the Holy Ghost—Their hearts with joy and their tongues with testimony by the power of God. Speak with other tongues—Probably among the one hundred and twenty disciples the principal languages of the earth were spoken, to show that the Gospel was for all lands. This miracle, however, was for that time only, and was not given to aid the apostles in preaching in other countries. Devout men out of every nation—The Jews born in foreign lands often went to Jerusalem to live or visit during the feasts. When this was noised—When this sound was heard. The sound, as of the wind, heard through the city, drew together a crowd. Confounded—Could not understand the matter. Galileans—Nearly all the first believers of Jesus came from Galilee. Every one in our own tongue—The miracle was in the speaking, not in the hearing. Parthians, etc.—These were the principle people of the Eastern Roman Empire. Wonderful works—They told of God's power in salvation through Jesus Christ. Doctrinal Suggestion.—The personality of the Holy Spirit.

THE CHURCH CATECHISM.
73. Why was the sacrament of the Lord's Supper ordained? For the continual remembrance of the sacrifice of Christ's death, and of the benefits that we thereby receive. (Cor. 11. 23-26.)

74. What is the outward sign of the Lord's Supper? Bread and wine, received according to Christ's command.

BERCHAM'S PILLS are faithful friends.

Marriages.
At Bee Lake, Miss., Mr. Isom Taylor to Miss Annie Griffen, June 23.
Mr. Willis Page to Miss Rosetta Davis.

Winston, La.—June 23, Miss Virginia James, of St. Martinsville, to Mr. Chas. Landry, of Donaldsonville, by W. D. Godman, D. D., assisted by the Rev. E. B. Richards, at the residence of Dr. Godman, President of Gilbert Academy and Agricultural College. Friends of the bride and groom were present, and Rev. Pierre Landry, the groom's father.

Obituary.
Sister Jane Axle, wife of Rev. Nathan Axle, died at her home at Kendleton, Texas, June 22. She was born in Gibson county, Tenn., in 1835, and was married to Mr. Axle at Columbus in 1858, and was happily converted to God in 1872. When her husband was called to the ministry it was a pleasure to her to march out with him to fight against sin. I have been her pastor nearly two years, and I can truthfully say she was a soldier of the Cross. She leaves a host of relatives and an aged husband. While we bemoan her loss on earth, we rejoice to know that she lives with God and the angels in heaven.
G. J. Izard.

Donaldsonville, La.—June 1, Bro. John Tasko, a faithful member of St. Peter Church, aged 62 years. He fell dead in the road, of heart disease.

Mr. Toney Stephens, June 22, aged about 45 years, a native of East Baton Rouge, and a brother-in-law of Rev. S. S. Wright, pastor of Boynton Chapel, Gretna. His family all belong to St. Peter M. E. Church, and are strong supporters. He was taken sick Monday afternoon, overcame with heat, and drank cold water from a well, which brought on cramps and congestive failure. He died Wednesday at 1:30 p.m. He said, "I am going home. My way is clear."
H. J. Wright.

Corinth, Miss.—Mrs. Millie Horton died June 25. She was a member of the M. E. Church for a number of years. O. Gillespie, P. C.

Pearlington, Miss.—June 25, Emma Powells died, aged 10 years.
Little Mary Powells died June 26, aged 7 years.
M. N. Peters.

At Clinton, Miss., June 17, Bro. John

Wilkinson, aged 30 years. He leaves a mother, a father and five brothers.
S. Jossel, P. C.

Clinton, La.—Sister Dollie Johnson died June 13, aged 58 years, a member of Beach Grove M. E. Church. She leaves a husband and six children.

Sister Wilson died May 8, aged 35 years. She leaves a husband and three children. She was a member and steward of Pine Grove M. E. Church.
Reuben Turner, P. C.

Corpus Christi, Tex.—Peter Coleman, aged 38 years, died May 1.
I. Clayton.

Gonzales, Texas.—Mrs. America Willis, wife of Henry Willis, departed this life June 7, aged 45 years. She leaves 9 boys, 3 girls and many friends to mourn.
J. J. Collins, P. C.

From the Cleveland Leader.
A Powerful Ally for the Negro.

The great Methodist Episcopal Church, represented in the world's conference at Omaha has taken a firm stand for the rights of colored race in the South that ought to serve as an example for every religious denomination in the country. The report of the committee of the State of the church, read at Tuesday's session of the conference, asserted that the Negroes in the South are not only treated shamefully at hotels and on railway trains, but are shot down like dogs by men who despise them. The report calls upon the government, the State officials, the M. E. Church and all good citizens "to rise in their might and abolish the indignities and outrages that are put upon the colored people and all white people who love to work for the elevation of the colored race in the Southern States." The press dispatches say that the reading of the report was greeted by tremendous cheering, and the resolutions were adopted by an unanimous vote.

The colored race is to be congratulated on the accession to its support of a great religious body like the Methodist Episcopal Church, for it means that a powerful influence will be brought to bear in the cause of the oppressed freedmen. It is to be hoped that this Presbyterian General Assembly, soon to meet at Portland, Ore., will take a similar stand. It is difficult to understand, in fact, how any body of Christians can fail to take notice of the horrible and barbarous outrages perpetrated upon colored men in the South. Within ten days no less than a dozen Negroes have been murdered by mobs. Three were lynched on Monday in Alabama, and three more in Georgia on Tuesday. The first three were suspected of robbery, and the others of murder. All protested their innocence, but the white mobs had no mercy upon them. If such a state of affairs as prevails to-day in the South existed in any other country on the face of the globe the columns of every American newspaper would be filled with denunciatory editorials, and the Christian Church would cry aloud for missionaries and means to work the conversion of the barbarians. There is no longer any use of trying to close the eyes of the American people to the awful state of affairs. In spite of their Democratic and Mugwump defenders, the Bourbon Negro haters of the South are bound to learn ere long that they must give colored men the same justice that is meted out to white men under similar circumstances. These outrages must stop, even if it is necessary to invoke the power of the Federal Government to accomplish the end.

Many suppose in their ignorance that the Ministers of the gospel have no temptations or trials. There is no class of men who used holiness so much. Nothing but entire sanctification can save them from being affected in their ministerial work, by money, reputation, smiles and frowns.

Conference Notices.
Notice.
The date of M. C. Caviness' camp meeting is changed from August 2 to July 13.

Notice.
The Sunday School Convention of the Jefferson District will meet July 8. The district is composed of the following schools: Cypress, Marshall and Jefferson Circuits, and Jefferson Station. Convention will meet at Jefferson, July 8, at 9 o'clock a.m.
J. L. OWENS, President.
EMMA JONES, Secretary.
REV. W. HAMILTON, P. E.

Notice.
The third quarterly conference of city charge on this district, Keener, Ponchartrou and Camp Parapet included, will be held at the seat of the district conference in the first day's proceedings, when all reports must be made in writing in two and one-half minutes, except in the case of pastors, who shall be allowed five minutes.

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PHILIP WERLEIN 156 Canal Street,

IS OFFERING THE FOLLOWING BARGAINS

FOR THIS MONTH:

New Upright Pianos.....\$250 and upwards

New Parlor and Church Organs.....\$ 35 and upwards

Second Hand Pianos.....\$ 40 and upwards

Second Hand Organs.....\$ 20 and upwards

Sold on Easy Monthly Payments.

Call and Examine These Bargains.

ASK YOUR GROCER FOR

The Celebrated

CHOCOLAT

MEINER

Annual Sales Exceed 33 MILLION Lbs.

Write for Samples. Sent Free. Monier, Union Sq., N. Y.

Notice.
To delegates of the Atlanta District, Savannah Conference: Arrangements have been made with the principal railroads whereby each delegate can be returned home at one cent per mile, provided the usual certificate is secured from the railroad agent at the starting point. The district conference will meet at South Atlantic Ga. August 10.
J. D. JENKINS, Sec'y.

Houston District, Texas Conference.
Third Round.
St. James.....July 1-3
Boynton....." 2-3
Liberty....." 3-3
Sloan....." 10-11
Fayette....." 12-13
Richmond....." 14-15
Tulsa....." 16-17
Rowell....." 18-19
Columbia....." 20-21
Oyster....." 22-23
Harrisburg....." 24-25
Beaumont....." 26-27
Orange....." 28-29
Wallisville....." 30-31
Sunday School Institute at Harrisburg, July 27-31.
I. B. SCOTT, P. E.

Vicksburg District, Mississippi Conference.
Third Round.
Anguilla.....July 9-10
Bovina....." 10-11
Fayette....." 12-13
Natchez....." 14-15
Clotier....." 16-17
Fayette....." 18-19
Cary....." 20-21
Vicksburg....." 22-23
Hamburg....." 24-25
Meridian....." 26-27
Meadville....." 28-29
Union Church....." 30-31
Vicksburg....." 32-33
S. A. COWAN, P. E.

Waco District, West Texas Conference.
Third Round.
Dawson.....July 1-3
Bovina....." 2-3
Merida....." 10-11
Groesbeck....." 12-13
Brenham....." 14-15
Jefferson....." 16-17
Miford....." 18-19
Marlin....." 20-21
Spring Hill....." 22-23
Major & Little Point....." 24-25
Waco....." 26-27
Gatesville....." 28-29
Waco....." 30-31
Fort Worth....." 32-33
Denison....." 34-35
Sherman....." 36-37
Dallas....." 38-39
Hillsboro....." 40-41
S. A. COWAN, P. E.

Dear Brethren: Remember our district conference will convene in Milford, Texas, July 27. A. I. be on hand the first day to answer the roll call, and have full reports. Do your best to raise at least one-half of your benevolent money, as little over one-half of the conference year will have passed. Let us do our best to meet every requirement.
H. S. SASS, P. E.

South New Orleans District, Louisiana Conference.
Darrowville.....July 4-5
New River....." 6-7
Riverville....." 8-9
Woodlawn....." 10-11
Thibodaux....." 12-13
Christy....." 14-15
Beattville....." 16-17
Morgan City....." 18-19
Centerville and Verdenville....." 20-21
Franklin....." 22-23
Winston....." 24-25
Charleston....." 26-27
Pattersonville....." 28-29
Raceland....." 30-31
Houma....." 32-33
Shady Grove....." 34-35
Franklin....." 36-37
District Conference....." 38-39
Donaldsonville....." 40-41
Napoleonville....." 42-43

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Notice.
The Sunday School Convention of the Jefferson District will meet July 8. The district is composed of the following schools: Cypress, Marshall and Jefferson Circuits, and Jefferson Station. Convention will meet at Jefferson, July 8, at 9 o'clock a.m.
J. L. OWENS, President.
EMMA JONES, Secretary.
REV. W. HAMILTON, P. E.

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Editorial Notes.

From Thee that I no more may part,
No more Thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience give.
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.
—CHARLES WESLEY.

For the SOUTHWESTERN.
Methodist Union Through Disunion and Its Results.

BY PRESIDENT WILBUR P. THIR-
KIELD, D.D.

The book of Bishop Foster, with its plan for the organic union of American Methodism, with the Negro kept out, is as startling as it is original and unexpected. That it has been the occasion of widespread alarm, discussion and discontent among our quarter million of colored members, is not at all surprising. If the views so clearly presented and so cogently enforced by our revered and able Bishop are accepted, it means a division in the church on the color line, with the setting aside and consequent humiliation of a great people, and inevitable and abiding harm to the cause of Christ now and "for the ages."

Against organic union with the Methodist Episcopal Church South and with all Methodisms, the writer has not a word to say if it is to be on the New Testament basis. Only thus can it be for God's glory and the "greatest good" of all. The Church South is strong, spiritual, aggressive. With many of her ministers, the writer is on terms of delightful fellowship. He longs to see formed with them a league of offensive and defensive in the interests of Christ's kingdom. But for the sake of the great enduring future of Christ's kingdom and the abiding peace of our nation, let this union, so eloquently urged by Bishop Foster, be not grounded in a practically enforced disunion. Let the union come, but let it be cemented in the spirit of the supreme prayer of Christ: "That they all may be one—one in us; that the world may believe that thou hast sent me." Let the very union be to the world a demonstration of the essential oneness of all men in Christ Jesus, and of his power in the church to unite in one practical working body all of God's children of whatever tribe or tongue.

The salient points of the book have been presented in your columns. The painful and widespread interest excited has given large reading to the book itself. Its effect on various classes may, in general, be represented as follows: There are those who acquiesce in the views of the Bishop, because they have lost hope of the Negro ever receiving in church or

state the full recognition and rights of a man. Others are inclined to accept the plan of separation because they believe that the best development of the Negro will come as a distinct people, entirely independent of other races. Again, there may be those who, spurred by ambition, are in a hurry for largest recognition; who would rather have for themselves and their people the honors and emoluments of office and power on the lower plane of race distinction, than to wait even for another generation, if need be, for the honors of manhood to crown their children as men among men, irrespective of race.

The vast majority, however, view the case in its broader relations—as it makes for the enduring weal or woe of a race. They see that the question strikes deep; that it opens a gulf that generations may not bridge. The following letter from a Presiding Elder, one of the noblest representatives of this seminary, voices the sentiments of the masses of our people, so I believe, judging from careful observation extending over nine years:

"After much prayer at meditation, I thought I would write you. I am much worried over the future of the Negro since reading Bishop Foster's position on the 'Union of Episcopal Methodism.' In fact, I feel that the inevitable is upon us. This movement cannot be for the Negro's good in the Methodist Episcopal Church, nor on American soil. I dread it with more horror than all the persecutions that have come upon us since the day that the first Negro landed on American soil till now. I consider that Bishop Foster has already asked us to come out, with little polish to his words. Does he represent the great mind of the Methodist Episcopal Church on this subject? I have looked upon the Methodist Episcopal Church as God's best representative among the churches of earth. I have often said that she was in spirit like our God, seeking the good of all men. It is not true, says Bishop Foster, that a colored man can ever be elected Bishop in the Methodist Episcopal Church. I thought we had been preaching the fatherhood of God and the brotherhood of man. He also gives us to understand that, if we wish to remain in the church, we need not ask for a Bishop. I know that our general interests in the church are worth more to us as a race than all Negro bishops. But then we don't want to be told that we cannot be a Bishop because we are black or Negroes."

Answering the most vital question of that letter, wrung from a suffering soul, I do not hesitate to say that the views of Bishop Foster do not represent the mind and spirit of the great church. He takes the precaution not to put it forth as "Bishop" or as "one of the Bishops of the Methodist Episcopal Church." It goes forth under the imprint—"R. S. Foster." He does not profess to speak for any large class in the church. No emergency presses him to speak. The church through her General Conference has spoken again and again in clear and unequivocal terms. There was no agitation of the subject in the late General Conference, but our colored brethren were granted hearty recognition. But above all to quiet discontent, let appeal be made to the historic record of the church. In every crisis she has spoken with no uncertain sound.

Bishop Foster's book is out of accord with the very genius and spirit of the church; contrary to its principles; out of harmony with a century of history. For the church to yield to his views would be to stultify itself; it would draw a black mark over pages of our history that now are white and clean in their record of Christian philanthropy and illustrious with struggles for the sake of our common humanity and sacrifices to uphold and illustrate the doctrine of the brotherhood of all men in Christ Jesus. The record is not perfect,

nor altogether consistent; but it is strong and true in its insistence on the manhood rights of all men in the church of God.

I therefore plead with our ministers to rest on the record of the church; to build their hopes on the deliverances of the church, rather than be shaken with fears over the utterances of this one man—honored, beloved and great as he is. Calm the agitations of the people, and wait till the church is heard from. There is nothing to gain and much to lose by agitation and excitement at this period of a discussion, so unhappily precipitated upon the church by this strange and uncalled for deliverance.

Now that the question is so widely agitated, and some too ready to take the voice of the Bishop as the voice of the church, have declared for autonomy, it is well to calmly consider some of the results of such separation. First, in importance, most vital and far-reaching, is the question: *How will it affect the Negro as a man?* Manhood is first. That is the ground of all achievement. It is said that independence in church relations will develop manhood—"colored manhood." Yes, it may; but will it not be manhood of a race type? Shut up any race to itself, and you cut it off from the associations that make for broad, virile humanitarian manhood, in touch with the highest and noblest life of universal man. What every man of the race needs and has a right to, are the rights, aspirations, opportunities, ambitions—not of a Negro—but of a man. The highest expression of manhood is in "the man Christ Jesus." We do not think of him as a Jew or a Greek—but as a man.

Such a separation would involve an official, ecclesiastical recognition of race distinction on the ground of color—as "of nature"—God implanted, that forever must differentiate the races. It will intensify and perpetuate the spirit of caste among Christians. It enthrones caste in the church of Christ. It sets apart the Negro as an alien race, inferior and servile to the white man. It puts into the ecclesiastical law and polity of a great church the idea of separation and discrimination on the ground of color;—a "color-line" which nature has established, and which is therefore beyond our control. And all this the good Bishop affirms—not on the ground of prejudice or selfishness—but from a "supreme desire to secure the greatest glory of God and the best good of man, now and for the ages."

Against accepting such a position, does not the manhood of every intelligent, self-respecting Negro rebel? Does he not rather rise up in the calmness and strength of manly dignity, and say: "I too am an American; a free man, and not merely a freed Negro. The color of my skin is a mere accident, and not the result of the branding-iron of God, searing soul and body, and meant to consign me to an inferiority or separateness decreed by another. I am a man. In church and State I will take my place in this free Republic alongside of other men." As one has strongly said: "I may have for the time being to accept an inferior position; but never for the sake of peace or privilege will I accept inferiority assigned me on the ground of my race or color." Amid trial and prejudice, through slow and dolorous and accursed years of oppression, I will go, if need be. But never will I give up till I find my place as a man among men, and by my worth command recognition as a man, and never will I take some place apart assigned me as a Negro.

In the next place, *what influence will it have on the church relations of our quarter million of members?*

Our church stands as the last hope in the order of Divine Providence to bind the races together, in any large way, in a united Methodism. The colored membership of the Methodist Episcopal Church furnishes the only nucleus for a union of all Methodists. Let this relation be broken up, and to all human view it is "for the ages" a divided white and black Methodism.

Autonomy for our membership cannot be maintained. Separation means for them disintegration or union with another body. There is no reason for another colored denomination. Our colored membership, in its present relationship, stands for something distinctive—for the principle of the brotherhood of all men in Christ. Our membership as a body cannot be carried to another church with diverse principles and lower standards. There are also thousands who, in any crisis, would cling to the old "Mother Church." You cannot force them out. They have a right to stay. Heartless would be the church that would desert them. Men may say that little trouble in that line was experienced in the separation of 1844. But that cleavage was on the ground of diverse doctrines and principles, while this would be on the single, artificial and unchristian distinction of the color of the skin.

It is well now to face the issue. This question involves not merely the church relations of the Negro, but all of his relations. It concerns not merely a quarter million of members of our church, but the best interest of the entire Negro race are more or less involved. Put in this wedge, and the cleavage begins that widens the breach between the races in every relation of life. It takes hold of the future. *It involves your relations to the State.*

Give up the struggle and permit yourselves to be set aside in the Christian church on the ground of color. Then what can you or your children ever expect from the unchristian State? Will it not furnish a most dangerous precedent?

You are now a genuine part of the Nation, with the rights and immunities of men guaranteed by law. These rights are not always accorded. Would it help you in your relations to our National life to be thrust into an independent state by yourselves as a separate people, an alien race, differentiated from the rest of the Nation? Rights of Negroes you then might have among yourselves, but what about your manhood rights in your National life as men among men? Because you cannot have a Negro President or senators of color in our government this year, or perchance in the closing years of this century, will you ask to be shut out from participation in the affairs of a great government; to have autonomy a separate state, in which all of the honors, emoluments of office, will be open to you simply as Negroes among Negroes? Is it the best friend of the race who advocates that you be set up for yourselves in Oklahoma? or that you "be emigrated" to Africa, and there have a state and presidents and senators and judges of your own? No! It is the man who believes that if a colored "man every way qualified to fill that office could be found," "nay, if a colored man better qualified than any of his competitors could be found," it "would not be wise;" it would not "tend to the greatest peace or welfare of the State" for him to aspire to these or other "high offices."

Now, separate yourselves into a distinct church—separate, because in the Church of Christ in the United States you agree to accept the dictum of one man or any set of men that you cannot, because of the color of your skin, aspire to the achievements and honors of a man—what effect will it have on your manhood and the manhood rights of your race? Will it help to gain you recognition in National life or in any sphere? If in Christ's Church such racial distinctions are allowed to prevail; if the Negro on an ecclesiastical basis, for the sake of peace or of position, accepts a place apart as an alien race, and takes a position apart from men because he despairs of gaining recognition as a man in the church, what can he ever then hope for in his civil relations? What answer can be made if in the State he is denied recognition as a man and his place of honor as a citizen, that should be his because of ability and fitness?

This may not mean so much to you as to your children. The surrender of this generation is a mortgage on the manhood of coming generations. It may bind on them the fetters of caste that are galling enough now to you. It may chain them down to an acknowledged servility. If not an officer in the Church of Christ, where grace and love as well as righteousness are the standards, then why an officer in the government that in its practical political life does not profess to be swayed by principles of equity? So men will reason.

If ever there was a time of testing, it is now. All things come round to the man who waits and strives, making for the best good of a people in Christ's name and for His sake. Patience, the power to hold on and fight one's way to fullest recognition, this must any race have that would come to the power of highest manhood. Were I a Negro—and it is no mean thing to be a Negro—an American citizen, educated, manly, aspiring—imbued with enthusiasm for a race, and with the broadest sentiments of humanity filling one's soul;—a Negro with the power and possibility of enlightened Christian leadership that means the elevation of a race and the spiritual emancipation of millions, peace to our South-land and restored harmony in our national life, by the bridging of the races together on the highest plane of civil and religious recognition and co-operation,—I should cling to the old church and join with my brothers in the sentiment expressed in last week's New York Independent by one of the noblest men of the race with reference to the national life of his people: "Here we are, and here we intend to remain, and by patient well-doing win our suit from a people who, after all, will be seen gallant enough to put the laurel on our brow."

In the long run this must come in the nation. Shall we expect less in the Church of Christ? Gammon Theological Seminary, Atlanta, Ga.

For the SOUTHWESTERN.

Self-Support, and how to Reach it in the Near Future.

REV. JESSE P. PRICE.

We must as a church become self-supporting in the near future. There has been disbursed through the Missionary Society from its organization in April 5th, 1819, to the first of November, 1887, \$20,191,439.99, not taking into consideration the amount that has been disbursed in the South for our colored and white works. There has been large sums spent in the South-land for twenty or 25 years. What a sum could be saved, brethren, to aid elsewhere if each conference in our church could get along without this aid: yet this

aid has been a blessing to our Zion, "The strength of the conference." Their numerical and financial increase would indicate that they can now carry on their work without any missionary appropriation.

Many of our churches which have been granted this aid have done better since it has been withdrawn; and many of our preachers receiving this aid have worked without it since.

Therefore, it appears that help weakens or destroys the financial ability of our people. It causes our members to depend too much on the Missionary Society to pay their pastors, and it also prevents the conference from doing what it could for our foreign works. So to reach it in the future is to remove the aid formerly granted and to impress on the conferences their duty to become self-supporting as early as possible, and to awaken every pastor to the duty, possibility and honor of supporting himself. The advantage is "Much money to use elsewhere."

Early consecration and effort from all members, and better training how to meet this end, would gain for us a higher degree of respect from all sister denominations. To educate our people to self-support is the highest duty we owe to ourselves and to them. We are better educated, more wealthy, and have better churches; so the time has come when we should be self-supporting.

Publishers' Department.

Pastors are requested to read this department each week.

To School Presidents.

The time for inserting advertisements and announcements for the coming school year is now at hand. Owing to the crowded state of our columns during most of the year, it is proposed to have them occupy less space, and yet contain as much matter. We hope the presidents or the persons whose duty it is to prepare the "copy," will attend to it. This advertising is very profitable to the schools, both in procuring students and in keeping up interest and enthusiasm among the people.

Responses to the bills we are sending out are altogether too few to make the publishers and manager feel comfortable this hot weather. If you cannot send all of the amount, send a part. Turn some of your Methodist enthusiasm into debt-paying, and we'll help you shout.


Church Polity.

Bro. J. W. Golden of Carthage, Miss., inquires: Is it lawful for a minister to solemnize the marriage ceremony in a case where each of the contracting parties have been divorced?

Answer. No. See Discipline, 1888, paragraph 275: "No divorce, except for adultery, shall be regarded by the church as lawful; and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage."

G. A. Payne, of Green Store, La., sends us the news of a violent storm which passed through that place June 27. The Pleasant Green Baptist Church, newly built, was completely destroyed. Another Baptist church and the M. E. Church South were badly damaged, cotton and corn crops were ruined, telegraph poles torn down for three miles, and considerable other damage done.

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"Union of Episcopal Methodism"

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City M. E. Church Directory.**RESIDENT BISHOP**—W. F. Mallon, D.D. SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 139 Poydras street.**SUNDAY SCHOOL AGENT**—Rev. Ernest Lyon, A. M. 212 Constantine st., New Orleans. **ST. CHARLES APOSTOLICAL CHURCH**, Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.**BOYTON M. E. CHURCH**—Lafayette street and Main, Gretna, La. Rev. S. S. La. pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 3 p. m.; class, Monday evening at 7 p. m.; communion, monthly, 1st Sunday; general class, every first Monday evening.**CAMP PARADET CH.**—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 5 a. m.; preaching 11 a. m. and 7 p. m.; Sabbath school 1 p. m.; class meetings Thursday evening. **QUEMAN CHAPEL**, on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath school at 10 a. m.**FIRST STREET CHURCH**—corner of First and Dryades sts.; Rev. T. G. Montgomery pastor. Sabbath 5 a. m. prayer meeting, 11 a. m. and 7 p. m.; public worship, communion, monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night. **HAYES CHAPEL**—Jefferson street, Carrollton, cor. Plum street. Rev. W. S. Harris pastor; services at 11 a. m. and 7 p. m.; Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.**LAHARPE STREET CHURCH**—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday school 9 a. m.; preaching 11 a. m. and 7 p. m.; class meeting Tuesday at 11 a. m.; preaching Thursday at 7 p. m. **MT. ZION M. E. CHURCH**—Rev. F. T. Chilton pastor. Regular service 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.**MALDEN CHAPEL**—Washington street; Rev. Wesley Turner pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; NASHUA CHAPEL—Jefferson street, cor. of Claiborne; Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday at 7 p. m.; class meeting Monday at 7 p. m.**PLEASANT PLAIN CHURCH**—Perrido street between Johnson and Prieur; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m. and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.**ST. MATTHEW M. E. CHURCH**—Varnet street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.**SIMPSON CHAPEL**—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.**SIXTH STREET CHURCH**—Between Laurel and Annunciation; Rev. J. D. J. Price, pastor; Sunday services at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.**THOMSON CHAPEL M. E. CHURCH**—Post st. at Rampart, Banquet, Bayou, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m. **UNION CHAPEL M. E. CHURCH**—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sabbath second Sunday night in each month.**WESLEY CHAPEL**—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 6 a. m.; prayer meeting; preaching 11 a. m. and 7:30 p. m.; class Wednesday evening; preaching Thursday evening.**WILLIAM'S CHAPEL**—On Clinton street, near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday Services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m. **FIRST GERMAN M. E. CHURCH**—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. and 7 p. m. Prayer meeting Wednesday evening at 9 p.**SECOND GERMAN M. E. CHURCH**—Eighteenth street. Rev. Charles Sempier, pastor. Sabbath services at 10:30 a. m. and 7 p. m. Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.**THIRD GERMAN CHURCH**—North Rampart street. Services every Sunday.**Our Church.****\$1,250,000**

For Missions by Collections Only.

Our Connectional Societies

What they ask for 1892.

Missionary Society	\$1,250,000
Board of Church Extension	309,000
Freedmen's Aid and Southern Education Society	280,000
Sunday School Union	50,000
Tract Society	50,000
Board of Education	50,000
Woman's Foreign Missionary Society	228,859
Woman's Home Missionary Society	86,000

The Rindge Donation.

We have published Dr. Hurlberts announcement regarding this fund before, but we fear it is not generally understood by our people, and that they will neglect to avail themselves of its provisions till the fund is exhausted. To our mind it is needed worse among our people here in the South than anywhere else.

In September, 1891, the Treasurer of the Sunday School Union of the Methodist Episcopal Church received a check to the amount of twenty-five thousand dollars from Mr. Frederick H. Rindge, of Los Angeles, Cal. This noble gift was made to the Sunday School Union for the purpose of aiding in the establishment of Sunday Schools in the United States wherever in the judgement of the union there is a reasonable probability that such Sunday schools will become permanent and self-supporting institutions, through which children and young people will be brought to Christ.

In accordance with the desire of the donor the Sunday School Union has made the following regulations concerning this gift: 1. It is not to be kept as a fund, of which the interest only might be used, but is to be expended as the need arises and opportunities for a wise appropriation are found. 2. It is not to be employed in the payment of salaries, nor in the foreign work, but in gifts to Sunday schools within the bounds of the United States. 3. It is not to be appropriated for the benefit of schools already established, but to be employed in the establishment of new Sunday schools where such schools are needed and are likely to be permanent.

There are many places, both in cities and in the new settlements, where a generous gift will establish a Sunday school that will become a church, and in due time return the gift many times multiplied. If presiding elders and pastors know of such places, they are invited to communicate with the Secretary of the Sunday School Union, the Rev. Jesse L. Hurlbert, 150 Fifth Avenue, New York, giving all information.

The Sunday School Union makes no grants in money, but gives the printed requisites for the school, periodicals for teachers, lesson quarterlies and children's papers for the scholars, a library and the blank books for the secretary's work. With these in hand the school can be carried on at a very small expense to its members.

In the administration of the Rindge Fund all grants will be made from the central office by the Executive Committee; but the supplies will be sent from the Depository or Book Concern nearest the Sunday school which is to receive the grant.

The thanks of the entire Church are due to Mr. Rindge for his timely and generous gift. Twenty-five thousand dollars now, while the new West and the new South are budding with the promise of the coming millions, can accomplish more than ten times that sum will be able to do in the future. This is the hour of opportunity in our land, and we rejoice that some means have been prepared to meet it.

Subscribe for the SOUTHWESTERN.

THE EPWORTH LEAGUE.**The Epworth League.**

Officers: Bishop J. N. FitzGerald, D.D., President; J. L. Hurlbert, D.D., Corresponding Secretary; R. R. Doherty, Ph.D., Recording Secretary; J. M. Freeman, D.D., Treasurer. Central Office: 150 Fifth Avenue, New York.

Organ: *The Epworth Herald*, Chicago; Editor, Joseph F. Berry, D.D. Number of Chapters, 8,345. Number of members, 450,600.

Motto: "Look up. Lift up."

"I desire a league, offensive and defensive, with every soldier of Jesus Christ."—Wesley.

"We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."—Simpson.

The Epworth League Organized by the General Conference.

The Board of Control of the Epworth League held a three days' session at Council Bluffs, Iowa, immediately before the opening of the General Conference at Omaha. The entire session was devoted to framing a memorial to be presented to the General Conference. The Board carefully analyzed the report of its own commission, which had been appointed at the previous annual meeting to prepare the proposed memorial, changed the memorial report in several important particulars, and forwarded it to the General Conference by a committee of its own members.

Early in the session of the General Conference the memorial was presented, and a special committee of thirty-three members was appointed to take it into consideration. Dr. Berry, the editor of the *Epworth Herald*, was made chairman, and S. E. Pendleton, of Kansas, secretary. This committee made its report on Thursday, May 19, and the subject was made the order of the day for Saturday, May 21. On the latter date nearly the entire session was given to its discussion, yet the subject proved too large to be disposed of in one morning, and several important items were recommitted for such change as the discussion had shown to be desirable. On Monday, May 23, the Conference resumed the subject and completed its legislation for the Epworth League as printed below.

From the time of the presentation of the memorial to the final adoption of the completed constitution, with the necessary disciplinary changes, the Conference showed enthusiastic interest in this great movement. In the presence of marked differences of opinion as to method, only one purpose was manifest, namely, to give to the Epworth League the strongest possible endorsement, and to effect the wisest legislation in its behalf. Any doubts that may have been entertained respecting the position of our Church upon the question of a denominational young people's society will be immediately dispelled by a perusal of this part of the General Conference proceedings.

Following is the general Constitution of the Epworth League as finally adopted:

ENABLING ACT.

A new charter shall be added to the Discipline, which shall follow Chapter (I), Part (V), as follows: Part (V), Chapter (2)—Young People's Societies: (To follow ¶ 334 of the present Discipline.) For the purpose of promoting intelligent and loyal piety among the young people of our churches and congregations, and of training them in works of mercy and help, there shall be an organization acting under the authority of the General Conference of the Methodist Episcopal Church, as suggested in the following Constitution:

CONSTITUTION.

ARTICLE I.
Name.—The title of this organization shall be "The Epworth League of the Methodist Episcopal Church."

ARTICLE II.
Object.—The object of the League is to promote intelligent and vital piety in the young members and

friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help.

ARTICLE III.

Organization.—With a view to carry out the objects of the League, the Chapters and such other young people's societies of like religious character, as shall be approved by Quarterly Conferences, shall be organized into Presiding Elders' District Leagues, and may also be formed into General Conference District Leagues. Other groupings may be arranged for the advantage of the work, such as Annual Conference Leagues, State Leagues, City Leagues, etc. The Chapter shall be under the control of the Quarterly Conference and preacher in charge. Any young people's society may become an affiliated Chapter of the Epworth League provided it adopt the aims of the League, that its president and officers and general plans of the work be approved by the pastor and Official Board or Quarterly Conference, and that it be enrolled at the Central Office.*

ARTICLE IV.

Government.—The management of the League shall be vested in the Board of control, to consist of—members appointed by the Bishops, one of whom shall be a Bishop, who shall be President of the Epworth League and of the Board of Control, and of one member from each General Conference District; these members to be chosen as the organization in each General Conference District may decide. This Board of Control shall meet twice in each quadrennium. When the Board of Control holds its first meeting in the quadrennium, should any General Conference District be without representation by failure to elect, the Board may elect some one from the district to represent it.

ARTICLE V.

Officers.—The officers of this society shall be a President, four Vice-Presidents—at least two of whom shall be laymen—a General Secretary and a Treasurer, who shall constitute the General League Cabinet, of which the Editor shall be a member *ex-officio*. The President shall be chosen as hereinbefore provided. The Vice-Presidents shall be chosen by the Board of Control from their own members. The General Secretary shall be elected by the Board of Control, and shall be the Executive Officer of the League. He shall have charge of all correspondence, and shall keep the records of the League. The Treasurer shall be elected by the Board of Control. The Editor shall be elected by the General Conference, and his duty shall be to edit the *Epworth Herald*. All these officers shall be elected quadrennially, and hold office until their successors are chosen. The duties of the General Secretary and the Editor shall be performed under the direction of the Board of Control, and the Cabinet shall act for the Board of Control *ad interim*.

ARTICLE VI.

Finances.—The salaries of the General Secretary and of the Editor shall be fixed by the Book Committee. All necessary expenses of the Board of Control and of the general League Cabinet shall be paid by the Board of Control through means which it shall devise. No general collection shall be taken by the Epworth League except for League purposes.

ARTICLE VII.

Central Office.—The Central Office of the Epworth League shall be in Chicago, Ill.

ARTICLE VIII.

The Constitution for local Chapters shall be in charge of the Board of Control. It is provided, however, that no enactments shall be made which shall in any manner conflict with this general Constitution.

*But it is not hereby intended to disturb the present status of other young people's societies now organized in the Methodist Episcopal Church which are under the control of the pastor and Quarterly Conference.



But a woman's work was never done until Gold Dust came to her ken. And now she's through before the men.

N. K. FAIRBANK & CO., Sole Manufacturers,
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON, BALTIMORE, NEW ORLEANS, SAN FRANCISCO, PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE
Fairbank's Gold Dust Washing Powder.

ARTICLE IX.

By-Laws.—The Board of Control shall have power to enact such by-laws for its own government as will not be in conflict with this Constitution.

ARTICLE X.

Amendments.—This Constitution shall be altered or amended by the General Conference.

Concerning the local Chapter and its relation to the Church and Quarterly Conference the General Conference enacted the following:

It shall be the duty of presiding elders when holding District or Quarterly Conferences to inquire into the condition of such Epworth League Chapters and other young people's societies as may exist within the jurisdiction of said Conferences, and to ascertain whether they are conducting the affairs in harmony with the purpose and Discipline of the Methodist Episcopal Church.

It shall be the duty of preachers in charge of circuits or stations to organize and maintain, if possible, Chapters of the Epworth League.

The President of the Epworth League Chapter must be a member of the Methodist Episcopal Church, and shall be elected by the Cabinet and approved by the Quarterly Conference, of which body he shall then become a member. It shall be his duty to present to the Quarterly Conference a report of his Chapter, together with such other information as the Conference may require and he may be able to give.

A number of important changes in the Discipline were made in order to adapt it to this Epworth League legislation.

Eternal Vigilance.

Is the price of health. But with all our precaution there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Impurities in the blood may be hidden for years or even for generations and suddenly break forth, undermining health and hastening death. From all diseases arising from impure blood Hood's Sarsaparilla is the unexcelled and unapproached remedy. It is King of them all, for it conquers disease.

General News Items.

The total sugar bounty paid during the fiscal year ending June 30, was \$7,320,046, of which \$7,065,235 was paid on cane sugar. Of the total bounty on cane sugar, \$6,870,506 was paid to planters in Louisiana.

It is generally conceded that the election of W. J. Campbell as Chairman of the National Committee will help the State ticket materially in Illinois.

Governor Chase was renominated by the Indiana Republican Convention at Fort Wayne, Tuesday with Theodore Shockey for Lieutenant Governor.

Senator Hale has shown that the issue is squarely between protection and free trade.

Extracts from the public speeches of Adlai Stevenson in 1878 as a Congressional candidate show that he was an avowed Greenbacker, but he now says his views have changed with the changed conditions.

Parliament has listened to the Queen's speech dissolving it.

Russian workmen have fled by droves from Baku, which is ravished by cholera.

Coolidge has been complimented by the French Government for his action in Captain Borup's case.

Sir Charles Tupper, Canadian High Commissioner, at the Congress of British and Colonial Chambers of Congress, in London, declared that "the octopus America" was driving British trade from the Western hemisphere.

Norfolk Navy Yard witnessed the successful launching of the big battle ship Texas, Tuesday, 27th.

Ten or twelve Esquimaux Families are going to the World's Fair.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1891.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

BOOKS OF MELODY

MIRTHFUL MUSIC—A new and excellent collection of new and selected songs for male voices. Price, 40 Cents by Mail.

NATIONAL SONGS OF IRELAND—The best Irish and patriotic songs in this country, with piano accompaniment arranged by eminent composers. Price, \$1.00 by Mail.

POPULAR COLLEGE SONGS—A collection of the best and latest College songs which the famous Old Colleges have brought prominently before the public. Price, 40 Cents by Mail.

APT ANTHEMS—A collection of new and serviceable songs for solo and chorus. Price, 40 Cents by Mail.

CHORUS KING—The latest book by this well known writer and chorus director. It contains 100 songs, and will be found most acceptable for chorus and class work. Price, 75 Cents by Mail.

SONGS FOR PRIMARY SCHOOLS—A collection of songs for the elementary department prepared by G. F. JUNKERMAN, Sup't. of Music in the Public Schools of Cincinnati. It has been thoroughly tested in the school room. Price of each Number, 10 Cents by Mail.

THE JOHN CHURCH CO., Cincinnati, O.
Root & Sons Music Co., 111 N. 10th St., New York.
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Visit picturesque Mackinac Island. It will only cost you about \$18 from Detroit or \$18 from Cleveland for the round trip, including meals and berths. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand, romantic spot; its climate is most invigorating. Dr. William A. Hammond, of New York, says: "As a health resort so far as no place so good in every respect for the exhausted city worker, the banker, the merchant, the professional man and wife and children, as the Island of Mackinac." Palace steamers, four trips per week between Detroit, Mackinac, Petoskey, the "Soo" and Marquette. Every evening between Detroit and Cleveland. Send for illustrated pamphlet. Address A. A. Schantz, G. P. A., Detroit & Cleveland Steam Nav. Co. Detroit, Mich.

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FRANK W. HALE, Gen'l Manager, Boston, Mass.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JULY 14, 1892.

The Platform.

The National Convention of the Prohibition party, which met in Music Hall, Cincinnati, Ohio, a few days ago, was in many respects the largest and most enthusiastic meeting ever held by this organization.

Distinguished representatives from almost every section of the country were present to give the cause of temperance and prohibition the benefit of their moral and substantial influence.

The platform adopted embraces a wide range of subjects. Aside from the most vital and far-reaching question of the suppression of the liquor traffic, there are planks touching equal suffrage, the free coinage of silver and gold, tariff for revenue only, government control of railroads, telegraphs, public conveyances, etc., the regulation of laws granting lands to non-resident aliens, the sanctity of the Sabbath, arbitration in settling national differences, necessity of laws prohibiting speculation in grain, money, and the organization of trusts and other corporations which are not in harmony with the genius and spirit of good government, pensions to the veteran soldiers of the late civil war, the maintenance of the public school system and the non-appropriation of public monies for sectarian purposes.

Standard bearers have been selected, the preliminaries arranged and the Prohibition party enters the political arena full fledged, hoping by a fearless and intelligent discussion of the respective planks in its platform to win the suffrages of the people, and thus gain the political ascendancy.

But it should be borne in mind, however, that the simple declaration in the first section of the platform is its most important feature: "The liquor traffic is a foe to civilization, the arch-enemy of popular government and a public nuisance. It is the citadel of the forces that corrupt politics, promote poverty and crime, degrade the nation's life, thwart the will of the people and deliver our country into the hands of rapacious class interests."

Prohibition of the liquor traffic is the simple, yet comprehensive and potential battle cry, which is rallying the true friends of temperance in the work of overthrowing this gigantic evil. And temperance will win. The foe is mighty and is strongly entrenched. He has immense resources at command. There certainly ought to be common ground upon which every lover of the cause may stand. Here it is. All temperance people can agree upon this principle and join hands: "For the suppression of the manufacture, sale, importation, exportation and transportation of alcoholic liquors as a beverage, by Federal and State legislation," let all the friends of humanity rally.

This great declaration is certainly elaborate enough to include many if not all of the questions which are woven into the platform. The old "battle cry," "For God, and home, and native land!" has not lost its power. Standing on the eve of the grandest and holiest revolution of modern times, let the notes of the slogan be sounded with that clearness that those recruits who shall enlist in the sacred cause of temperance may recognize the imperative duty of the hour by the very simplicity and reasonableness of the watchword. "We hold with unabated tenacity to the oft-repeated statement that total abstinence is the only safety for the individual, and

that complete legal prohibition of the traffic is the urgent duty of the State."

[Editorial Correspondence.]

Lexington District Conference.

A visit to this important body, on Friday, June 24, was exceptionally pleasant. Rev. Dr. Courtney, the able and affable presiding elder, was at home as the presiding officer, while reports from visitors and superintendents gave evidence of thorough and consecrated work. This is the largest district, numerically, in the Lexington Conference.

Our reception was cordial. It was a special pleasure to meet with several of the veterans of the conference; to receive their congratulations and proffers of co-operation.

The following resolutions were passed unanimously:

RESOLVED, That we, the members of the Lexington Annual Conference, do hereby pledge ourselves to increase the circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE by subscribing ourselves and soliciting our members to follow our example.

A goodly number of subscribers were secured.

The Lexington is well manned, and there is a good promise of a splendid and successful year.

Paris, Kentucky.

On to Paris! Thanks to modern science for giving us the facilities by which we are whirled through space. Electricity and steam have become our willing servants, and—well, we just go when time, inclination and that other all-important commodity coupled with business or pleasure, command.

For this time at least we shall not write of the proud capital of France, but of that other Paris, the county seat of Bourbon, famed in the annals of Kentucky as the "blue grass region," where old fashioned Kentucky hospitality is dispensed with lavish hand; where feminine beauty reigns without a rival and equine speed holds undisputed sway.

Here, nineteen years ago, we served our first appointment in the State. During three years of earnest Christian work, over four hundred souls were converted, and five hundred added to the Church.

By invitation of Rev. Willis W. Locke, the pastor, we remained in this historic little city over the Sabbath. It was a day of precious and tender memories. We thought of the struggles of the "days gone by." We thought of our great victory, when it was decided to move out of old "Cottontown," across the creek, and purchase property in the city proper. What scenes are recalled as we worship in the beautiful St. Paul's, upon the very spot made hallowed by our tears of joy. Here, amid the rejoicings of a happy band, we broke the ground for the coming church. But they builded wisely, and now they have a grand monument to their industry and devotion and zeal.

Part of the happy band "have crossed the flood." Others have gone forth into the busy world to gain fortune, and fame perchance.

Many new faces are seen in the congregation, which is large and enthusiastic. Brother Locke is a splendid organizer, and is very greatly beloved by the people. The parsonage is a model of neatness, and its presiding genius, Sister Locke, is in every way worthy of the confidence reposed in her by a loving people. Husband and wife are here found laboring side by side in the Sunday-school, which is one of the best in the conference, being officered by a very competent and devoted corps of teachers.

Our visit was both pleasant and profitable. Twenty-two subscribers were secured for the SOUTHWESTERN.

Our beloved Sisters Carr and Jones, widows of Revs. N. L. Carr and Daniel Jones, are among the most faithful members. The Lord bless these godly women.

Lexington, Kentucky.

Having been very kindly invited by the genial and affable pastor of the mother church of the Conference, we were glad to look in upon them, so to speak. Only a few hours could be spent in this delightful charge.

Asbury Temple is a most beautiful edifice and its membership, with its able and efficient pastor, are among the most progressive in the Conference.

Through the kindness of Rev. G. W. Thomas, the efficient pastor, we secured a goodly number of subscribers. There is a great work before the people of Asbury Temple, but there is evidence that "the people have a mind to work."

Led by General Thomas, their financial burden will soon melt away. He promises to put this membership in communication with thought of the Church, by securing a large number of subscribers to the SOUTHWESTERN.

Indianapolis, Indiana.

A week's sojourn in this beautiful city, sharing the hospitalities of not only our colored membership, but of our white friends as well, gave us a wonderful inspiration.

For years we have had a standing invitation to the best pulpits of the city. Robert's Park, Fletcher Place, Central Avenue, Grace, and Hall Place have always given us a generous and cordial welcome. Our own Simpson Church has ever given such demonstrations of interest, and sympathy, and love, and especially to a loving but afflicted companion, that we feel like saying to them: "Thy people shall be my people; thy God, my God; where thou diest will I die, and there will I be buried." With such generous pastors and people the interests of the Church are safe.

Rev. Thomas L. Ferguson, an Israelite indeed, leads our flock to higher attainments in the divine life. He is the right man in the right place.

The Epworth League, Sunday school, and in fact every department of the church is thoroughly organized for efficient work. Sister Ferguson is a helpmate indeed, and is enjoying the confidence and esteem of the people by her faithful and efficient work in the Sunday school and in the home.

We received a large list of subscribers to the SOUTHWESTERN, both among our white and colored friends, and still "there's more to follow."

Covington, Ky.

Ninth Street M. E. Church is known far and wide as one of the strongest in the Lexington Conference. They have a beautiful and commodious edifice which is an ornament to the city, and very justly the pride of the loyal people who compose its membership. The Rev. William H. Evans was appointed to serve this charge at the recent session of the conference. Already there are signs of improvement. The congregations are increasing, and the pastor, with his faithful wife, are rapidly gaining the confidence and esteem of the people.

Preparations are being made to renovate and improve the church, and the people are responding to the efforts of the pastor and officers of the church with characteristic liberality. All departments of church work are thoroughly organized. We secured a large list of subscribers, with the promise on the part of the pastor to double and even treble the list. Professor S. R. Singer, principal of the City Public Schools, is an efficient teacher in the Sunday school, while Mr. B. F. Singer presides as its honored superintendent. Mr. Bedford Williams, one of the most prominent members of the church, has recently been appointed letter carrier, this being the first time the position was ever given to a colored man. Old Ninth Street is to be congratulated.

Union Chapel, Cincinnati.

It was our purpose to have gone immediately to our post of duty at

the close of the General Conference, but owing to the matter of securing a successor, we were detained by the "powers that be" to assist in adjusting matters so as to secure the future advancement of our cause. After mature deliberation, it was thought best to appoint the Rev. M. S. Johnson, pastor of Union Chapel, to the district made vacant by our election. The Rev. H. W. Simmons, of Martins Ferry charge, was selected to fill the appointment at Union Chapel. It is believed that both of these appointments will give general satisfaction, and now Union Chapel wheels once more into line with the moral backing of Cincinnati Methodism, and the good wishes of all good people. With such men added to the Board of Trustees as Dr. D. H. Moore, of the Western Christian Advocate, Dr. John Pearson, Presiding Elder of the Cincinnati District with Dr. R. S. Rust, and our beloved resident Bishop J. M. Walden, D.D., LL.D., it would be sheer folly not to predict great success. Our friends in this community are legion, and the SOUTHWESTERN will not only enter the homes, but will have a warm place in the hearts of these tried and true friends. The list is increasing.

H.

Personal.

—Dr. P. A. Cool, President of Wiley University, is in the North, traveling in the interest of the school. His family accompanies him on his tour.

—We regret to learn that one of our Texas brothers, Rev. Andrew Foster, has been visited by fire, from which he suffered a great loss. His books, furniture and everything was destroyed, a total loss of \$1500.

—J. C. Eusan, a student of the New Orleans University, will close his school with a picnic and exhibition. The latter will consist largely of temperance exercises. The rest of the summer will be devoted to teaching the Pleasant Hill public school.

Children's Day.

As we announced, we cannot devote much space to the late comers, but we will mention them. Some had to postpone, but sent in reports as soon as held, so to them we allot more space. Dr. Payne compliments us on the manner in which the SOUTHWESTERN has presented the matter and the interest we have taken in it, and we pass the compliment to our people who have so nobly carried it out. Let us all resolve to make it grander than ever next year, for it is an institution of the grandest church in the world.

H. C. Bassett, Bolton, Miss.

Not being ready to carry out Children's Day program on the 12th, it was put off until the 26th, when it was carried out with much honor and credit to the pupils and officers. The weather was bad, but the house was crowded. I think the great principle which Dr. Payne aimed at has lodged in the hearts of many of our young people, and much good will be done by it. God bless him. Collection, \$4.15.

H. C. Dunlap, Texarkana, Ark.

Children's Day was observed on the third Sunday in June. The program was carried out. Collection, \$1. Our little school is a mission school with an average attendance of 15.

S. H. Viel, Warrior, Ala.

We observed Children's Day on the third Sunday in June, and used the program. It kindled a fire in our church and Sunday school that it will take time to tell the full results of. Collection, \$1.50.

L. J. Terrell, Athens Circuit.

Children's Day was observed here. Audience was large and attentive, church nicely decorated, and children well trained. Grand time. Truly, our young people are leading old Methodism on to victory. Collection, \$7.

R. Small, Melrose, Fla.

Children's Day was celebrated

here June 26. The program, including the building of the pyramid, was carried out in good shape, under the able guidance of Gill Watson. The church was nicely decorated with moss and flowers. Collection, \$1.70.

R. L. Crawford, Hammond, La.

Observed Children's Day at Hammond June 26. Program carried out in full. House full of people. Good time. Collection, \$6.75.

A. Butler, Waynesboro, Miss.

As we could not hold Children's Day on the second Sunday in June, as laid down in our Discipline, we held it the third Sunday in June. The church was decorated with flowers and we had a nice time at St. Luke. Collection, \$3.

The following came just as we go to press, and we can only mention them:

Merrill Charge, West Feliciana, La. Collection, \$1.

Flatonia and Waelder, Texas. Collection, \$2.30.

DeKalb, Miss. Collection, \$10.20.

Liberty, Tex. Collection, \$3.35.

Lonoke, Ark. Collection, \$4.50.

Indianola, Miss., St. Peter M. E. Church. Collection, \$4.25.

Marlin, Tex. Collection, \$7.

Greenville, Miss. Collection, \$45.10.

Helm, Miss. Collection, \$2.15.

Red Oak and Longview, Collection, \$5.95.

Selma, Ala. Collection, \$3.

Hickory Hill Circuit. Collection not stated.

Elliot, Miss. Collection, \$4.

Corinth, Miss. Collection, \$8.03.

Dangerfield, Tex. Collection, \$7.85.

Wesley Chapel, Baton Rouge, La. Collection, \$20.

Lake, Miss. Collection, \$2.

Adamsville, Tenn. Collection, \$3.50.

At a meeting of the Board of Trustees of the New Orleans University, held May 31, the following preamble and resolution were offered by Rev. J. F. Marshall and seconded by Dr. Adkinson, and were unanimously adopted.

WHEREAS, after a residence of eight years with us—years of self-sacrifice and labor of love for us in this Southern field—in the providence of God and by order of the Church, Bishop W. F. Mallalieu has been taken from us to other fields of labor; therefore, be it

Resolved, That we hereby express our great regret at his removal, and extend to him our sincere gratitude for his deep interest in our welfare and his indefatigable efforts to build up and advance our Southern work.

Methods by which to Increase the Contribution of the Benevolences.

BY REV. E. PROVINCE.

The believers in Christ must set apart self-dedication to the service and use of God. "Ye are bought with a price and are not your own." Redemption is our purchase at a fearful, unspeakable price. Being redeemed we become the property of the Redeemer, and salvation by faith is simply the acceptance of this redeemed relation. We renounce all claims of any other master upon us, and all rights in ourselves. Without this renunciation there is no salvation, and it carries with it this consecration—such was the teaching of John Wesley. Of course this consecration includes all of our belongings. Our substance as far as it belongs to us, certainly belongs to our Redeemer, and is henceforth set apart as by a vow to his glory.

Give according to your ability is the biblical principle, and has only to be recognized and practically acted upon and there will come the most astonishing results. To increase the contribution of the benevolences there must be a deeper consecration on the part of the believers in Christ. There is enough of unconsecrated money used in the luxuries of the rich; yea, even the purses of the poor, if properly gathered and systematically contributed, to evangelize the world.

But it will not be given nor used until we look upon God and not ourselves as the owner and proprietor of all.

The question should be, "How much can I sacrifice for God; how little can I spare for myself and satisfy my own absolute needs?"

In order to increase the benevolences the secret of true giving must be learned. First. This giving must not only be systematic, but it must be proportionate. He who gives one dollar out of one thousand dollars gives far more than he who gives the same out of ten thousand.

The consecration we most need is that supreme self-offering, the consecration of body, soul and spirit unto God.

We are bought with a price, therefore we are no longer our own. Being wholly consecrated to God naturally implies loyalty to God and all the great benevolent causes the church has in hand for the evangelization of the world. We have those in all our congregations who fail to give as the Lord has prospered them—who do not obey the law of proportion. How shall we reach our enrolled members? those whose liberality is not in accordance with their gains and their obligations. As a rule, the poor give more than the rich; the widow's dime is more than their hundreds. God measures the gifts not by what is given, but by what is gained and retained. Besides the consecration of the believers in Christ in order to increase the contributions, there must be earnest work on the part of the pastor and great interest taken in presenting the different claims to his congregation.

The pastor should not present the claims simply as a charitable donation, but as a debt justly due, and no less obligatory than that of the prayer or any other means of grace.

These claims are too often presented to the people in the way that they appear to be a great burden, and they give simply to get relief from the load, when they should be taught to give with pure delight for the love of Christ, and in his name.

To avoid this giving of necessity, the pastor must instruct the people that all these benevolent enterprises are needed to help them that need help. To increase benevolences we must appeal to the practical and self-denying. If all the money that is spent for luxuries that are hurtful to the human family was applied to religion and charity, there would be no lack of funds to carry forward the great work of the church. Do we believe that He who sits on His throne beholding how his professed believers cast in their gifts or otherwise, and who said on a memorable occasion: "Gather up the fragments that nothing be lost," looks down with complacency upon this waste of resources while all great benevolent claims adopted to evangelize and bless the world are stunted for funds.

Let the Church of God awake, arise, stretch forth her kind fraternal hand, forgetting not the starving souls that the benevolent causes are giving the bread of life.

I think the best method to increase the benevolences, that the presiding elder take the disciplinary course in the Quarterly Conference in appointing the committees. The pastor must preach on the different claims and hold prayer meetings, and one of the claims presented to the congregation at once after full explanation is made, and the people are consecrated to God, there will be a great increase in the benevolence causes of the church.

A called meeting of the Book Committee will be held in the city of Cincinnati, Ohio, July 21, 1892, at 10 o'clock a. m., at the book rooms, for the purpose of electing an editor for the Methodist Review to fill the vacancy occasioned by the death of Dr. Mendenhall, and any other important business that it may be necessary to transact.

A. SHINKLE, Chairman.

HOMILETICS.

BY GEO. S. EASTON.

For here we have no continuing city, but we seek one to come.—Heb. xiii 14.

The things which are not seen are eternal.—11 Cor. iv 18.

The hard thing to understand is truth. It is probable that a majority of men go through life deceived, for the reason that all matters are judged by their temporal aspects, and results sought that harmonize with temporal phases of utilitarianism. Or, in other words, with many, nothing is real except as it touches some of the natural senses. This theory lies at the root of the philosophy which says, "eat, drink and be merry, for to-morrow ye die."

There is a cry for things practical that is not the wisest, for the reason that the idea of practical is a false one. Men talk about practical christianity, their idea of practical christianity growing out of their observation of the result of christianity in practice. So they talk about honesty in business, truthfulness, charity, visiting sick, relieving distress, as practical christianity. All of them are the results of christianity enjoyed by the individual or christian influence on humanity.

There is infinitely more practical christianity in building a church than in sending a car load of flour to a suffering community, for one church will insure scores of such car loads.

There is more practical christianity in the establishing of a Sabbath school than in the establishing of a reform school, for it is more practical to prevent than to cure.

There is more practical christianity in the life of one honest faithful christian minister than in all the repressive acts of any session of the legislature, for the one prevents while the other punishes crime.

The wisest thing any one can do is to be religious. 'Tis the most practical, for religion touches (has its influence) on the soul, that part of man (and the only part) which is lasting. We sometimes say, "Everything here hath the seeds of decay in it." That is true. Possibly it were better to say, everything here is the result of happenings and is subject to change by other happenings. The diamond and the charcoal are both carbon, fire will change them to ashes. Iron and sulphuric acid mixed in right proportions and each loses its individuality and it becomes what is known in trade as "iron liquor." The coal in the mine was once vegetable matter. The lime used in the foundation of your house was once stone, and prior to that was shell, bone, etc. So

CHANGE IS THE ORDER.

Every garment wears old. The flower fades and dies to give place to the fruit, it only lives to protect the seed and falls into decay when it has accomplished its mission. Every house builded is a prophecy of a ruin. Every cooling babe is an assurance of a grave. The things which are seen are not real; shall we say they are false? No, they are not false, they are simply not lasting, not what they seem. "Here we see through a glass darkly."

Has God deceived us? No.

Every passing dew, every fading flower, Every dropping leaf, every crumbling ruin,

Every trembling footstep, every sil-vered head,

Teach us that, "The things which are seen are temporal."

But suppose there were temporal things which were lasting as eternity. "Man is as the grass, which to-day is and to-morrow is cast into the oven." Just as change comes to everything here so change comes to man. He cannot remain long upon the earth. "The days of a man's life are three score years and ten," etc., and then the spirit says good-bye to the faithful body which has worn out its energies doing the spirit's bidding, and we are lost to the natural vision of man.

So that the wisest thing to do is what? To get an education? To get social prominence? To get political fame and standing? To get

wealth? A man may get any or all these and make a miserable (a magnificent) failure, like the rich fool Christ tells us of.

What a failure it must be for a man to put forth all his energies and make a great success on all these lines, and yet fail to prepare for eternity, and in those matters which reach out through all time, and only in these make a failure.

Well has the Psalmist said: "The fear of the Lord is the beginning of wisdom." The christian beggar is richer than the unchristian king. Why? "He seeketh a city having foundations."

"The things which are not seen are eternal."

"Here we have no continuing city."

"We seek one to come."

Can we afford to spend our time like little children playing upon the beach, gathering shells and throwing them away.

DAILY BREAD.

"One great source of pleasing others lies in our wish to please them," said a father to his daughter, discoursing on, "small, sweet courtesies of life." "I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller of Mansfield, who cared for nobody—not he—because nobody cared for him; and the whole world would do so if you gave them the cause. Let people see that you care for them by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender, affectionate looks, and the little acts of attention, giving others the preference in every enjoyment, at the table, in the field, walking, sitting, and standing."—Selected.

Missionary efforts are Christian love in full bloom.

To live in a world like this is a grand thing, provided we live right.

Is life worth living? Yes, provided you live for a noble purpose.

The face is the mirror of man's soul. "As he thinketh in his heart so is"—his face.

The Cross of Christ brings peace to man's conscience and inspires him to a new and better life.

Our disappointments would not be so numerous if our expectations were less unreasonable and improper.

Faith not only helps the believer through this world, but out of it. To the believer the promises of God's word are blessed realities, and they assure him of a life that is to come, eternal in the heavens.

He is most powerful who has himself in his power.

Responsibility is personal. Before God, face to face, each soul must stand to give account.

The man who does not find heaven in this world will stand a poor chance of ever finding it in any other.

It is better to suffer wrongs from every man than to do wrong to a single one.

You will lose to day if you try to make it a burden-bearer for to-morrow.

To feel the need of more religion always means that God wants us to have more. The devil never causes anybody to hunger and thirst after righteousness.

From David learn to give thanks in everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving.—Jeremy Taylor.

Of most things it may be said, vanity of vanities, all is vanity; but of the Bible it may be truly said, verity of verities, all is verity.—Arrowsmith.

The Spirit of God lies all about the spirit of men like a mighty sea,

ready to rush in at the smallest chink in the walls that shut him from his own.—MacDonald.

It's of no use to tell another man religion will do anything for him it hasn't done for you.

The fires of affliction are not to burn us, but our fetters.

There are no providential interferences, because providence is never off duty.

The devil seldom drives a young man with any harsher whip than "circumstances."

It never makes the day any brighter to growl at the cloudy weather.

Prepare for little trials and you will never be overcome by big ones.

The man who knows a great deal, knows better than to try to tell it all.

To be slow to anger is better than to own the best kind of a seven-shooter.

People who pray right don't have very much trouble about living right.

Perhaps if we would praise God more we would blame our neighbors less.

The hypocrite never tries to be have except when he thinks he is watched.

The devil has more sense than to undertake to make a drunkard out of a stung man.

Every man who tries to forsake evil can count on God's hand reaching down to help him.

No tree can become so great that it will not be dependent on its smallest roots for life.

Before you go to boasting that you have been bad, be sure that you have got entirely over it.

If your thoughts leave God, it will not be long until your hands will be raised against him.

You can't tell how much money a man has in his pocketbook by the size of the strap around it.

There are people who make a good deal of noise in shouting who keep very still with their money.

People who want to do good never have to stand around corners waiting for an opportunity.

There are no little sinners.

There are no thorns on the sun-flower.

Love never calls for its pay in advance.

How the devil must admire a hypocrite.

No man who loves God is a woman hater.

A good talker is one who never says too much.

Every man is some kind of an idea in motion.

Lazy people have to pay dear for the privilege.



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

Hood's Pills are the best after-dinner pills. They assist digestion and cure headache.

Schools and Colleges.

Commencement Week at Gammon Theological Seminary.

The exercises of commencement week were opened by the annual love-feast held in the Chapel of Gammon Hall at 8.30 on Sunday morning, May 8th, led by Dr. Parks. It was a joint meeting of the faculties and students of Clark University and the Seminary. The hour was filled with the relation of precious experiences, indicating a high degree of spiritual life at this important period in the lives of the out-going students.

Baccalaureate Sermon.

Owing to the burning of Christman Hall on the night of April 14th, it was found necessary to hold the Baccalaureate service in Loyd Street Methodist Episcopal Church. The two institutions united in this, as in the love-feast. The large auditorium was packed with attentive listeners. The sermon was preached by Prof. James G. Murray, from Matt. x, 8, "Freely ye have received, freely give." Attention was called to the fact that the occasion was one of special interest because these words were uttered by the Saviour as he was sending out the twelve apostles. The application was then made to the occasion present.

Missionary Anniversary.

The Missionary Society of the Seminary held its anniversary in the Loyd Street Church at 7.30 in the evening. The room was filled and many were turned away for want of space. O. I. Jones presided, and the devotional services were conducted by T. G. Hazel. A printed programme had been prepared and it was closely followed. Various missionary fields were represented in five minute addresses, as follows: China, by W. M. Morris; Africa, by N. R. Clay; Fiji Islands, by S. O. Williams; Mexico, by D. W. Boatner; W. G. Valentine next read an essay on "The duty of the colored man to missions." The magnitude of the work in mission fields was presented, together with the responsibility of the church in reference to it.

The condition of multitudes of colored people in this country, and the countless millions in Africa, should arouse us to action in behalf of our own race. John H. May then gave an oration on "Cary and his missionary work in India." He gave a brief account of his humble origin and dwelt more fully on his struggles with his denomination for permission to begin the work, and finally his struggles and triumphs in the actual work. The closing address was made by Rev. S. C. Upshaw, of the Savannah conference, on the "Progress of missionary work." The effect of the meeting was highly beneficial. The result was, doubtless, a deepening and quickening of missionary zeal in many hearts.

The Public Examinations.

Were held as usual at Gammon Hall on Tuesday, from 2 to 5 p. m. They were attended by numerous visitors from various sections, and the students acquitted themselves with great credit.

Alumni Meeting.

The Alumni met, according to announcement, in Gammon Hall at 7.30 Wednesday evening. Business of importance was transacted. Rev. S. C. Upshaw was chosen President for the ensuing year. Rev. A. L. Gains was appointed to deliver the oration, and Rev. E. L. Chew to deliver the poem. The Alumni, by their increasing numbers and experience, are becoming a strong and influential body. Important results are expected from their labors in the near future.

Commencement Exercises.

The commencement exercises were held at the Loyd Street Church, as usual, at 3 p. m., Wednesday, May 11th. In the absence of President Thirkield, who was in Omaha, as a member of the General Conference, Prof. James C. Murray presided and presented the diplomas. The Church was crowded with an eager and attentive audience. The opening prayer

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was offered by Presiding Elder Hugh R. Allen, of Rome. The music of this, as of all other public occasions of the week, was furnished by the Clark University chorus, under the direction of Miss Linbarger. The nine orations were all well received, and the speakers reflected great credit on the Seminary. The speakers and their themes were as follows:

Modern Philosophy—Oliver I. Jones, Greensboro, N. C.

Francis Ashbury—Alexander Clark, Greensboro, N. C.

The Model Reformer—John H. Dawkins, Selma, Alabama.

Christian Missions—Valcour Chapman, New Orleans, La.

Power and Influence of Christianity—Thomas S. Stitt, Monroe, N. C.

The Unity of Methodism—Patrick W. Greathart, Allendale S. C.

The Hand of Christ in the Government of the United States—John H. McAllister, Holly Springs, Miss.

The Pulpit of the Future—Thomas G. Hazel, Charleston, S. C.

The Moral Status of the Negro in the South—Frank Gary, Marshall, Texas.

Report of Committee on State of the Church.

Adopted Unanimously by the General Conference.

Whereas, There are about two hundred and fifty thousand colored members of the Methodist Episcopal Church, a large proportion of whom reside in the South; and whereas, many of these members, in common with others of their race, are the victims of violence, mob law, lynching and other outrages against humanity; and whereas, there is constantly practiced against these people an unjust discrimination in the laws for separate coaches on railroads recently passed by several State Legislatures; and whereas, some of our white ministers, laboring to promote the education and elevation of the colored people, have also been subjected to outrages, and in some instances have been obliged to abandon their philanthropic work; and whereas, the means of redress for these outrages and of safety against them are notoriously inadequate for the protection of our brethren thus wrongfully treated; therefore,

Resolved, 1. That this General Conference, representing over 2,250,000 of communicants and some 10,000,000 of adherents of the Methodist Episcopal Church, who are citizens of the United States, hereby utters its emphatic protest against this unjust and outrageous treatment of an important portion of the membership of the Church and of the citizenship of the nation.

2. That we call upon the General Government to use all its legitimate authority and its influence to put an end to the injustice and wrong herein mentioned, and to secure protection and equality before the law to these citizens of this republic.

3. That we also call upon the members of Congress and of the several State Legislatures, and upon the executors of law and the administrators of justice in the several States, to see that these outrages cease, and that laws be enacted, and that these laws be impartially enforced.

4. That we respectfully request the religious and secular press of the entire country to unite with us in denouncing the wrongs and cruelties herein set forth, and in efforts to secure equality and justice in the enactment and enforcement of humane and righteous laws.

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HE LEADETH ME.

He leadeeth me.
Although I can not see
One step before my face,
The way I can not trace—
My sight is dim, and so, He leadeeth me.

He heldeth me,
Because I can not be
Left to my failing strength;
For I should fall at length—
I am so weak, and so, He heldeth me.

He teacheth me:
He giveth liberally
His wisdom for my aid;
Nor doth he me upbraid
Because I lack, but kindly teacheth me.

He comforteth me:
He speaks so tenderly
To cheer me on my way;
And always bid me lay
My cares on him, and thus He comforteth me.

He loveth me:
Ah! well I know that He,
My best, most loving Friend,
Will lead me to the end:
I love him, too, because He loveth me.
—Selected.

The Household.

Consumption.

Professor Burt, of the New York Post-Graduate Medical School, read an article on "Consumption and Modern Research" before the New York Academy of Medicine, the substance of which will interest many of our readers.

It is now believed that phthisis, in all its forms, is due to the presence of tubercle, and that all tubercle is the outgrowth of microscopic organisms—the *bacillus tuberculosis*—without whose presence, no debility on the one hand, nor bad hygienic surroundings on the other, can give rise to the disease.

Having gained an entrance into the body, these microbes find lodgment at the points of least resistance, where they become centres of irritation resulting in tubercular development. Our race would be exterminated by them if they were not repelled by healthy tissue and actually killed by healthy blood-serum.

Though consumption itself cannot be inherited, the weakened resistance to the microbes may be. Whatever lowers the tone of the system, especially of the lungs, facilitates infection and so does whatever interferes with full respiration, for thoroughly oxygenated blood not only keeps up the resistance of the cells, but actually kills the germs.

The expectorations of the patient contains numerous microbes, and as these retain their vitality after drying, they may float in the air and settle on the walls of the room, and thus in time find their way into the lungs by inhalation, into the circulation by an abraded surface, or into the stomach with some infected article of food. Therefore all expectorations of a consumptive patient should be destroyed, and all clothing disinfected.

The hopeful side of the case is that the microbes can seldom find lodgment in healthy tissues, that the breath of patients does not, as a rule, contain them, and that they do not multiply outside the body.

A person with a tubercular parentage should never marry another of like history. If one parent has good blood, the child may expect to escape, if reared intelligently—that is to say, if he is properly clothed, carefully fed and allowed to spend most of his time in the open air.

Nothing is more conducive to complete renovation than horse-back-riding. The regular practice of deep breathing, with the mouth closed, out of doors, while the blood is coursing through the veins, is a purifier equalled by no drug. The great aim is to raise the tone of the tissues and the fluids that bathe them to the pitch of highest health. The chief essential to this is the free, full breathing of pure air thoroughly vitalized by sunlight.—*Youth's Companion*.

Perhaps your children would be more obedient, if you were more forgiving and loving.—*Ram's Horn*.

VETERAN'S DEPARTMENT.

JAY BENSON HAMILTON.

A veteran who gave forty years' faithful service for an average support of \$300, who has been retired fifteen years with no income but the conference allowance of \$100 per year, says, "During some wakeful midnight hours I wrote these lines; they are merely the plain expression of a little truth: 'Our little all was early made A living sacrifice, and laid Upon thy sacred altar, Lord, To there remain without reward.'

At once we sped the mountains cold, To find lost sheep far from the fold, Bring them to pastures rich and rare, And have the tender Shepherd's care.

With joyous hearts and active hands We tilled Immanuel's happy lands; Saw fertile fields, all blooming, fair, Abundant fruitage gathered there.

The fleeting years flew swiftly round, We reached, we passed life's stated bound;

Full four score years have sped their flight— We linger in life's morning light!

But few first friends in latest age We find along our pilgrimage; And kindred all, perhaps, are gone; We, halting, weak, move slowly on.

Ah! do I see no opening door But at the cottage of the poor? Or in those mansions fair on high, To which at death our spirits fly?

The minister who touches forty finds that with all his economy and care to look out for a rainy day, he has nothing ahead worth mentioning; and while he cannot be justified, he may be pardoned for giving way to consuming care for the days fast approaching when he must retire and yet have nothing to retire upon.—*Rev. Frank L. Wilson.*

To an humble Christian it was remarked, "I fear you are near another world." "Fear it, sir," he replied, "I know I am, but blessed be the Lord; I do not fear it, I hope it."

The Michigan Conference contributed to benevolences in 1891, \$34,344, or seventy cents per member. The contributions to the veterans were \$7,037, or sixteen cents per member. Forty-four charges gave from \$2 to \$5 each; five gave \$1; eight gave \$0.

Annual collections will always be variable and uncertain. A permanent fund is essential to insure an even and regular provision for a steady and certain need.

There must be some way to arouse the conscience of the church and compel her to deal honestly and justly with her honored and faithful veterans.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the *SOUTHWESTERN*.

Mr. Editor: I wish to find my mother, Amanda Linton. She left here with her brother, Pope Ivory, as near as I can remember about 15 years ago, to go to Alabama, intending to come back the next fall. She left two children, Willie and Lucy, a mother named Mary Jackson and a sister named Harriet Ford. My mother is a cripple. My name is Lucian Simonton. Address T. S. Simonton, Montgomery, Texas.

Mr. Editor: I wish to inquire for Margaret and Henry Neal, or any of their people. They are relatives of a very aged lady here, who desires to see or know of them before she dies. Her name is now Mary Goode; used to be Mary Wilson, wife of Austin Wilson. Margaret and Henry Neal and Austin and Mary Wilson belonged to Samuel Brown, in Warren county, Miss. But Austin and Mary Wilson were sold to Sheriff Morris of Vicksburg, and were carried to Louisiana about three years later. This was probably 24 or 25 years before the war. They went to see their people on Saturday night, just before leaving Warren county, Miss., and haven't seen or heard of them since. Any information will be gratefully received. Address M. V. Burgess, Millican, Brazos county, Texas.

Books and Current Literature.

The Forum for July has shown its enterprise by entering the Presidential campaign at the very start. In the June number Senator Hoar and ex-Secretary Bayard discussed the issues of the contest, and the July number, which was issued a day after the Chicago convention adjourned, contains two articles on the Presidential candidates—"Harrison," by Senator Hawley; and "Cleveland," by Charles Francis Adams. In these two numbers of the Forum, therefore, is the campaign material—in a nutshell—that the whole summer's discussion will bring forth, compactly put by a leading man in each party. The Forum suffers no falling off in the usual variety of its discussions of other subjects. "Communal Ownership the Cause of the Russian Famine," by William C. Edgar, commissioner from America for the relief of the sufferers; "Does the Negro Pay for His Education," by George W. Cable. Forum Pub. Co., New York.

The Preachers' Magazine for July, edited by the well known author, Rev. Mark Guy Peare and the Rev. A. E. Gregory, is received. This magazine, now in its second volume, is a storehouse of good things for the preacher and Bible student. The Homiletic Department contains sketches of sermons by the Revs. Joseph Parker, John Ker, Frederick Harper and others. Send 15c to the publisher, Wilbur B. Ketchum, 2 Cooper Union, New York, for a sample copy. \$1.50 a year.

God's Image in Man, by Henry Wood. Two editions were exhausted within a few weeks of its issue, and in response to a demand from abroad, an English edition has been published in London.

The July number of The Cottage Hearth presents in its regular departments a wealth of suggestive matter. This month the new girls' department makes its appearance, and among other things gives some timely suggestions on garden parties. Among the special features are a story of "Old Hickory" among the Tennessee Mountains. W. A. Wilde & Co., Boston, Mass.

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A preacher, leaving Louisiana for Texas, said to a friend: "Lend me another hundred dollars, and you shall have your money if I have to sell the shirt off my back to pay it." When that friend heard the preacher was dead, he said, "Both shirt and money are gone."

Long years ago I was utterly at loss to know why a hostess of a hotel hemmed and hawed and hesitated about taking me and my family to board. Finally, she out with the secret: "Did you know Mr. Jones? He was the preacher here last year, and boarded with me three months; left, and never paid his bill." So I suffered, and so the rest of the brethren suffer. "Whereas one member of the body suffers, all the members suffer with it."

But what is to be done? Is there no remedy? Yes: let the preacher assume the responsibility of his own indebtedness. Let him resolve to live within the limit, not of the stewards' apportionment, but of what is actually collected and

paid to him. Paul's example worthy is of imitation. Though he had a model Board of Stewards, being full of wisdom and the Holy Ghost, yet he assumed the responsibility of paying his own debts, and resolved to eat no man's bread for naught. His board-bill must be paid, if at the expense of his own personal labor. This method may cost the preacher a rigid course of economy. It may cost him, now and then, a scant living, and many painful misgivings. It may cost him the embarrassment of a seedy appearance, humiliating to his pride; but all this is infinitely more than repaid in a consciousness that he owes no man anything.

The late Bishop Marvin always wise in counsel, said, "Better wear patches seven deep than to go in debt." The question is, Can it be done? Yes; there are many faithful men who have traveled circuits—on meager salaries all their lives, and have reported at the goal clear of debt. What these did, others may do.

In the solution of this problem the preacher's wife comes to his rescue and renders him help that will never be fully appreciated till the Lord places the star in her crown of rejoicing. When I see the self-sacrificing wife, to save her husband from debt, turning the well-worn dress top side down and inside out, and, by a little touch of art in style, coming from the fiery ordeal as bright as newly refined gold, without the smell of fire on her garments, I feel like saying, "God bless that noble woman!"

The preacher who says debt is inevitable had better quit! If debt prohibits a preacher entering the ministry, it should prohibit his staying in it. Shall we not wake up to the importance of avoiding this church evil? Let the Board of Stewards resolve to do more. Let the preacher resolve to be faithful to his vows, at all hazards, and let the people, saint and sinner, bear in mind that their quiet homes, their civil and religious liberties, all are blessings consequent upon a preached gospel, and that the preacher is worthy of his hire.—J. P. in N. O. Advocate.

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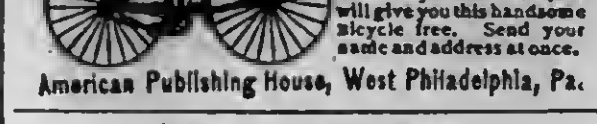
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Knoxville, Asheville, Lynchburg, The Carolas

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CINCINNATI, O.

ILLINOIS CENTRAL RAILROAD.

Arrival and departure of trains, in effect at New

Orleans, March 8, 1891.

LEAVE.

No. 2 Local Mail and Express. No. 1.

7:00 a.m. Chicago and St. Louis Fast 7:30 p.m.

No. 42 Mail has Pullman Sleeping No. 41

Cars between New Orleans. 8:25 a.m.

No. 45 Chicago and New Orleans Lin- No. 45

ited. Solid vestibule train 8:00 p.m.

bet. New Orleans & Chicago.

Memphis & Kansas City Fast. No. 41

6:00 p.m. Express. The only line run- 8:35 a.m.

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Sleeping cars through between

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Scalp, an exquisite skin purifier and beautifier, and CUTICURA Lotion, the greatest of humors remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest skin cures. Cures, Blood Purifiers, and Humors Remedies of modern times. Sold everywhere.

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"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA.

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RAILROAD SCHEDULES.

Mississippi Valley Railroad.
Kansas City and Memphis. Departure: Kansas City, 7:30 a.m.; Memphis, 7:00 a.m. Arrival: Kansas City, 7:00 p.m.; Memphis, 6:30 p.m.
Vicksburg & Natchez. Departure: Vicksburg, 8:00 a.m.; Natchez, 8:10 a.m. Arrival: Vicksburg, 5:30 p.m.; Natchez, 5:00 p.m.
Baton Rouge. Departure: Baton Rouge, 3:45 p.m.; Arrival: Baton Rouge, 10:00 a.m.

Illinois Central.
ARRIVE. LEAVE.
No. 1, pass. 7:30 p.m. No. 2, pass. 7:00 a.m.
No. 4, Chic. & St. Louis. No. 5, Chic. & St. Louis.
Fast Mail. 8:25 a.m. Fast Mail. 6 p.m.
No. 45, Chic. & N. O. No. 46, Chic. & N. O.
Limited. 8:00 p.m. Limited. 10:00 p.m.
No. 41, Memphis & N. O. No. 42, Memphis & N. O.
City Fast Ex. 8:25 a.m. City Fast Ex. 6 p.m.
No. 5, McComb City accommodation. 8:45 a.m. No. 6, McComb City accommodation. 4:30 p.m.

Queen and Crescent Route.
No. 1, Ill. 2:30 p.m. No. 2, Ill. 8:45 a.m.
No. 5, fast line. 7:00 a.m. No. 6, fast line. 5:00 p.m.

Texas and Pacific.
Leave. Arrive.
Texas & California Ex. 8:15 a.m. 7:00 p.m.
Hot Springs & St. Louis Ex. 8:25 p.m. 6:50 a.m.
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286 WATKINS BLOCK.

Sunday-School and Children.

THIRD QUARTER.—Lesson III. The First Christian Church. A. D. 30. Acts 2, 37-47. Commit to memory verses 37-39, July 17, 1892.

HOME READINGS.
M. Acts 2, 37-47. Tu. Acts 4, 31-47. W. Acts 6, 1-7. Th. 1 Tim. 3, 1-13. F. Acts 15, 1-11. S. Eph. 4, 1-14. S. 1 Pet. 2, 1-10.

GOLDEN TEXT.
The Lord added to the church daily such as should be baptized. (Acts 2, 47.)

LESSON HYMN. C. M.
He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on.

The gift which he on one bestows,
We all delight to prove;
The grace through every vessel flows,
In parastreams of love.

E'en now we think and speak the same,
And cordially agree,
United all, through Jesus' name,
In perfect harmony.

Time.—A. D. 30, ten days after the ascension of Jesus.

Place.—Jerusalem.

Connecting links.—Peter's address on the day of Pentecost. (Acts 2, 17-37.)

QUESTIONS FOR HOME STUDY.
1. The Fruits of Repentance, v. 37-40.

What had the multitude heard?

How were they affected by the message?

What did they say?

Who answered their question?

What were they told to do?

What gift was promised them?

Who were included in this promise?

What further did Peter say?

2. The Fruits of Faith, v. 41-47.

Who then were baptized?

How many converts were added?

How did they show their steadfastness of faith?

How were the people affected?

What did the apostles do?

How did the believers live?

What was done with their possessions?

Where were they daily found?

How were they engaged?

In what spirit did they live?

How were they regarded by men?

What did the Lord do for the infant Church? (Golden Text.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. The duty of repentance?

2. The duty of baptism?

3. The duty of joining the Church?

HOME WORK FOR YOUNG BEREANS

God's Church in Abraham's time was mainly guided by visions and angelic appearances. Find some examples of this in the Bible.

God's Church in Moses' time was mainly guided by rites and ceremonies. Find some proofs of this in the Bible.

Since our Lord's resurrection God's Church has been mainly guided by his Spirit. Find some proofs of this in the Bible.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Peter tell the people to do on the day of Pentecost? To repent and be baptized.

2. To whom did he say that God had given the promise of salvation? To them and their children.

3. How did the people receive Peter's words? With joy and gladness.

4. How many were on that day added to the Church? Three thousand people.

5. How did the believers show their love for each other? By giving as each needed.

EXPLANATIONS.

Pricked in their heart—Were touched in their conscience by the truth, and felt that they were sinners. What shall we do—They meant to ask how they might be saved. Repent—Turn away from sin and toward God. Be baptized—As a sign of faith in Christ and a confession before all men that they were Christ's disciples. For the remission of sins—To have sins forgiven through faith in Christ as the Saviour. Receive the gift of the Holy Ghost—A promise that God's Spirit would come upon them as well as upon the disciples. The promise—God's promise of salvation through Jesus Christ. Untoward generation—The people who had crucified their Saviour and were opposed to his Gospel. Doctrine, teaching or instruction. Fellowship—They went with them as friends. Breaking of bread—Taking their meals together, and doubtless making every meal a celebration of the Lord's Supper. All things common—Each brought what he owned into a common stock. This was not required by the apostles, but done freely. Parted them—They gave to such as were in need. In Eastern lands the poor are very many. Eat their meat—Their daily food. The Lord added—All who are truly brought into the church are added by the Lord. Should be saved—Rather, "the saved."

Doctrinal Suggestion—The sacrament of baptism.

THE CHURCH CATECHISM.

75. What is the inward grace of this sacrament? The communion of the body and blood of Christ, whereby we are reminded of his sacrificial death, and spiritually strengthened to do his will.

76. Whence do we derive all correct knowledge of religious truth and duty? From the Holy Bible.

77. What is the Bible? It is the revelation of divine truth, and the record of God's will.

Is your blood poor? Take BEECHAM'S PILLS.

Marriages.

Livonia, Mr. J. T. Willis and Miss Mary Pickett, of Wiley M. E. Church, both of Pointe Coupee.

B. J. Reddix, P. C.

Obituary.

Sister Hannah Barpeal, a member of Pine Grove M. E. Church, Clinton, La., died June 27. Many friends mourn her loss.

R. Turner, P. C.

Jackson, La.—Joseph Marshall, a native of Jackson, La., aged 47 years, had a stroke of paralysis June 12, and died July 1. He has been a trustee of our church for several years. He leaves a family of ten. He was highly honored by all who knew him, and was a loving husband and a devoted father. His funeral was conducted by the writer, assisted by Rev. W. W. Sanders, of the A. M. E. Church, and Rev. J. Mitchell of the Baptist Church.

Thos. A. Brown, P. C.

Brenham, Texas.—Josephine Wilkinson, died July 29. She was a member of the M. E. Church for 17 years. She was the secretary of the W. H. M. Society. She has a mother, four sisters, one brother and many friends to mourn. The funeral was attended by the writer

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Nervous Prostration, La Grippe, Dyspepsia, and all forms of Wasting Diseases find immediate and lasting relief in

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"PEPTONIZED."
It is the only mild stimulant combined with a perfect pre-digested food known as makes BLOOD and MUSCLE. For sale by all druggists.

The Ale & Beef Co., 217 W. 17 St., New York City.

and Rev. Ben Guiden of the Baptist Church.

E. Michaux, P. C.

Marlin, Texas.—Sister Elsie Giles departed this life in full triumph of faith. She was a member of Bauman Chapel. Her husband has just preceded her. She leaves four brothers and one sister to mourn her loss.

Sister Sallie Rogers departed this life June 4, aged 57 years. She has been a member of the M. E. Church for fifteen years. She leaves a mother, husband and four children.

W. J. Mitchell, P. C.

Dodge, Texas.—Bro. Henry Johnson, a member of the M. E. Church, June 29 aged 25 years.

L. J. Hogan, P. C.

Red Springs, N. C.—Mrs. Katie A. Wall, sister of Rev. H. M. Murphy, a faithful member of Mt. Zion Church for several years, June 21, aged 27 years. She was a first grade school teacher.

C. W. Blaylock, P. C.

Graduates or Non-Graduates.

One of the best daily papers, which never intentionally misrepresents Methodism, and often places the Denomination under obligations by its attention, on which account we do not at this time mention its name, has the following in its personal column:

Bishop Merrill was the first man raised to his office in the Methodist Church from the rank of an itinerant preacher. All other Bishops, it is said, have received a collegiate education; but his ability is such that one would scarcely suspect his lack of it.

Bishop Merrill's ability and studious habits have enabled him to surpass in mental discipline and acquirements most college graduates, and that in many important branches pursued in colleges; but he was neither the first nor the last man raised to his office from the ranks of an itinerant preacher, and without a collegiate education.

Bishops Asbury, Whatcoat, George Roberts, Soule, Hedding, Janes, Hamline, Thomson, Scott, Peck, and Simpson were not graduated from college. At the General Conference of 1883 none of the five Bishops elected were graduated from college. Janes was, however, graduated both in law and medicine, and Hamline studied in Andover, Mass., at the academy, and also studied law, and practiced.

Thomson was graduated from the University of Pennsylvania in medicine. Simpson attended college, but did not graduate; he studied medicine and began its practice.

Wiley, fitted for sophomore, turned aside to study medicine in Columbia College, New York, and studied the classical course in part there.

Foster was an undergraduate of Augusta College, Kentucky. Nearly all those who were not graduates were fine Greek scholars and life-long students. Bishop Vincent, "having separated himself, seeketh and intermeddeth with all wisdom."

Bishop Joyce excelled in all practical lines of thought and effort. Bishop Fitzgerald studied law and had been admitted to the bar. Bishop Newman is an alumnus of the old and honored institution at Cazenovia, and like many others urged into the ministry at once, because of his brilliant talents; believing the opening providential, he yielded to the pressure. Bishop Goodsell left the University of the City of New York in the last term of the senior year to enter the ministry.

The colleges that conferred degrees of course upon S. M. Merrill and others in the list previously given, honored themselves, while many colleges who have conferred degrees in course have sometimes sent out to the world countenances more difficult of solution with the flight of each succeeding year.

He who has the advantages of a collegiate course, or its equivalent in the best academies and special

schools, climbs the height of fame and learning with the aid of a ladder. He who climbs it without such helps may be compared to one toiling up a steep mountain side upon his hands and knees; his rate may be slower, and callousities and scars will remain, but self-reliance and vividness of recollection are sure to be developed by the struggle.

The college man who sneers at the self-educated man, provided he be educated, is yet uncultured in an important point; while the self-made man who disparages the consummate advantages of college opportunities, is himself a painful example of narrowness of view, the frequent result of successful struggle with untoward circumstances.

The Methodist Episcopal Church—like the people of the United States with respect to senatorships, judgeships, and the Presidency—has never asked where men acquired mental discipline and sound learning, but whether they had attained the one and accumulated the other. What is he? and what can he do? not what is his pedigree, ancestral or scholastic?

No large nation has done so much for popular education in all grades as the United States, but it did not ask where George Washington, Zachary Taylor, William Henry Harrison, or Abraham Lincoln were graduated; nor refuse to listen to Benjamin Franklin, Patrick Henry or Henry Clay, until they exhibited their diplomas; nor reject Andrew Johnson because he had been a tailor, and did not know how to read until he was nearly twenty years of age.

So the Methodist Episcopal Church, in which the number of college graduates constantly increases, both relatively and absolutely, among its ministers, ascertains a man's qualifications, but asks no questions for the ministry and for its highest offices concerning how he obtained them; and it confers the high degree of public confidence upon those who, with or without scholastic titles, have proved their competency to bear it worthily, remanding ignorant or feeble-minded possessors of academic degrees to the rear;—liable, however, like all human organizations, to errors of judgment.—*Christian Advocate.*

Old Time Weather

Old Lady—Dear me, what a wet rain this is! The streets are like streams.

Little Girl—Once, when I was little, it rained hard as this all day, and the streets didn't get wet at all.

"Impossible, my pet, impossible."

"I saw it."

"You are certainly mistaken."

"No, I isn't. Fast as it came down it froze."—Good News.

How to reach young men—get hold of the boys.

The Treasury of Religious Thought, for pastor and people, is our table for July. Among the more directly homiletical magazines this is unsurpassed; and every number is of unusual excellence. The present is a unique number, having as its frontispiece Rev. C. S. Walker, Ph. D., the chaplain of the Massachusetts Agricultural College, a view of which is given. His sermon is on "The Duty of the Hour, and is devoted principally to demonstrating the importance of young men giving more attention to farming. There is an important statistical table, excellent full sermons by Dr. Bolton on the Luminaries of Heaven, and by Rev. A. J. Douglas on God-Appointed Pastors. There are also exceedingly excellent articles helpful for The Hour of Prayer, for Pastoral work, for Family Life and for Christian Edification. Yearly subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

Conference Notices.

Notice.
The Western District Conference will be held at West Asheville, N. C., August 4, and the Ministers' Institute will be held at the same time. Hope to have a full attendance and grand success.
DANIEL BROOKS, P. C.

Notice.
The camp meeting of this circuit will convene at Brookhaven, Miss., August 14, continuing until the 28th. All the brethren of the Brookhaven district are invited.
J. E. BROOKS, P. C.

PHILIP WERLEN

156 Canal Street,

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FOR THIS MONTH:

New Upright Pianos.....\$250 and upwards

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Second Hand Organs.....\$ 20 and upwards

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Call and Examine These Bargains.

To Elders and Pastors of the Texas Conferences.

Dear Brethren: Please send me on postal card the names of all organized Epworth Leagues in your districts, charges or stations; also, names of principal officers. If you have not organized an Epworth League among the young people of your church or community, you are invited, and please see to it at once. You cannot as a leader afford to be behind in this grand advance movement among the youth of our church. Don't forget that this (General Conference accepted and sanctioned it as the only legal official young people's society of our church.
H. B. PAXTON, Secy.
President Texas Epworth League

Gainesville District, Savannah Conference.
Third Round.

Lithonia-Hollyday.....July 16-17
Deasair....." 17-18
East Atlanta....." 17-18
North Atlanta....." 24-25
Marietta....." 24-25
Lawrenceville....." 30-31
Suwanee....." 30-31
Duluth.....Aug. 6-7
Covington....." 13-14
Herndon Grove....." 20-21
Gillsville....." 27-28
White.....Sept. 3-4
Lawson....." 10-11
Elberton....." 17-18
Gainesville-Lewis....." 24-25
Hoschton-Buford....." 30-31

Dear Brethren: Let us rally this year for success on all lines of our church work. Our motto is: One thousand souls for Christ and \$400 for benevolent purposes. Don't fail to raise your part of this amount. District conference will be held at Covington, Ga., August 10. Round trip tickets and certificates can be had at the nearest railroad station. Send names of delegates to Rev. J. A. Holliday, Covington, Ga. Don't fail to be on hand the first day. Opening at noon will be preached by Rev. M. W. Dorch. M. M. ALSTON, P. E.

Ohio District.
Second Round.

Cleveland.....July 16-18
Bellaire....." 19-20
Bridgeport....." 21-22
Martins Ferry....." 28-29
Steubenville....." 28-29
Caldwell....." 28-29
Columbus.....Aug. 1-2
Fort Meigs....." 8-9
Ironton....." 15-16
Lodi....." 22-23
Aberdeen....." 29-30
Dover....." 29-30
Augusta....." 10-11
New Richmond....." 17-18
Laurel....." 24-25
Batavia....." 31-32
Lindsey & Chapel....." 7-8
Camminsville....." 14-15
Walnut Hills....." 21-22
Cincinnati (Union)....." 28-29
Covington....." 11-13
Cheviot....." 18-19
Chillicothe....." 25-26
Madisonville....." 25-26

Dear Brethren: I will fill the above appointments at the time indicated. Please have your reports all ready, and be on hand for the district conference. The district conference will be held at Cincinnati, Ohio, August 31 to Sept. 2.
M. S. JOHNSON, P. E.

South New Orleans District, Louisiana Conference.

Schriever.....July 14-17
Beaumont....." 15-17
Morgan City....." 19-20
Centerville and Verdenville....." 21
Franklin....." 28-29
Winnfield....." 28-29
Charenton....." 28-29
Fattorville....." 30-31
Houma....." 30-31
Shady Grove.....Aug. 3-4
Franklin....." 6-7
District Conference....." 11-12
Denardville....." 20-21
Napoleonville....." 27-28

The third quarterly conference of city charges on Lake district, Keener, Louisiana and Camp Terapet in India, will be held at the seat of the district conference in the first day's proceedings, when all reports must be made in writing in two and one-half minutes, except in the case of pastors, who shall be allowed five minutes.

PIERRE LANDRY, P. E.

Houston District, Texas Conference.
Third Round.

Slon at.....July 14-17
Mt. Vernon....." 17-18
Richmond....." 24-25
Trinity....." 30-31
Cincinnati....." 30-31
Howellville....." 6-7
Columbia....." 13-14
Payette....." 20-21
Cary....." 27-28
Vicksburg Cir....." 27-28
Hannburg....." 27-28
Medville....." 27-28
Union Church....." 30-31

Sunday School Institute at Harrisburg, July 27-31.
I. B. SCOTT, P. E.

Vicksburg District, Mississippi Conference.
Third Round.

Anguilla.....July 9-10
Bovina....." 16-17
Payette....." 23-24
Natchez....." 30-31
Gloster....." 30-31
Payette....." 30-31
Cary....." 13-14
Vicksburg Cir....." 20-21
Hannburg....." 27-28
Medville....." 27-28
Union Church....." 30-31

S. A. COWAN, P. E.

Columbus District, West Texas Conference.
Fourth Round.

Columbus Cir.....July 16-17
Alleyton....." 23-24
LaGrange....." 30-31
LaGrange Cir....." 30-31
Wimar....." 6-7
Oakland....." 13-14
Sabinas-By M. Smith....." 20-21
Flintonia....." 27-28
Lockhart....." 27-28

The district conference will meet at LaGrange, August 10. Let every member be present.
C. L. MADISON, P. E.

Waco District, West Texas Conference.
Third Round.

Marlin.....July 23-24
Milford....." 27-28
Marlin Cir....." 27-28
Spring Hill....." 30-31
Major's Ridge Point....." 30-31
Vince....." 30-31
Gatesville....." 30-31
Waco, St. James....." 30-31
Fort Worth....." 30-31
Denison....." 30-31
Sherman, McKinney....." 30-31
Dallas....." 30-31

Dear Brethren: Remember, our district conference will convene in Milford, Texas, July 27. A. B. on hand the first day to answer the roll call, and have full reports. Do your best to raise all or at least one-half of your benevolent money, as little over one-half of the conference year will have passed. Let us do our best to meet every requirement.
H. SWANN, P. E.

Rome District, Savannah Conference.
Third Round.

Carrollton.....July 15-17
Carrollton....." 16-17
Tallapoosa....." 23-24
Kildare....." 30-31
un-mercille....." 30-31
Shady Grove....." 30-31
Rome....." 30-31
Marietta....." 30-31
Cartersville....." 13-14
Rome, 3d church....." 21-22
Rome, 2d church....." 27-28
Cave Springs....." 27-28
Adairville....." 30-31
Cobbett and Dalton....." 30-31
Chickamauga....." 10-11
Cedartown....." 10-11

Dear Brethren: We must not fail to raise every dollar of our assessment for year for benevolent purposes. Our District Conference will convene at Chubb Chapel M. E. Church, Wednesday, Aug. 24, 1892, at 10 o'clock a.m. Let each pastor and delegate be on hand promptly, as all reports will meet you at Cedartown and Cave Springs on the 23d and 24th to carry you to the seat of the conference. Arrangements will be made for all the railroads will be made. Rev. S. C. Upshaw, Jr., Davidson and others will be present. Brethren, let's have our reports full and clear, and let each pastor endeavor to report his entire collection. Let us stir up on all lines. H. R. ALLEN, P. E.

Marshall District, Texas Conference.
Third Round.

Jefferson sta.....July 9-10
Queen City....." 16-17
Lodi....." 23-24
Kildare....." 3

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Editorial Notes.

Wisdom divine! Who tells the price
Of wisdom's costly merchandise!
Wisdom to silver we prefer,
And gold is dross compared to her.
—CHARLES WESLEY.

The Demand for Non-Intelligent Young Men in the Itinerant Work of Our Church; and How May They be Secured?

REV. J. BRADEN, D. D.

I.

Demand means a call for an object; and implies a willingness to meet conditions on which it can be supplied. There is a demand for young men of a certain class in many of our churches. They are the young men who are showy—who can talk well, who are good at word pictures, who are scholarly—at least, they must appear so, even if they have to quote a Greek or Latin sentence to do it. They must be eloquent and social, must be able to mingle equally well with saints or sinners; and appear as well in the parlor as in the pulpit. If they happen to be a little odd like Sam Jones, and say things in a way to draw the crowds, it will be well. It does not matter so much about the piety of these young men, or whether they are consecrated to the work of the ministry, so they are popular; and if they are the most popular ministers in the towns where they live, the Presiding Elders will have no trouble in finding places for them.

This demand is not universal, but that it exists will not be denied. Churches ask for men who will draw the people, whether it be by the simple story of the cross, or by the methods of "Sam Jones." "Fill the church, and prosperity is assured," seems to be the motto of many church officers, who only seem anxious about the size of their congregations; and the man who can fill the church is the one that is wanted. There is a demand also for men who can secure the attendance of the people so that it will render it easy to pay the preacher's salary. I think I have not overstated the matter when I say there is a demand for young men who can draw the people, and thus render it easy to meet the financial demands of the Church. The qualification to do this is, of course, more intelligent. The scholarly preacher is wanted who can make himself popular and fill the pews. To supply this demand it will only be necessary to present to the sprightly student of theology, the prospect of people crowding the churches wherever he preaches, waiting to hear the eloquent utterances that drop from his lips; and a good, fat salary for his services, and this kind of preach-

ers will be forthcoming in abundance.

There is a difference between demand and need. The sick man needs medicine, but he does not always demand it. The need for more intelligent, earnest, plain preaching is evident, the demand for it is not so clear. As long as that which is new or strange, draws the people, and the church depends on the outside members of the congregation, to so great an extent, to support the preacher and pay the running expenses of the church; when it takes as much time to lift the collection as it does to preach the sermon; and the "friendly sinners" are invited to give, in such a way, as to impress them, that the church is largely dependent on them for its progress, if not its very existence, there is no pressing demand for a more intelligent presentation of gospel truth. Then the fact that when, by the experience of years of service, the preacher has had an opportunity to become wiser and better able to declare all the counsel of God, he is said to be supernaturated, and the Presiding Elder is asked to send young men, shows that the demand is for something new, rather than for a more intelligent preacher. Paul found Athens full of people whose main business was "either to tell or hear some new thing." Our churches to-day are full of Athenians.

That there is need of a more intelligent ministry is evident from the statements already made. By intelligent, I do not mean scholastic learning acquired, either at the college or at the theological seminary. These I do not undervalue. Let every candidate be thoroughly educated if practicable, both at the college and theological school, but this is not what I mean by more intelligent. A general is not intelligent if he does not know thoroughly the strength of his own army. Braddock's defeat has come down to history as the blunder of a man thoroughly skilled in the science of civilized warfare, but entirely ignorant of that of the Indians of North America. Knowledge of the methods of Indian warfare would have given to history Braddock's victory instead of his defeat. By more intelligent young men, I mean young men with clear views of the responsibility of ministerial work, a clear perception of their relation to the church as the commanders of her forces; young men who know that they are to direct to a great extent the aggressive forces of the church. Young men who realize that these forces are to be taught, trained and led out to the battle by themselves. How is this to be done? What are the methods? What qualifications do they most need to do this work? Who is sufficient for these things? are questions which will press themselves on the thoughtful mind. The commander has given the order, go into all the world—every creature;—these young men cannot retreat. They have taken command in a conquering army. "The world for Christ" is on the banner flung to the breezes, and with a clear conception of the resources of their army in the face of deism, agnosticism, materialism, atheism and the assertions of modern scientists, without a waver of their faith they view with calmness the three grand divisions of their enemy's forces; the world, the flesh and the devil; and with the assurance of victory, they say: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength;" and listening, they hear coming back, the notes of the final song of victory: "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." Young

men, with such clear views of the work of the ministry, that they will feel that they have nothing to do but to save men, are needed. Men who feel that any field where there are souls to be saved, is good enough for them, who care more for the church and her welfare than their own glory, and who are more anxious to see men saved than to get their salaries. It were better to let men who cannot tell anything about the rules of rhetoric, but who have correct views of a minister's work, take charge of our churches rather than the men the schools can send out, with diplomas and degrees, who enter the itinerancy simply because they can thus make a living more in accordance with their cultured tastes than by following the plow, pushing a plane, hammering iron, or carrying a hod.

With clear views of the duties, difficulties, responsibilities and perhaps sacrifices of the itinerancy required of the more intelligent young men whom the church needs to carry forward her aggressive work, how can they be supplied? I confess my inability to answer this question only by way of suggestion: and first, there must be a higher estimate of the ministerial office. Has there not been a lowering of ministerial character in the church by the admission of incompetent and unworthy candidates, and failure to keep faith with them in their support? Also by ministers themselves engaging in business of various kinds instead of being men of one work, and as they do not give their entire time to their ministerial work, the church has not felt under obligations to give them an entire support. There is neither commercial nor moral honesty in the minister's conduct who leaves his charge to attend to his own business, or seek his own pleasure for weeks or months, and without making any satisfactory arrangements to supply his place, demands his full salary. It is equally dishonest when the church gives a fair support to the preacher, for him to engage in business that takes his thought or his time from his pastoral duty. The church and the ministry are charged with the lowering of the standard, and must unite in elevating it.

For the SOUTHWESTERN.

Bible and Church Training.

REV. W. H. COFFEY, D.D.

The Bible is a communication from God to the world—endorsed by Himself because there was none greater; but He makes heaven and earth his witnesses. This is the only book that brings testimony from beyond the grave. In this book is the only balm for the universal and fatal disease—sin. One great advantage the Bible has over all other books, is that God helps us to find the sense of the book and then He vouches for its truth, and commands us to march forward to build up life according to its rules. This is the only book that has God for its voucher. In the Bible is the most perfect system of character building the world has ever seen. On this Rock of Ages we stand and defy the world to produce a better book to guide human life across this dark ocean of woe. The well being of the world is produced by active life—life without action, as far as force is concerned, is not life at all. There is such a thing as living-dead. This is undeveloped life, passive life, dormant life. Life acts from within—inherent force, or as it is acted upon by greater life. Life actions are formed from organisms and environments—blood and acquisitions. Generally as the life so will be the actions, and these are character builders for heaven or for hell. Life and its actions will never die; they may

rest, sleep, or have a cessation, but will never be annihilated; whatever they are here, they will be in eternity.

"So life we praise, that doth excel,
Not in much time, but acting well."

"Whatsoever a man soweth, that shall he also reap." But man of himself cannot be good; he must have life and help from above. All the training and development given man for a round, sweet character; whether in the family, the school-house, the state or the church, must be according to the rule of right—the Bible.

All rules that produce well-being must be founded on the work of God. No nation can survive without this light from above—this divine life-acting principle: Egypt with her astronomy, Greece with her philosophy, and Rome with her law, are no more—they passed from the stage because this divine life-acting principle was not in them. I know of no foundation on which to build individual happiness, family happiness and national happiness than the word of God. I know of no training better than Bible training. If there is one thing above another that our people need, it is Bible training. Bible training as to worship, as to morals, as to giving, God has commanded us to worship Him in spirit and in truth. We must not put excitement and passion for the spirit of God; nor notion and sentiment for truth. We are not to walk after the flesh, but after the spirit. We must not take our spirit, the spirit of the devil or any other spirit for the spirit of God; we must try the spirits. We are not to go to church to be merely entertained, to meet our friends, to talk and laugh during service, to criticize; but to worship—take part in the service. We are not to look for animal arousement, but for spiritual instruction—feeding. Let everything be done decently and orderly. We should always remember we go to meet God; and, oh! how spiritually solemn and real the worship ought to be. If we are real, the worship will be real. A holy life leads to true worship. It is related of the ancient Jews, that when they entered their synagogues, they sat solemnly for a season, not once opening their mouths, but considering who it is with whom they have to do. We need more devotion and reverence in our worship. There ought to be a consecrated preparation made for public worship—the apostles had a pentecost, yes; but, remember they prepared for it—they fasted and prayed—were all of one accord. Let the church prepare as they did, and we will have a pentecost that will shake the world—shake it until the kingdoms of this world shall become the kingdom of God and His Christ. As to our morals, we must select the best model as our ideal and follow it. Christ being the best model, is therefore our ideal virtue. Every man should protect his home and not allow the bad to enter and pollute it. All novel reading, dancing, theatre going, intoxicating drinks, camp meetings where the Sabbath is broken by selling, should be absolutely discarded.

Our boys and girls should be taught that virtue is a golden apple, and whoever loses it is not fit for the marriage life, except renewed by the divine. Generally, whatever evil we do to men, we do to God. In this view, dishonest is sacrilege, and all immorality is impiety and a curse. There is no beauty like that which adorns the soul, and there is no deformity like that which debases it. The discovery of continents, the revolution of empires and the emancipation of nations are nothing when compared with the renovation or salvation of

a soul. Nothing that takes place on earth moves angels to rejoice as this does. As to giving, I have only the following to say: God's great plan to save the world is by gift. There is no salvation without giving—God gave His only son the best gift the world has ever had; He gave His holy spirit, His holy angels, His holy Blood and holy men and women who are belting the globe, building schools and churches; teaching and preaching; and are giving their lives for the holy cause. Train the hand, the head and the heart—train them to work for God. God will give them heaven as their reward. The man who sings and prays and will not give his money to save the world, is out of harmony with God, and is not a true christian. Our blessed Master and Model left an example of giving, which the church has been slow to imitate. Christians, let us follow the Master. Let us walk in his steps. What proportion gave He? A hundredth? A tenth? One-half? He gave all. He reserved nothing. He was rich, and became poor for our sake—He gave till He had given all; never stopping—never growing tired. If any man loves the cause of Christ where it is established, he must need desire to see it established where it is not, and to do this he will give as long as he has a penny.

Let the church give—continue to give until we have self-supporting churches and schools in all lands, and every breeze that blows shall waft the name of Jesus; every plain and valley shall be vocal with it, and it shall echo from every hill and mountain, and every tamely shall sweetly sing:

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

No man in this day of light ought to be allowed to preach until he is able to teach the doctrines and discipline of our beloved Zion; no leader appointed until he is trained in the same, and no person admitted into the church until they are first placed into a class and trained to know and love our doctrines and discipline; then they will be true Methodist Episcopalians wherever they go—let them go North or South, East or West, they will find or organize their own churches. The best period in life for training is childhood. Impressions made in childhood will live longer and effect the character more than impressions made at any other time; hence, the necessity of beginning early and the wisdom of organizing classes for children. "Just as the twig is bent, the tree's inclined." It has been said by a great church that all she wanted was the children—yes, the children! the children!! There are fathers and mothers, legislators and rulers of the future—on these depend what the future will be. Fathers and mothers, teachers and preachers, to the children! to the children!! Train them for the church and heaven. Train them to be independent and self-supporting; true to man and true to God—do this, and they will play their part well in life's drama. The Bible trains to act—to do first, and then talk. Action is the life of the soul. Love, be merciful and kind, and then talk. Help the sick, the poor and needy, educate the ignorant and save a sinner, and then talk. The Bible is a book of acts—acts that will stand the test of time and eternity and tower up among the everlasting hills of glory, and rain golden flowers of joy and peace on the actors—the doers of the word.

"We live in deeds, not years;
He most lives, who thinks most,
Feels the noblest, and acts the best."

For the SOUTHWESTERN.

Doctrinal Preaching.

REV. J. W. DAVIS.

I believe doctrinal preaching is necessary to produce genuine revivals. The many doctrinal truths contained in the Bible should be clearly taught to the people, in an intelligent way, and they will thereby become intelligent worshippers.

Since these doctrines are the ground of our faith, it is essential that they be thoroughly reviewed, and so considered, and taught, and preached, that the people who are the subjects of our ministrations may exhibit a constant growth in all that pertains to a proper and intelligent conception of the truth.

The doctrines of the M. E. Church should be preached. We need a revival along this line, and I know of no better way to produce a genuine revival than to preach repentance, justification by faith, sanctification and the universality of the atonement.

I deem it a matter of the utmost importance that every member of the Methodist Episcopal Church should be thoroughly conversant with its doctrines.

It is sad, yet true, that many who worship in the various denominations are not able to tell why they have made a choice of church membership. Many do so because their parents have been members, or because they have been religiously awakened or converted in the respective churches. Too frequently this is the only reason which they are able to give. We should understand something of the grounds of the faith which we profess. We should examine into the fundamental principles of the doctrines which are taught in the churches to which we propose to devote our lives.

Let us see to it as ministers of the M. E. Church that the people who are to become the subjects of the saving power of the Gospel under our ministry be taught clearly and earnestly the nature and grounds of belief as practiced by Arminian Christians. Believing as we do that they are better adapted to the development of religious character, let us preach them earnestly, faithfully and continuously.

Deaconess Conference.

The fifth session of the Deaconess Conference of the Methodist Episcopal Church will be held at Chautauqua, N. Y., August 10, 11, 1892.

This Conference is constituted as follows: Two delegates from each Conference Board; the superintendents of all the Deaconess Homes in the Methodist Episcopal Church; two persons from each Board of Management of such Homes; one deaconess for every five deaconesses or fraction of five in the Homes, to be elected by the members of the Home, and for deaconesses not in Homes one delegate for every five of such deaconesses, to be elected by these deaconesses at a meeting during the session of the Annual Conference within the bounds of which they labor; and the officers of the Conference.

It is earnestly requested that every Conference Board, every Board of Management and every deaconess in the Church will be fully represented at this Conference.

Blanks for credentials will be furnished on application to the undersigned. Address, Mt. Auburn, Cincinnati, Ohio. On behalf of the Executive Committee,

J. W. PEARSON, Chairman.

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SUNDAY SCHOOL AGENT—Rev. Ernest Lyon,
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ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 7 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Frost, pastor. Sunday services: prayer meeting at 8 a. m.; preaching at 11 a. m., 3 and 7 p. m. Sabbath-school 1 p. m.; class meetings Thursday evening, 7:30 p. m. OUSHMAN CHAPEL, on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m., 3 and 7 p. m.; Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts., Rev. T. G. Montgomery, pastor. Sabbath: 8 a. m. prayer meeting, 11, 3 and 7 p. m.; public worship; communion monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAYEN CHAPEL—Jefferson street, Carrollton cor. Elm street. Rev. W. S. Harris, pastor. Services at 11 a. m., 3 and 7 p. m. Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAMARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Wednesday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chien, pastor. Regular services 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening at 8 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. Wesley Turner, pastor. Public worship, Sunday at 11 a. m., 3 and 7 p. m. Sunday-school at 1 p. m. NASHUA CHAPEL—Union street, cor. of Claiborne. Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Priour; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evening, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnett street, Algiers. La.; Rev. W. A. Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post at Mr. Rampart, Sennel, Davage, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting, 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. Johnson, pastor; residence, 206 Liberty street. Sunday services at 6 a. m.; prayer meeting; preaching 11 a. m., 3 and 7:30 p. m.; class Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; prayer meeting Wednesday evening at 8 p. m.

SECOND GERMAN M. E. CHURCH eighth street, Rev. Charles Senouler, pastor. Sabbath services at 10:30 a. m. and 7 p. m. Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

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Personals from "The African News."

Cape Palmas Seminary, with more than a hundred scholars, increases the number of its "internos," boarders from ten to twenty. These "dig," literally, a part of each day.

The new steel launch that is to complete our transport line from Vivi to Stanley Pool, by covering the eighty miles of intermediate navigable water, has made a successful trial run from Isangila to Manyanga.

Miss Grace White has continued success in polishing black diamonds for the Master's crown. The latest reported is already on the line of self-support on the mission farm, a big fellow who stands six-foot-six in his stockings—or rather without any.

Mrs. Jennie Peck Dodson is gaining firm health, after a rather severe acclimating process, and is demonstrating excellent adaptation to the varied activities of pioneer missionary work. Brother Willie Dodson is a—well, he don't like us to extol him, but if the Lord will send us a hundred like him, if He has them, the work is ready for them.

Two leaders in the victorious march of the advance guard of God's conquering host have lately fallen in Africa; the one, J. Wilmont Brooks, already known in the marvelous history this century is making; and the other, Rev. L. N. Lapsley, was the pioneer of the recent and well begun work of the Presbyterians on the Kassai. Lapsley fell where our Sumners fell, and like him, cried, "O, if you only knew the hunger of this people for the Gospel," and added, with the catholicity of spirit common to missionaries on the field, "then would other societies co-operate in this great work."

A Martyr for Jesus.

From the Cameroons comes a sad and touching story of Christian martyrdom. A girl who, of course, had been born and brought up in the midst of idolatrous surroundings, heard, in her native village, the story of salvation from the lips of a native Christian of Cameroons who was passing through that part of the country on business, "preaching as he went." Her heart was so influenced by the story of the love of Jesus that she resolved upon giving up idol worship, and becoming a Christian. Henceforth she refused to bow down to gods of silver and gold, "the work of men's hands," and acquainted her father and mother with her decision. The father, who was an exceedingly superstitious man, believing in the alleged power of witch-doctors and rain-makers, at first could not believe his ears; but when at length he found that it was really true that his daughter had renounced the idols for the "white man's religion," his fury became ungovernable, and in his rage he seemed like one possessed. He pleaded and threatened, he coaxed and he stormed, but it was all in vain. The girl would not give up Jesus and return to idolatry.

And now began for this young African disciple of the Savior a course of persecution most bitter to experience and trying to her faith. But the girl, made strong by the grace of Christ, remained

firm and true to her resolve. She was locked up in a small hut for many days, only enough food being given her to barely keep her alive. Then she was brought out on the busiest day in the village, and pointed at with the finger of scorn in the sight of all who were there. Then the witch-doctor came and told her the most revolting stories about the fate of those who forsook the idols, hoping to terrify her into compliance with her father's wishes. But none of these things moved her; she only clung the more closely to the Savior whom she had found and learned to love even more than life.

At last her father told her that if she would not give in he would kill her—that he would beat her to death. Accordingly, the next morning, and in the presence of his family and some friends who had been specially invited to witness the punishment to be inflicted, the father, full of blind zeal for the honor of the false gods whom he had always worshipped, seized the faithful girl by the wrist, and after trying, but in vain, to shake her determination by many warnings and threats of what she would suffer, he proceeded to thrash her with a stick, which he had cut for the purpose, and administered heavy blows without pity until he was weary and the poor girl faint with suffering. Day after day, for two weeks or more, was she thus made the object of her parent's anger. At the end of that time she was seen to be very ill, and the flogging ceased. But it was not long before her spirit, taking its flight, entered the presence of that glorious Lord for whom she had witnessed so nobly and so well. The very hut in which she was confined without food is now being used as a place of Christian teaching, and the heathen father has become a worshipper of the true God, and trusts for salvation in Jesus Christ.—African News.

Beginning a Noble Career.

BY REV. FRANK H. KASSON

"Will Hamilton, this is a number one bottle of wine, but it's giving out."

"That's a fact, Will. I shay ob boy, we must have 'nuther bottle to finish off on."

"All right, gentlemen, order just what you wish."

"Hear that, now gen'lmen! I shay, fellers, Mr. Hamilton's a gen'lmen."

"Aye, aye, fellers, that's so! But Dick Baker, you're half seas over now."

"Beg yer pardon, Mr. Bateman; but, I shay, fellers, I—I'm good for 'nuther bottle—self. Yes, I shay, I am."

"All right, Dick; you're a good feller. See! Will's a going for it now."

"Rah for Will. He's a gen'lman. Yes, he's a gen'lman!"

A tall, erect youth had risen from the convivial table, about which half a dozen young men sat in a state bordering on intoxication, and was going quietly into the next room to get another bottle of wine. The young men were sons of the best families in a thriving New England city by the sea. The hour was midnight. Each had taken turns in providing a wine supper for the company. To-night was Will Hamilton's turn. But what makes him look so different from the rest? His face is a study. It is white and set. He looks as if he had not been drinking at all. And such is the fact. Not a drop of the wine which he has provided in ample measure for his friends has gone down his own throat. A moment more and he returns from the next room bearing a fresh bottle, which he places without a word before Jack Bateman.

The wine sparkles in unsteady glasses and more unsteady voices try to compliment their host, but he gives them no chance. Standing in their midst, with the fire of a high resolve burning in his face, he politely asks each one if he would like anything more. The tense tones attract the attention of

all. Each answers in the negative. A dozen glassy eyes are fixed on him.

"I shay, Mr. Hamilton, what's (hic) matter?" asks an intoxicated youth. Their host turns slowly to answer him.

"Tom Wilson, I'll tell you. I've had an experience to-day." The half drunken company are held by the stern look on his face, the fire flashing in his eye, and the low, incisive tones of his usually rollicksome voice.

"I shall not tell you what it is, but it has led me to a decision. Not a drop of wine has passed my lips to-night. Not another drop ever shall in the future. I am done with this manner of life. When I walk out of here to night it shall be never to enter such a place again. Good-night and good-bye."

It was as if a lightning-stroke had paralyzed them. He had taken his hat and walked out into the night. His guests sat silent, stricken dumb. Not one of them stirred or uttered a word for a full minute. Slowly they found speech. All were sobered. Words were few. No one could blame Will Hamilton. There was a sheepish, seared look on each dissolute young face. In a few minutes all had vanished into the night.

A few moments more and Will Hamilton strode rapidly up a pleasant garden walk in the outskirts of the city and knocked at the cottage door. A light gleamed through the window, and well he knew that his widowed mother was waiting to let him in. She looked tenderly at her loved boy, noted the clearness of his eye and welcomed him with a kiss.

"Willie, I've been praying for you. Do leave your wild associates and become a good man."

"Mother, your prayers have been answered. I heard you when you little thought I did this forenoon—though its really yesterday forenoon now—and I made a resolve then, as I went back to my work, that not another drop of wine should go down my throat. It was my turn to treat the fellows to-night, and I did so; but not a taste of it went into my month, and when they'd all got through I told them my decision and said good-bye to them forever. I tell you, mother, I've been a bad fellow, and everything but the helpful soul I ought to have been, but if my life is spared you'll see that I've turned over a new leaf. Forgive me, dear mother, for all the pain and sorrow I've caused you. I don't deserve such a good mother as you've been to me."

But his mother just flung her arms about his neck and cried. Her prayers had been answered, though only a few moments ago she had been doubting God. Her heart sang a song of triumph.

"My son," said she, very joyfully but reverently—"let us thank God."

They knelt there, side by side, the ruddy young man and the gray-haired mother, and poured out their hearts to God. For after the mother had offered her humble, thankful petition, she turned to her son and said: "Willie, can't you thank God for this decision?"

And the boy, with his heart all surcharged with feeling, found only these words in which to express himself: "O God, forgive my sins and help me to be a good man!"

That was all, but to his mother it meant far more than the few words expressed. Sobs prevented his further speech, but when they rose from their knees and embraced, the light of a new life shown in his eyes. The mother's heart was full. Her prayers had been answered.

Forty-five years later, a great audience of the cultured people of Boston crowded one of the spacious halls of our modern Athens, and waited the appearance of a painter famous on both sides of the water. At length a silver-haired man bent with the weight of many years of exhausting labors, stepped briskly to the desk and told, as he politely asks each one if he could, of wonderful sights and scenes in the far-distant Arctic re-

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gions. As they hung breathless upon his narration, one and another began to recall some of the wonderful incidents in his remarkable career. Remarks like these might be heard:

"What a will he must have to go through all he has, and make a name honored on two continents! They say two of his paintings hang in the Queen's library at Windsor, and one finds his work in many of the homes of the nobility."

"Yes, I'm told that he sailed away seven times into the northern seas. How I'd like to see all that his eyes have looked on. And do you not remember what Whittier says, in one of his best poems, which he dedicated to him?"

"No, what?"

"Why, he says he will try—"

"To time a simple legend to the sounds Of winds in the woods, and waves on pebbled bounds—"

A song for oars to chime with, such as might Be sung by tired sea-painters, who at night

Look from their hemlock camps, by quiet cove

Of beach, moon-lighted on the waves they love.

(So hast thou looked, when level sunset lay

On the calm bosom of some Eastern bay,

And all the spray-moist rocks and waves that rolled

Up the white sand-slopes flashed with ruddy gold.)

Something it has—a flavor of the sea, And the sea's freedom—which reminds of thee."

"Beautiful! And these words were written of him?"

"Yes, so I'm told by one who ought to know."

"How tremendously he must have worked to pay off the whole of that thirty-thousand dollar debt with which he found himself loaded, when he came back from the North and learned that his benevolent patron (who was to have met the expenses of his great undertaking) had failed, leaving his heavy debt upon the poor painter's shoulders."

"He was the man who first secured a British publisher for Henry M. Stanley!"

"He was?"

"Yes, indeed. Stanley isn't likely to forget the good turn he did him about seventeen years ago."

"How bashful he seems!"

"Yes, he is very modest and diffident, but he can be as brave as a lion upon occasion. De Long knew his worth. Why, when that heroic young commander bade his wife farewell, he left her in the painter's care, while from the deck of the "Jeannette" he waved farewell to her till his vessel faded down out of sight of the Golden Horn, and he himself out of sight of his fair young wife forever. But he could not have left her in better hands."

"They say that the people of the Pacific Slope are as proud of his Yosemite pictures as we are of his marvelously fine paintings of Arctic scenes."

"Really, this is a brilliant address, and these views are the finest Boston has ever seen of those Northern regions."

And so the kindly words of praise and hearty recognition passed from lip to lip. The great

painter was reaping his reward for his indomitable perseverance, unflagging labors and self-sacrificing spirit.

Forty-five years make great changes. It is hard to recognize in this man with thin, silvery locks and kindly face—covered with the honors of a long and unusually honorable career—any signs of the youth who stood by his companions and said, "Good-bye forever"—yet it is he. Great are the changes of time. But greater are the changes of character. His has been growing purer and stronger ever since that epochal night. His life is a beautiful whole. Multitudes have been led into nobler, better ways of living by his kindly services. He is a minister of righteousness. His life points the better way and his earnest words are full of wisdom and philanthropy. Many a young man is better for his counsel.

But suppose that on that eventful night, as he stood at the door of life and at the parting of the roads, he had decided the other way. Would he have achieved any such success as he has since won? Would multitudes rise up and call him blessed? Would he have the friendship of many of the foremost men of this country and of Europe? Would the announcement of a course of lectures by him, with views of his own paintings, attract the elite of Boston? Most certainly not.

This is no fancy sketch. The name is changed, but the facts are substantially as stated. On some winter day you may see the man of whom I write leaving his studio and walking, with bowed head and elastic step, down Broadway. Or, on a summer morning, at an early hour, when many young folks are still sleeping, you may find him on the New England shore studying, or transferring to canvas, the beauties of earth and sea and sky.

Where are his early companions? Have they run honorable careers and won names of distinction? I asked him about them. A look of sadness swept over his face, as he paused and looked at me and answered slowly:

"I have looked up, somewhat recently, the history of each of those young men. They are all dead now. Not one of them filled an honorable place among men or lived to do others good. Without exception they fill drunkard's graves. And I would also, but for my dear mother's prayers and my decision that night." The good old painter was silent and the tears stood in his eyes.

Dear young reader, will you follow his example? Have you the moral courage to stand up in the midst of your associates when they urge you to do wrong and say:

"Here our ways part. I will not yield to appetite. By God's help I will try to be good and do good. Good-bye to evil now and forever!" Have you this moral courage? In the conflicts of life all need this tried quality.

May the noble example and lofty character of him who I have called William Hamilton help us to make our own lives nobler and more full of kindly service to our fellowmen.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JULY 21, 1892.

Epworth League or Christian Endeavor.

The marvelous growth of these Young People's Societies has attracted general attention. It is one of the most hopeful signs of the dawning of a better era of Christian helpfulness. It is the promise of a more united effort on the part of evangelical Christians for the salvation of the youth of our land.

This splendid aggregation of earnest and progressive Christianity comes into the arena at a very opportune time in the history of our Methodism, in this timely recognition of the hand of Divine Providence in the utilization of the consecrated talents of her young people for Christian work.

Less than four years ago a convention of the representatives of the various Young People's Societies of the Church resolved to fuse all these societies into one great organization to be called the "Epworth League." Its very name is the synonym of that type of Christian character which has given to Methodism and to the world its most distinguished preacher and organizer, and its most brilliant song writer. The names of the immortal John and Charles Wesley are inseparably linked together in the theology and the hymnology of world-wide Methodism.

It were eminently fitting that the glorious memories which cluster around that name of singular beauty; that name which now stands for one of the most aggressive, if not progressive, departments of Church activities, should be selected as the rallying cry which is to organize the hundreds of thousands of our young people into a grand army for Christian work and mercy and helpfulness.

The General Conference at Omaha gave the Epworth League its highest endorsement, and recognized it as a General Department of the Methodist Episcopal Church, providing for its future enlargement by the election of a Board of Control and other necessary officers. The *Epworth Herald* was made an official organ and an editor elected.

We do not believe that there was any disposition whatever to discriminate or legislate against any other of the societies now existing within the bounds of the Church. On the other hand, it would be only in keeping with every principle of consistency, and we might say with denominational pride, that all other societies in the Church thus enrolled should be invited to become Chapters of the Epworth League, as early as practicable.

Meanwhile, let the work of organizing the Epworth Leagues go forward with increasing interest, remembering that our motto is to "Form a league offensive and defensive" with every lover of God.

While bidding others God-speed, Methodism has a field which is broad enough to tax her best energies, as well as require her highest and best wisdom.

Concerning Sunday Excursions.

At a quarterly conference held in Jackson Street M. E. Church, Louisville, Ky., July 2, 1892, after an interesting discussion the following resolutions were passed unanimously:

WHEREAS, In view of the fact that there are so many evil practices going on, especially among our people, which are bringing them to poverty and degradation; and,

WHEREAS, Sunday excursions are the chief and growing evils

which, if continued, will bring the whole race to shame and disgrace in the eyes of the world;

WHEREAS, The Church is expected to and must look after the people and warn them of danger; therefore be it

Resolved, That we, as officers of the Jackson Street M. E. Church, and ministers of Christ, in keeping ourselves clean and to set an example, will use our best efforts to stop this growing evil.

2. That we allow no bills pertaining to Sunday excursions to be read or distributed in the church or within 60 feet of the church.

3. That any officer or preacher riding on or taking part in any Sunday excursion, be declared unpopular and asked to resign his position.

4. That a copy of these resolutions be sent to the district conference, through our pastor, requesting its adoption of resolutions asking each quarterly conference to pass resolutions protesting against Sunday excursions.

5. That we believe that Sunday excursions are doing more to degrade and debase our people and members than any other evil existing among them, and for this cause we set our seal against them.

LOUIS E. MOODY, Sec.
G. A. SISSEL, P. E.
J. H. STANLEY, Pastor.

We should be glad to see such resolutions passed by every quarterly conference within our patronizing territory. Sunday excursions and picnics are a curse to our people, and should be discouraged. Jackson Street Church, with its pastor, Bro. Stanley, and the Presiding Elder of the Louisville District, Rev. G. A. Sissle, are to be congratulated on the noble stand thus taken. Let the reform go on. Meanwhile, subscribe for and read the SOUTHWESTERN.

THE "Jim Crow Car," as the separate coaches are called in which colored passengers are compelled to ride in some of the Southern States, is an abomination—a discredit to any respectable civilization. It is difficult to see how it can be permitted under our free government. The venerable colored statesman, the Hon. Frederick Douglass, and his son recently traveled in the South, and the son thus writes concerning the arrangement:

"The most serious question concerning the South is the moral sentiment. A section of country that boasts of its lawlessness and of its success in overturning the will of the majority in the exercise of the franchise, and debases the dignity of its legislation by putting upon its statute books laws that discriminate against people on account of color, race and previous condition of servitude, must have a different moral code from Christian sections. The law that compels Frederick Douglass, ex-United States Marshall, ex-Minister and Consul General, ex-Recorder of deeds, a public man for 50 years, to ride in the same coach with convicts in their stripes and with any other dirty, noisy passengers who happen to be colored, simply because he is also colored, is an outrage and a disgrace to any people who pretend to put a premium upon virtue, morality and education."—Pacific Christian Advocate.

Nothing exalts a Nation or a community, or an individual like righteousness. There is much more truth than poetry in the statement, that "The most serious question concerning the South is the moral sentiment."

The creation of a better moral sentiment in every part of our common country would very greatly hasten the day of the enthronement of righteousness.

That legislation which is intended alone to strike down the manhood of any race of people is a palpable violation of the doctrine of human rights. If it be true that "All men are created free, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness," it would seem to be the reasonable thing for the administrators of the law to see that these rights are not abridged. To be consistent, edicts which are enacted by State or local authorities discriminating against citizens because of the mere accident of color should be obliterated.

The restless onward march of a better moral sentiment, is making these obnoxious discriminations more and more odious.

It may be long delayed, but the

change will surely come. But since it must be thus for a time at least, to gratify a morbid prejudice, we submit that even common decency should suggest that some protection at least should be guaranteed to the "better class of colored people who are compelled to mingle promiscuously with "convicts in stripes" and other "dirty noisy passengers who happen to be colored" and even others of the same stripe if not the same color who occupy the detested "Jim Crow Cars."

Personal.

—Rev. Carl Fromen has been transferred from the Northwest Swedish Conference to the Swedish Mission in the Louisiana Conference. He has made a fine impression on all, and has been most cordially welcomed by the Swedish people at various points.

—Rev. Jno. Isabell has been appointed as supply to the M. E. Church at Pensacola, Fla., in place of J. H. W. King. Correspondents will please address him at that place.

—The board of trustees and faculty of Bethany College, Lumberton, N. C., have conferred the degree of D. D. upon the Rev. H. D. Prowd of this city. Dr. Prowd is a native of Jamaica in the West Indies. In 1888 he went out to Nicaragua as a missionary, and there established a mission and became chaplain to the Nicaragua Canal Construction Company and director of the government school. He came to this country last year, and was for some time chaplain of the Southern University. On March 1, he received a commission as city missionary, and on the 8th instant was unanimously called to the pastorate of the leading colored church in Cincinnati, Ohio, where he will go in August. During his short stay here he has made many friends, and while we regret his departure, we wish him much success in his new field of labor.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

All the ministers of the M. E. Church in the city will please meet at First Street Church, July 21, at 10 o'clock a. m.

T. G. MONTGOMERY, P. C.

First Street M. E. Church, Rev. T. G. Montgomery pastor, has been spiritually blessed lately. On July 10, thirteen converts were received into full membership.

Wesley Chapel, the mother church, is still striving to spread christian holiness in this community. Rev. Dr. Morgan of the Presbyterian Church preached there July 10. Rev. J. F. Marshall, Presiding Elder, being present, was called upon to say a word of encouragement.

The pastor announced to the church that at a meeting of the stewaresses and King's Daughters, Mother Fanny Diggs, an old warrior in the cause of the Master, was elected president of the stewaresses and King's Daughters, to fill the place made vacant by the sudden death of Sister Adeline Williams; and that Sister Sarah King was elected a member of the board of stewaresses. Sisters Winnie Woods and Louisa Lester were elected members of the King's Daughters, and these sisters were set apart for the work of the Master. A large and very encouraging congregation witnessed this impressive ceremony. RECORDER.

Gideon Circle W. H. M. Society of Wesley Chapel was organized June 1, 1892, with twelve members. Mrs. Margaret Johnson is its leader. The able and earnest district secretary, Mrs. C. Brown of the North New Orleans district has labored long, enduring discouragements, and has at last succeeded in organizing an auxiliary in the glorious old mother church of the Louisiana Conference. The conference board turned out to the installment of officers, and a missionary sermon delivered by Rev. T. J.

Johnson at Wesley Chapel, at 8 p. m. Sunday, gave to the sisters new zeal to do home missionary work. The conference board, with the newly organized circle, presented the trustees with five dollars. It was a little mite, but the adage is, "take care of small things, the large ones will take care of themselves." Mrs. T. J. Johnson presented to the circle a beautiful framed charter of the twelve newly made members, with thrilling remarks, while the pastor prayed for God's blessing on each member there inscribed.

Schools and Colleges.

Central Tennessee College.

The commencement exercises of the Central Tennessee College took place on the 26th of May, in the presence of a large audience which crowded the chapel to its utmost capacity, and the available places on the outside were also well filled. During the commencement week, the examinations, both written and oral, were held. These exhibited fair progress in the various studies of the English preparatory and college courses.

The addresses of the graduates were marked by grace in delivery, clearness of thought and comprehensiveness in the treatment of the subjects.

The exercises of the Law Department were full of interest. This department has a future before it of increasing prosperity.

The Literary and Theological departments have kept pace with the growth of the other departments of the school. The Medical Department has been especially the object of interest during the year; the enrollment reaching in the three departments, Medicine, Dentistry and Pharmacy, 137, and the graduates from these departments for the past year numbering 29.

The degree of A. M. was conferred on Miss Fannie A. B. Key, teacher in the public schools of Memphis, Tenn., Rev. C. B. Wilson, pastor of the Methodist Episcopal church in Murfreesboro, Tenn., and Rev. R. T. Brown, presiding elder of the Chattanooga District of the C. M. E. Church.

The honorary degree of D. D. was conferred on Rev. J. W. Shank, editor of the *Colorado Christian Advocate*, and Rev. D. M. Birmingham, Professor of Ancient Languages in Napa College, California.

The past year has been one of unusual prosperity. The numbers enrolled exceeded that of any previous year in the history of the college.

The outlook for this, one of the oldest schools of the Freedman's Aid and Southern Education Society, is excellent for a prosperous future.

During the year the school has been favored with a revival in which the church was quickened and many converted.

The twenty-seventh year of the college history will begin on the 19th of September next.

A New School of Theology in Methodism.

The Methodist Episcopal Church now possesses in all lands seventeen theological institutions. Seven of them are in the United States, the others in foreign lands. Between Evanston and San Fernando, California, a distance of nearly 2300 miles, there is no school of theology in our church.

It was this fact that led Mrs. Bishop Warren to endow the Iliff School of Theology, to be located in Denver in organic connection with the University of Denver, a thousand miles west of Evanston and thirteen hundred miles east of San Francisco. The house for this school is now being built by Mr. William Seward Iliff, on the campus of the University of Denver, facing the College of Liberal Arts. Here, on September 21st of this year, the new school will open.

The faculty, for the present will embrace Bishop Warren himself, who will give instruction in Homiletics and Practical Theology; Chancellor McDowell, who will lec-

ture on Christian Evidences; the Rev. John Robert Van Pelt, A. M., S. T. B., Ph. D., Professor of Systematic and Historical Theology; Professor Wilbur F. Steele, A. M., S. T. B., Ph. D., Professor of Exegetical Theology, and others not yet named. Doctors Steele and Van Pelt have been abroad for the past year or two, adding to the already thorough and generous preparation the advantages of the most thorough acquaintance with the best thought of the time, and the best teachers of the time.

The course of study will be three years in length, and will be open to all suitably prepared candidates. The degree of Bachelor of Sacred Theology will be conferred only upon those who have received a preliminary Bachelor's degree at an accredited institution.

The tuition will be as in all our schools, free to candidates for the Methodist Episcopal Ministry.

Already a goodly number of students have enrolled for the opening. Many are drawn here by the attractions of the climate. The high altitude, the dry atmosphere, and other features make Colorado a sanitarium for people with tendencies to diseases of the throat and chest.

This new school—not a school of new theology—is not a rival nor competitor of any now in operation. It enters this vast field, now unoccupied, to train the coming ministry of the Church. We ask for it in its opening and in its continuance, the prayers and confidence of the Church.

WM. F. McDOWELL.

THE iniquitous liquor business should be speedily outlawed.

Educational Work of the Methodist Episcopal Church in the Southern States.

BY REV. J. C. HARTZELL, D. D.

I.

Immediately after the war the Methodist Episcopal Church participated in an un denominational movement to give relief and education to the free people of the South. Several of her prominent men, among them Bishop Walden and Dr. R. S. Rust, had official relations to this un denominational movement, and the church made large contributions for the support of the work.

In 1866, in a convention of Methodist ministers and laymen, held in Cincinnati, August 7-8, the Freedmen's Aid Society of the Methodist Episcopal Church was organized for the relief and education of freedmen. Under this organization the distinctively denominational work of education among the freed people of the South was begun. The receipts for the first year were \$37,139.30. In 1870 the constitution of the society was amended, so as to open the way to do educational work among the white people of the South, and later on the General Conference of the church modified the name of the society by inserting the words "Southern Education," and gave the society charge of the educational work of the denomination among both white and colored people in the South. Up to July 1, 1891, \$2,939,785.29 were expended in educational work in the Southern States by this society. Of this amount, fully two millions and a half have been expended in establishing institutions of christian learning among the colored people.

The educational work of the Methodist Episcopal Church among the people of the South is an integral part of a great church movement which has been going forward in that section since 1864. This fact must be borne in mind in estimating what has been accomplished, and it will be also necessary to bear in mind a few facts in relation to this general church movement. The Methodist Episcopal Church was practically shut out of the South from 1844 to 1864, that territory being occupied wholly, except along the border, by the Methodist Episcopal Church South. That denomination is still an aggressive spirit which fosters it, it seeks to vitiate the moral life of the nation.

the South, but has no organic relation in any department of church work with the Methodist Episcopal Church. In the organization of her work in the South after the war, the Methodist Episcopal Church, through her Missionary Society, aided in the support of pastors; through her Book Concern, aided in publishing and circulating church literature; through the Church Extension Society, aided in the erection of churches; through the Sunday School and Tract Societies, aided in establishing Sunday schools and circulating tracts; through her Board of Education, aided young men studying for the ministry; while through the Freedmen's Aid and Southern Education Society institutions of learning were established and maintained. In all, through these various treasures, the church has expended since the war, in the South, fully seven millions of dollars.

The results of this missionary movement can be briefly summarized. In 1894, the Methodist Episcopal Church, had, perhaps, eighty thousand communicants in the border States, principally in Delaware, Maryland, Missouri and Kentucky, with perhaps two millions of dollars in church property.

As the result of twenty-six years of aggressive church work in all departments, in 1889 there were thirty-two annual conferences. Of these, eleven were wholly among the white people, eight wholly among the colored people, and in seven composed chiefly of colored ministers, there were a few white ministers and members, the latter being teachers in our schools and presiding elders, and in the remaining conference in Louisiana there were two mission districts among white people. In this last conference there are fifteen white ministers.

During their twenty-six years of church work in the South, over forty-five hundred new church edifices have been built and dedicated, the number being about equally divided among white and colored people. Whatever separation there is in conferences or churches or schools among the races, is based upon the personal preferences of the people themselves, it being a well understood law of the Methodist Episcopal Church that in the prosecution of her work there is no distinction on account of color, race or previous condition. The following statistics give the strength of the Methodist Church in the South in church property and membership. They indicate an increase in church property of over \$9,000,000, and in membership of about 400,000. These figures do not include our school property, which would add \$1,500,000:

Total Methodist Episcopal Church property in Southern States among white people.....	\$8,297,048
Among colored people.....	2,960,529
Total church property.....	\$11,257,577
Total Methodist Episcopal Church membership in Southern States among white people.....	253,632
Among colored people.....	227,572
Total church membership.....	481,224
Add as follows:	
Local preachers.....	5,028
Traveling preachers.....	2,808
Grand total communicant.....	488,560

ORGANIZATION is the watchword. There should be a vigorous and aggressive temperance society in every church and Sunday school throughout our Methodism. The battle is on. We will win in the fight, but should not underestimate the power and influence of our wily foe. "Eternal vigilance is the price of our liberty" from the dominion of this relentless and soulless oligarchy.

It will go without challenge that the traffic in intoxicating liquors is the most gigantic evil of this age. It is a constant menace to the public morals, an open and defiant enemy to our homes, and with a persistency characteristic of the spirit which fosters it, it seeks to vitiate the moral life of the nation.

HOMILETICS.

BY GEO. S. EASTON.

And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did.—John iv. 39.

Jesus had been up to Jerusalem attending the services of the pass-over, and now on his way to Galilee passes through Samaria. Coming to Jacob's well near the city of Sychar, He sits down to rest while His disciples go off to the city to buy provisions for the noon-day meal. During their absence a woman comes from the city to draw water; He asked her for a drink, and so beginning a conversation with her and finding her of a "willing mind," revealed Himself unto her (verses 25, 26), but not until He had convinced her of His superior knowledge by telling her the secret things of her own life, and then she hastening into the city said to the men, "Come, see a man that told me all things that ever I did: is not that the Christ?" She thus exhibited the genuineness of her conversion by her desire that others should know Him, and that her preaching was successful we can have no shadow of doubt, as our text tells us "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did." From these incidents we draw several conclusions:

1. God's use of human agencies.

While salvation is of Grace, and God alone can save, and the Gospel is "The power of God unto salvation to every one that believeth." Yet the world is being saved through human instrumentalities. That many whom the missionaries found in India where no missionary had ever been and whose only guide had been one of the gospels, which he had accidentally obtained, was reached by human agencies. It becomes the duty of every saved soul to put itself in the place where God can use it. The only possibility of life in the church is missionary spirit; that spirit may take many forms in exercise, yet the missionary spirit is a necessity to life, in the church and individual. Nor is it of the first importance that the agency should have been irreproachable prior to God's use of it. This woman who was the immediate cause of the Samaritan revival was not of the best character prior to her conversion. Matthew was a publican; Bunyan's early life was dissipated and wicked, yet God used them to great advantage.

2. The philosophy of this plan is apparent.

It is not that human agencies are needed to convince of divine power, but of divine disposition. Who questions God's power to influence men's lives? In your experience with penitent souls, how many have you met who doubted God's power to save them? Even among the pagan worshippers of false gods, is there not unmistakable evidence of their belief in the power of "the gods," even though they have false ideas? Is not their fear an evidence of their belief in His power? Why do wicked men cry out to God in times of great peril and distress; if it is not because they believe He has the power to interfere in their behalf, if only He will? Human frailty and the evidence of omnipotence in nature, settle the question. Men do not doubt God's power, but, has He the disposition? That's the question. If I call, will He hear? If I come to Him, will He receive? Can you imagine anything more helpful to a soul in such a crisis than for one who has passed through the same experience to tell how God heard and saved him? This suggests the next conclusion.

3. There is great power in personal testimony.

The Samaritan woman testified: "He told me all that ever I did." "Not much testimony," you say, but it sent the crowd to Christ, and afterwards they said to her: "Now we believe, not because of thy saying, for we have heard Him ourselves, and know this is indeed the Christ the Savior of the World."

It is probable more souls have been induced to trust God for personal salvation by the testimony of some one in whom they have confidence, than by the logic of Scripture or promises of the Gospel. Have you noticed the marvelous success of the Salvation Army? I presume it is safe to say that more than half of their public services are testimony meetings. Many of our most successful evangelists lay great stress on testimony. God evidently wants a testifying church. He bade the disciples wait for the baptism of the Holy Ghost and then to be "ministers and witnesses." It was only a little Jewish maid who testified, but it brought about Naaman's cure and conversion. This suggests

4. The duty of personal testimony.

What right have I to bury my treasure, wrap my one "talent" in a napkin and lay it away? God does not bestow blessings upon us simply for our personal safety and comfort. Of course personal safety and comfort are given, but not for that end alone, but for the furthering of His purposes of salvation. If it was necessary for Christ to leave His throne, take upon himself the form of man to reveal the purposes of God toward man, how much more is it our duty to testify to the world of the accomplishing of these purposes in our lives.

"His said that 'hope springs eternal in the human breast'; it is equally true that 'hope deferred maketh the heart sick,' and if we can, by telling 'the old, old story,' cause hope to spring afresh and send some almost despairing brother to Him who giveth 'rest,' we are responsible if we keep back the message.

5. Personal testimony to have power must be experimental.

We must be able to say:

And now unto others we're telling
How He saved a poor sinner like me.
Men will turn away with hungry hearts from theories and speculations that would stand as though chained to hear the testimony of a saint testifying to the work of God in his own heart. The world is listening for evidence, but only has time to hear from such as can testify to that they do know. We must sit alone with Jesus at the mouth of some well, stand with Him at some burning bush, or like Mary sit at His feet until we know Him, then will our testimony have power, and we shall find willing ears and hungry hearts waiting our message.

DAILY BREAD.

- Sins never travel alone.
- Little Bibles are read the most.
- Little sins belong to big families.
- A man with a short head needs long legs.
- Every man who will tell a lie will live one.
- The devil sometimes wears a white necktie.
- Whatever stifles liberality chokes religion.
- Love never goes back because it hears a lion roar.
- God's word for a thing is as good as the fact itself.
- The man who is true to himself is a friend to everybody.
- It is when the grass is green that the scythe is sharpened.
- Truth never touches a man and leaves him as it found him.
- If men were not immortal Christ would not have died for them.
- Whatever hinders men from becoming Christians helps the devil.
- Butterflies make a great show, but they don't make any honey.
- No man can injure himself morally without hurting other people.
- Find out what hate will do, and you know what the devil will do.

If nobody ever got mad there would never be an intentional murderer.

The way to do a good deal of work is to be continually doing a little.

If you follow Christ closely God will take care of those who follow you.

God had to deal with man by law before he could deal with him in love.

Putting mittens on a tiger will never make him lose his taste for blood.

When evil is overcome with good, the surrender is always unconditional.

No man can build a house without telling others a good deal about himself.

The devil never pushes a man who is willing to stand still and do nothing.

Saving that which is worthy may involve the destruction of that which is unworthy.

If the road to the pit didn't begin in respectability it wouldn't be so crowded.

The truth may be crucified but no grave can be made deep enough to hold it.

The devil always has trouble in introducing himself to people who are busy.

If stinginess is a disease, too many people in the church who are not healthy.

Know the laws that have to be passed to restrain a man, and you know the man.

The reason some men remain honest is because they are watched too close.

The only things that can be ours in fact are those for which we can thank God.

If we had no suffering in this life nobody could understand what love means.

Find out that you have a big Bible, and you will know that you have a great God.

A big head is one of the hardest things in this world to cure men of completely.

As long as a man is kept busy for God, the devil never knows just how to get at him.

The man who lives to help other people will soon have other people living to help him.

If we had to be judged by one another the gates of heaven would remain closed forever.

The devil has "hopes" of the man who habitually blacks his shoes on Sunday morning.

Everything not consecrated to God is something the devil still has claim upon.

It is amusing to hear a man with no religion undertake to tell why he is a Christian.



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent at once to those who address C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness.

Salvation is the only thing about which the Bible tells us that God ever gets in a hurry.

About the biggest mistake anybody can make is to undertake to carry the Lord's burden.

One of the things for which we find the most fault with people, is for not agreeing with us.

The man who gets the most good out of a good sermon is the one who is willing to live it.

There are so many folks who are always wanting to pick out crosses for other people to carry.

The woman who marries a man to reform him undertakes a job that will ruin her complexion.

No man can break one of the commandments and stop there. He will have to go on and break another.

There is no place of safety anywhere for the man who deliberately turns his back upon the mercy of God.

There are people in the church who do not know the meaning of the word "give" from actual experience.

All the light any man needs to become a Christian is enough to tell him that God is right and he is wrong.

No man ever appropriates to his own use money that belongs to God without making himself poorer by doing it.

A preacher with a praying church behind him has to lie awake at night thinking about his unpaid salary.

Not to give God a tenth of your income because it is small, means that you wouldn't do a bit better if it were larger.

God is never in any of the things that cause us sorrow and trouble, but he is always in the still small voice of comfort.

When a man tries a man and finds him weak and faithless, he is done with him forever, but God gives him another chance.

When ever you cannot see anything good in other people, you can make up your mind you need a revival in your own heart.

Having to hoe one row over and over every day gives the devil a splendid chance to get on intimate terms with some people.

Don't look for flaws in people. Look for Christ. Try to see something in them that God sees, and every Christian you meet will make you richer.

Speak for the Lord every time you get a chance. God will see that you do not run out of something to say if you undertake to talk about his goodness.

Nobody knows for himself how many pennies there are in a dollar, except the man who has counted them at one time from the savings of a necessary frugality.

About the first thing every convert wants to do is to sing. There is apt to be something wrong with a man's religion if it does not give him a love for sacred song.

Spread the wings of your faith and get high enough, and you will find out that God never lost a battle. Christ came to seek and to save the lost, and he is going to do it.

Don't think you have lost your religion because you have made a mistake, or conclude that God is dead because the sky turns black. God is in the storm as much as he is in the sunshine.—Ram's Horn.

If we would have powerful minds we must think; if we would have faithful hearts we must love; if we would have strong muscles we must labor, and these attributes include all that is of much value in life.—Selected.

Pay the Price of the Royal for Royal only.

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These powders cost from 8 to 30 cents a pound less than the Royal, besides being of 27 per cent. less strength. If they are forced upon you, see that you are charged a correspondingly lower price for them.

For the SOUTHWESTERN.

The Presiding Elder as Related to the Character Building of the Race.

REV. J. M. SHUMPERT.

Human character is moulded by a thousand subtle influences; by precept and example, by life and by literature, by friends and neighbors; by the world of to-day as well as that of the past, whose legacies of good words and deeds we inherit.

Intellectual development elevates a man, makes him keener, and in that degree more influential. Physical development makes him more enduring, capable of greater exertion. Moral development looks to his higher and better advancement along those lines which make him a more useful member of society and enable him the better to recognize the relationship which he sustains to God and to his fellow men.

The relation of the Presiding Elder to this most important question is one of the utmost importance. Being a well developed man himself, he is better qualified to take the leadership in these desirable reforms. The law of duty is supreme. It claims authority over reason and conscience, over talent and possession, over everything that is greatest and noblest in man. It admits no rival, makes no abatement of its high demands, enters into no compromise with any opposing power.

The voice of duty is the voice of God in our souls. Obedience to its claims brings us into living and personal agreement with the highest law in the universe.

It lends greatness to the humblest occupation, crowns the lowliest position in life with glory and honor, brings man into alliance with God, associates him with the plans and purposes that have existed in the infinite mind from all eternity, and which run on toward their appointed completion through all coming ages.

In every act of duty we go out of ourselves and beyond the narrow scope of present interest and selfish gratifications. It will be readily admitted that a vast amount of training is necessary to secure these desirable attainments.

Character is not made in an hour or in a day. It is the steady, persistent growth of the centuries, and he only is fit for the great battle of life who has at least the rudiments, and upon which he proposes to erect such a structure as will command the respect of the world.

It is our proud boast that Methodism was born in a college. Her illustrious founders felt that to save men was to enlighten them; to teach them lessons of right and duty; to purify their moral lives; to give them intellectual strength, and to thus qualify them for greater usefulness in the service of God and humanity.

Our people should have the very highest training along these lines. We must have the best that there is. The Church of our choice is making war against ignorance and superstition, and intemperance, and in fact against every form of evil, and in this work she looks upon her able children as faithful allies.

It is almost impossible to over-estimate the vast influence which the Presiding Elder wields in this great battle. His intellectual power and his moral stamina should be of such a character as to inspire not only the ministry but the entire membership of the districts over which they preside. Water will not rise above its own level, neither will the people rise above their leaders.

Let the Presiding Elder take an active interest in every enterprise which looks toward the uplifting of the people. He can disseminate religious information. He can be a patron of the schools and colleges; he can encourage the people to husband their resources and to establish savings banks wherever possible. Being a regularly appointed agent for the dissemination of the literature of our Church, he should see to it that our people are supplied with the publications of our own Church. He should encourage the people in home getting and in home training. He should not be a narrow man, looking after the interests of his own district only, but a broad and thoroughly consecrated leader, large enough and strong enough to look over the narrow limits of his appointed sphere into a great world whose salvation is committed to his hands.

By this means the Presiding Elder can be made a most effective instrument in the character building of the race.

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HOW? WHEN? WHERE? WHY?

You ask me how I gave my heart to Christ?
I do not know.
There came a yearning for him in my soul
So long ago;
I found earth's flowrets would fade and die,
I wept for something that could satisfy;
And then—and then—somehow I seemed
To lift my broken heart to him in prayer.
I do not know—
I cannot tell you—how;
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ?
I cannot tell.
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone
The light of his forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let him in.
I do not know—
I cannot tell you—when,
I only know
He is so dear since then.

You ask me where I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight,
As yesterday.
Perhaps he thought it better I should not
Remember where. How I should love
That spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you—where,
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ?
I can reply.
It is a wondrous story; listen, while
I tell you why.
My heart was drawn, at length, to see
His face.
I was alone, I had no resting-place,
I heard how he loved me with a love
Of depth so great of height so far
Above
All human ken,
I longed such love to share,
And sought it then
Upon my knees in prayer.

You ask me why I thought this loving
Christ
Would heed my prayer?
I knew he died upon the cross for me,
I nailed him there!
I heard his dying cry, "Father, forgive!"
I saw him drink death's cup that I
Might live
My head was bowed upon my breast in
Shame;
He called me, and in penitence I came.
He heard my prayer!
I cannot tell you how
Nor when nor where;
Why, I have told you now.

—Selected.

The Household.

The Best Picnic Lunch.

Meats for sandwiches should be boiled the day before; then after removing bone, skin and gristle they should be put in packing tins; heavily weighted, and set in a cool place over night, writes Mrs. A. G. Lewis in a seasonable article on "Lawn Parties and Out Door Fetes," in the July Ladies' Home Journal. Cut in very thin slices. Bread one day old is best, and a very sharp knife is needed for cutting it into thin slices not over three inches square. These, buttered slightly, may be daintily filled with ham, salad, sardines, tongue, or whatever one likes.

Then cut pieces of confectioner's paper just large enough to cover the sandwiches neatly. Place them side by side, closely packed, and they will preserve their shape without breaking. The paper is not to be removed until served.

Cakes must also be one day old, and for picnic use a little extra flour in stirring, and an extra five or ten minutes in baking will ensure a firmer crust. Frosting, if put on hot, does not crackle and fall off. Cookies are more desirable than loaf cake, as are, also, cup and gem cakes. Jelly and cream confections are seldom nice for picnic serving.

Pies made of jellies, fruit or sweets are best cooked turnover fashion, the pastry covering the filling entirely. Lay them in paper covers, and they serve thus very conveniently.

Lemon, orange, strawberry, raspberry or currant juices should be

extracted, then sweetened, and when well dissolved, bottled. Drinks can then be prepared by adding two tablespoonfuls of the liquid to a tumbler of ice water. All these juices combined make a delicious drink.

Strong coffee or tea may also be prepared and served in the same way. Bright tin mugs are more convenient than tumblers, and there is no danger of breakage.

Hampers, with several trays, are more desirable for packing. Ordinary lunch baskets are a difficulty. White confectioner's paper should be used for lining the basket and for separating the different kinds of food; also, for covering neatly individual pieces. Cookies and crackers must be put in tight boxes. Plates are too heavy, but bright, new biscuit tins—the square shapes are best—are very useful in packing, and with fringed napkins laid inside, they serve well for salvers in handing the food around. Paper napkins are best.

Whatever is to be eaten last should be packed at the bottom of the hamper, and that to be served first at the top. Fruit, pickles, olives and cheese must not be forgotten.

Healthy Girls.

It is impossible to imagine a pleasant home with a cross wife, mother or sister, as its presiding genius. And it is a rule, with exceptions, that good appetite and sound sleep induce amiability. If, with these advantages, a girl or woman, boy or man, is still snappish and surly, why it must be due to her or his total depravity. And as yet this soundness of the body is one of the things to be aimed at and striven for; and the young girl, ever conscious—as she should not be—of back, and throat, and head, and nerves, wishes she knew how to be beautiful and healthy. Some things she should not do; she shouldn't dose herself or study her case, or plunge suddenly into vigorous exercise. Moderation is a safe rule to begin with, and indeed to keep on with. Moderation in study, in work, in exercise, in everything in fresh air, good simple food and sleep. The average girl at home can find no more sanitary gymnastic than in doing part of the lighter house work. This sort of exercise has object and interest in use high raises it above mere drill. And to this a merry romp with younger brothers and sisters, a brisk daily walk, the use for a few moments twice a day of dumbbells in a cool airy room, and it is safe to predict a steady advance toward that ideal state of being in which we forget our bodies and just enjoy ourselves. — The Examiner.

Books For All Tastes and How to Read Them.

(Dr. Howard Henderson in Cincinnati Post.)

Of the making of books there is no end. Thoughts, like the colored beads and glass of a kaleidoscope, are put into new relations by the fancy of authorship, and reflected, as from octagonal mirrors, so that new patterns are displayed, and the old-time thoughts are twisted until they bear the semblance of originality.

The original bullion is molded and minted afresh, and currency given, now, as it were, a glittering coin, anon, a souvenir spoon, and again, a wedding ring, or Templar's talisman. It is the old metal recast into fresh and engaging forms. One may be said to be original in the degree he adds value to anything, or finds pleasing new applications of old facts and fancies, principles and precepts. The omnivorous reader has learned to read pages as others do words and paragraphs, so that a book is soon devoured.

Mr. Gladstone is said to be able to peruse and assimilate an average octavo volume in 15 minutes. Editors read by the column, and rapidly discern anything striking and worthy of reproduction. To skip judiciously is a fine art. Cashiers count coins with great rapidity,

detecting by the touch a counterfeit or loaded piece of money; cooks regulate their flavors by sense of smell; and so do many become expert in discovering genuine and false ideas, and the fine phases of fancies and images.

Scholars must plod and hence read little, but study that little much. Dr. Johnson read books by their titles. Sydney Smith said: "When I want a new book I write it myself." Scores of people read papers by their head-lines and are generally posted in current literature and news. They keep informed as to the literary markets by reading the reviews. Epigrammatic writings can only be read line by line and word by word. They are the portable wisdom of mankind, and those versed in proverbial philosophy seldom lack for the material of conversation. Solomon's three thousand proverbs won him his crown as the Caesar of Wisdom. The young should learn the art of sampling books, only reading those that hold a bead.

Those books are the most valuable which suggest more than they say, which set the mind on excursions of its own. Hard books make mental gymnasts. Text-books made easy are the band of education. Only those discipline—"train" the faculties—that make the pupil study. The conquest of difficulties masculinizes the mind. The mastery of Edipus Tyrannus will teach more Greek than all the books of the Anabasis; Cicero's Orations will teach more Latin than folios of narratives like Caesar's Commentaries upon the Gallic War. Bowling on a bicycle gives rapid transit, but a trotting horse on a macadamized road will toughen the muscles and string the nerves.

Novels are mere invalid chairs and bear the reader onward, much as the Cagnero of Quito carries the consumptive up the declivities of the Andes, in a chair strapped to his brawny back. For the training of a mental athlete no English work is equal to Butler's Analogy. To cultivate an ornate style, read Addison, Macaulay and Henry George. For rhetorical brilliancy, read Johnson and McMillan; for accuracy and expression, read Edward Everett, Hawthorne, sr., and Edwin Whipple; for cultivating the imagination, read Dante, Milton and Flammation; for scientific appetizing, read Darwin and Drummond; for artistic refining, read Ruskin; for character analysis, read Plutarch, Carlyle, Emerson and Boswell; for improving the taste for natural history, read Audubon, Hugh Miller, and Tyndal; for a broadening of your geographical horizon, read Mungo Park, Livingstone, and Stanley; for statecraft, read Jefferson, Calhoun, and Webster; for cosmopolitanizing the faculties, read Buckle and Draper; for humanizing the heart, read Victor Hugo and Harriet Beecher Stowe; for neutralizing of history, read Freeman Clark's "Ten Great Religions," Robinson's and Beecher's sermons; for the nurture of faith, hope and love, read the Bible; for the daily news, read The Cincinnati Post.

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"My sister was afflicted with a severe case of

SCROFULA

Our doctor recommended Ayer's Sarsaparilla as being the best blood-purifier after within his experience. We gave her this medicine, and a complete cure was the result."—Wm. O. Jenkins, Dewese, Neb.

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"I was cured of Scrofula by the use of Ayer's Sarsaparilla."—John C. Berry, Deerfield, Mo.

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54 "	550 lbs.	700 lbs.	120 00
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60 "	625 lbs.	775 lbs.	135 00
62 "	650 lbs.	800 lbs.	140 00
64 "	675 lbs.	825 lbs.	145 00
66 "	700 lbs.	850 lbs.	150 00
68 "	725 lbs.	875 lbs.	155 00
70 "	750 lbs.	900 lbs.	160 00
72 "	775 lbs.	925 lbs.	165 00
74 "	800 lbs.	950 lbs.	170 00
76 "	825 lbs.	975 lbs.	175 00
78 "	850 lbs.	1000 lbs.	180 00
80 "	875 lbs.	1025 lbs.	185 00
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Our Children's Legion.

For Our Boys and Girls.
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Some Old Stories of Paddy.

Our grandfathers used to laugh over the wit of Paddy quite as much as we do to-day, and I am not at all sure that in the olden time Paddy was not much brighter than his descendants are now. In looking over an old volume of curious anecdotes, published quite seventy years ago, which has been lying upon my shelf for many a day, I find quite a number of evidences that our ancestors had a deal of fun provided for them at Paddy's expense, and of very rare quality too.

One of those stories is told of the Irish servant of a naval commander, who had the misfortune one day to let a teakettle fall overboard. In fear and trembling he rushed to his master, and cried out to him:

"Plaze, yer honor, can anything be said to be losht whin ye know where it is?"

"Certainly not," replied the officer. "Why?"

"Why, thin, yer honor, ye may tink the taykettle is losht, but it ain't soor. I know where it is soor. It's at the bottom of the ocean, soor."

It would certainly be difficult to find fault with one who made such a beautiful bull as that just because he had lost so insignificant an article as a teakettle.

Another anecdote teaches in mirthful guise a lesson our boys and girls cannot afford to leave unlearned, which is, that true politeness always pays. The story states that an Irish officer in the midst of a hot battle happening to indulge in the courtesy of a bow to some one on the field, a cannonball passed directly over his head and took off that of the soldier immediately behind him. The bow alone saved his life, which he had the wit to see apparently, for turning to a soldier near him, he observed: "You see, my man, a fellow never loses anything by politeness."

An Irish judge who was much annoyed by loud conversation in the court-room, cried out: "Silence! Keep silence in the court. Here I have decided a dozen cases this morning without hearing what one of 'em was about."

In General Moore's command was an Irish soldier who, having been asked if the Hollanders were a hospitable people, immediately replied, "There are that. Too much so. Oi was in the hospital all the toime of was there."

This criticism is quite on a par with that of the Englishman who objected to the French because he said the stupid idiots couldn't understand their own language when he spoke it to them.

Another good story in the collection over which we can imagine our grandfathers laughing heartily is of an Irish gentleman who was visited one day by a friend who found him very much vexed.

"What is the matter?" asked the visitor. "You seem much disturbed."

"I am," he answered. "I've just lost a pair of black silk stockings out of my room that cost me eighteen shillings."

"Have you searched everywhere?" asked the friend.

"Yes," he said, "everywhere; and not finding them I have sent for the t w-errier, who will ery them and offer a half-crown reward."

The friend expressed his surprise that the owner should offer so small a reward for the recovery of stockings of silk, and of such value.

"That's all right," he replied, in a confidential tone. "Nobody'll know. I ordered the errier to say they were worsted."

It is to be hoped he got them.—Harper's Young People.

General News Items.

A bloody riot took place at the Carnegie Iron Works, at Homestead, Pa., on Wednesday night, July 6. 16 were killed and 63 were wounded. The cause was a strike of the iron workers who refused to accept a reduction in wages.

The great Northern hotel, of Chicago, has recently been opened to the public. It is fourteen stories high, and has in it over 500 rooms. The cost of the structure is two and one-half million dollars. A vast fortune has been spent in furnishing the building.

Japan has applied for space in the World's Fair Mines and Mining building for a mineral exhibit. It will contain a fine collection of the celebrated Japanese alloys and bronze preparations.

Gladstone and his lieutenants have decided on a home rule measure which retains the vital features of the 1886 bill and pacifies the Ulster Orangemen.

The Central London Railway, England, is to run three workmen's trains daily, the fare being only two cents for six miles, the cheapest railway fare in the world.

A schooner is now being fitted out at Halifax to go to the arctic regions and get ten or twelve Eskimo families, fifty or sixty persons in all, for exhibition at the World's Fair. Dogs, fishing implements, utensils and everything necessary to show Eskimo life, will also be procured.

During the fiscal year just closed there was issued 305,762 pension certificates of all classes, against 250,565 in 1891.

The chair in which Thomas Jefferson sat while writing the Declaration of Independence is now owned by the Philosophical Society, Philadelphia. It is reported that this interesting relic will be exhibited at the World's Fair.

At Baton Rouge La., the legislature has finally passed the bill appropriating \$36,000 for a state exhibit at the World's Fair.

Ashdown, Ark., has been almost wiped out by fire.

The cholera in Russia is spreading and the situation is alarming. It appears to be advancing toward Moscow, and it has been reported that the disease has appeared on the other side of the Volga in Samaria. The death rate is increasing in Baku and suburbs. Precautionary measures have been adopted by Germany and Austria, who are acting in concert.

Great damage was done to property in districts in Illinois, Iowa and Ohio by a cyclone, July 3, hundreds of houses and buildings being wrecked.

Laselle county, Tex., has not had rain for three years.

The Senate committee has reported the bill appropriating \$5,000,000 for the World's Fair, provided it is closed on the Sabbath.

It requires \$1,000,000 every twenty-four hours to meet the expenses of our national Government.

The disease known as cholera, which has been prevailing in the suburbs of Paris for some time, has become worse. There were twelve deaths in the suburbs yesterday. The health of the city is good.

London has a scarlet fever epidemic; already 2,300 cases have been reported.

The great eight-foot water tunnel at Chicago, extending four miles out under Lake Michigan, at a depth of eighty feet, has been completed. It was begun four years ago, and has cost over \$1,100,000.

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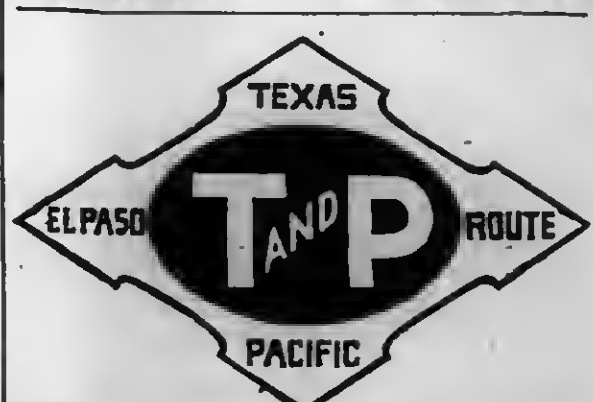
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Sunday-School and Children.

THIRD QUARTER.—Lesson IV. The Lame Man Healed. A. D. 30. Acts 3: 1-16. Commit to memory verses 6-8. July 24, 1892.

HOME READINGS.

M. Acts 3: 1-10. Tu. Acts 3: 11-16. W. Acts 3: 17-26. Th. John 5: 1-9. F. Matt. 10: 1-10. S. Matt. 17: 14-21. S. Luke 7: 16-23.

GOLDEN TEXT.

And his name, through faith in his name, hath made this man strong. (Acts 3: 16.)

LESSON HYMN. S. M.

O bless the Lord, my soul!
His grace to thee proclaim;
And all that is within me, join
To bless his holy name.

The Lord forgives thy sins,
Prolongs thy feeble breath;
He heals thine infirmities,
And ransom thee from death.

Then bless his holy name
Whose grace hath made thee whole;
Whose loving kindness crowns thy days;
O bless the Lord, my soul!

Time.—A. D. 30, soon after the

events of the last lesson, no events being named between them.

Place.—The temple at Jerusalem.

QUESTIONS FOR HOME STUDY.

1. At the Gate, v. 1-7.

What disciples were going to the temple?

At what time in the day?

Whom did they find at the temple gate?

For what purpose was he there?

What appeal did he make to Peter and John?

Who replied to him?

What did the lame man expect?

What did Peter say to him?

What did he do for him?

What at once occurred?

2. In the Temple, v. 8-11.

What did the healed man do?

Where did he go?

Who saw and recognized him?

How were the people affected?

To whom did the man cling?

Where did a crowd assemble?

3. In the Porch, v. 12-16.

What question did Peter ask?

Whose glory was shown in this cure?

What had the people done to Jesus?

Whom had they chosen in his stead?

What had God done for Jesus?

Who were witnesses of this fact?

What had made the lame man strong? (Golden Text.)

How fully was the man cured?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. That Jesus has all power?

2. That faith brings blessing to the believer?

3. That we should praise God for his mercies?

HOME WORK FOR YOUNG BEREANS.

Find and read the story of a cripple healed by Jesus.

Find and read the story of a cripple healed by another apostle.

THE LESSON CATECHISM.

[For the entire school]

1. Whom did Peter and John meet at the Beautiful gate of the temple? A lame man.

2. What did Peter say to him? "Rise up and walk."

3. In whose name did he say this? In the name of Jesus Christ.

4. What did the lame man do? "He leaping up, stood and walked."

5. What did this miracle show? The power of Jesus' name.

6. By what name did Peter call Jesus? The Prince of Life.

7. What did he declare the people had done to him? They had denied and slain him.

8. How did he say God had glorified him? By healing through his name.

EXPLANATIONS.

Went up together—These two disciples were friends, and generally went together. The hour of prayer—This was at the hour when the sacrifice was offered in the afternoon. The ninth hour—About three o'clock, the first hour being at sunrise and the twelfth at sunset. The Holy One—The word means "one set apart for God." The just—The innocent and upright. Desired a murderer—Barabbas (Matt. 27: 21). Killed the Prince of Life—The one who gives eternal life to men. Whereof we are witnesses—Witnesses to the fact that Jesus arose from the dead. His name—This word as used in the Bible generally means power. Not the mere name, but the power represented by that name wrought the miracle. (See Christ's promise to faith, Matt. 17: 20.) Faith... by him—Faith which is exerted through the power of Christ.

Doctrinal Suggestion.—The divinity of Christ.

THE CHURCH CATECHISM.

78. What is the only sufficient rule of a Christian's faith and practice? The word of God, as contained in the Scriptures of the Old and New Testaments.

79. How should we use the Scriptures? We should seriously and diligently study God's holy word with prayer, that we may understand, believe, and practice the same. (John 5: 39.)

If out of order use BERCHAM'S PILLS.

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Marriages.

Fayette, Miss.—June 16, Mr. John McTryer to Miss Ida Thompson. P. Cannon officiated.

On the 28th of June, at the residence of Mrs. Dr. Henderson, by Rev. J. Braden, D. D., Rev. Joseph Courtney, D. D., Presiding Elder of the Lexington District, Lexington Conference, and Mrs. Jennie B. Holland.

Odenburg, La.—Mr. Samuel Porter and Miss Louvett Haile, June 23. G. A. Payne officiated.

At the residence of the bride's father, June 19, Mr. John Boone to Miss Charlotte White, both of Roweville. Rev. A. Britton officiated.

Obituary.

Odenburg, La.—On the 3d of July we were called to mourn the death of young Scott Gregory, aged 13 years, 8 months and five days.

G. A. Payne, P. C.

Fayette, Miss.—Bro. Frank Humphries departed this life June 27, aged 69 years. He was a member of the Methodist Church 50 years. He was a local preacher and a class leader at the time of his death. He lived true and faithful to the church. He leaves a wife and three children.

P. Cannon, P. C.

Gibbs, Woolfolk, the brother of Rev. B. F. Woolfolk, died June 6, 1892. He was born in the fall of 1876, converted in 1890, and joined the M. E. Church. Our loss is heaven's gain. We'll meet beyond the river.

Rev. B. F. Woolfolk.

Sister Early Hyman departed this life in May.

Sister Lizzie Hambric passed from labor to reward May 31. She was one of the faithful committee which gave the pastor such a hearty reception five months ago.

A. D. Payne, P. C.

East Baton Rouge, La.—July 4, Bro. Alex. Lynn, a member of Priestley Chapel M. E. Church, departed this life in full triumph of faith. He leaves a wife and four children.

I. R. Scott, P. C.

Village Springs, Ia.—Bro. Albert Bevens, a member of the M. E. Church, July 2, leaving a wife and seven children.

Crockett, Tex.—Sister Ellen Brown, the wife of Rev. J. H. Brown, departed this life July 6, aged 40 years. She has been a faithful member of the church for nearly 24 years. She leaves five brothers, a husband and nine children to mourn. The funeral was attended by the pastor.

Rev. E. Holiday.

At her home in South Waco, May 11, Sister Ellen Graves, aged 60 years, wife of Elder Graves. She was a faithful member of St. James M. E. Church. She was a devoted wife and a loving mother. She leaves a husband and an adopted daughter.

M. C. Cavines, P. C.

Jackson, La.—Mrs. Emma Martin departed this life July 8, in her 75th year. She was followed to her last resting place by many weeping friends. She leaves a daughter, two sisters and many friends to mourn.

Little Samuel Stanley died July 4. He was the precious son of Bro. John Stanley, an humble and consistent member of the M. E. Church of this town.

Thos. A. Brown, P. C.

The August Century will contain an illustrated article on An Ascent of Fuji the Peerless. Japan's great sacred mountain is called variously Fuji-no-yama, Fuji-san, Fujiyama, Fusi-yama and Fuji plain and simple, but the first two are considered the proper spellings.

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Geo. A. Macbeth & Co.

A paper of marked interest by Mrs. French Sheldon, the daring American lady who penetrated Africa as far as Kilimanjaro, will be a feature of the July Arena. It is the first paper written by Mrs. Sheldon since her return from the wilds of Africa, and is handsomely illustrated by pictures made from photographs taken by her when in the heart of the dark continent.

The current number of Harper's Bazar contains a peculiarly interesting article by Laurence Hutton, entitled "On Certain Portrait Inscriptions;" also the continuation of the novel and very practical series of papers on "Botany as a Recreation," by Caroline A. Creevy, and an amusing parlor comedy, "Behind the Scenes," by Mildred Howells, the daughter of the distinguished novelist.

There are three interesting literary papers in the July New England Magazine. One deals with Edward Augustus Freeman, the historian, and is by the well-known English essayist, William Clarke. Another treats of "The Socialism of James Russell Lowell" and is by Edward Grubb, of the University of London; and the third is from the pen of Walter Blackburn Hart, the Boston critic and story-writer, and is devoted to "The Antiquity of the Short Story."

Conference Notices.

Savannah District, Savannah Conference.

Third Round.

Reidville.....	July 23-24
Appling.....	30-31
Jefferson.....	Aug. 6-7
Blackshear.....	13-14
Savannah.....	20-21
Savannah.....	27-28
Warehoro.....	24-25
Waycross.....	31-32
Homer'sville.....	Sept. 3-4
Berrien.....	10-11
Valdosta.....	17-18
Thomasville.....	24-25
Brumfield.....	31-32
St. Marys.....	7-8
Camden.....	14-15
De Leon.....	21-22
Hawkinsville.....	28-29

District conference will convene August 17, 9 a. m., in Aubrey M. E. Church Savannah. The Sunday School Convention will be held on the 18th. Let all concerned be on hand promptly with written reports. A. P. MASON, P. E.

Meridian District, Mississippi Conference.

Third Round.

Scobee.....	July 25-26
Lauderdale.....	22-23
Deale.....	29-30
Deale.....	30-31
Shubuta.....	Aug. 1-2
Shubuta.....	3-4
Stonesville.....	10-11
Enterprise.....	17-18
Patchita.....	24-25
Meridian.....	31-32
Meridian.....	7-8
Meridian.....	14-15
Lake Como.....	21-22
Pandling.....	28-29
Garlandville.....	35-36
Meridian.....	Sept. 1-2
Meridian.....	8-9
Meridian.....	15-16
Meridian.....	22-23
Meridian.....	29-30
Meridian.....	36-37
Meridian.....	Oct. 1-2
Meridian.....	8-9
Meridian.....	15-16
Meridian.....	22-23
Meridian.....	29-30
Meridian.....	36-37
Meridian.....	Nov. 1-2
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Meridian.....	22-23

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Henceforth may no profane delight
Divide this consecrated soil;
Possess it Thou, who hast the right,
As Lord and Master of the whole.
—Tr. by John Wesley.

The Demand for More Intelligent Young Men in the Itinerant Work of Our Church; and How May They be Secured?

REV. J. BRADEN, D. D.

II.

A second suggestion is, that greater care must be taken in admitting young men into the ministry. Preachers are generally quite willing to license young men to exhort, often with the idea of trying the young man, sometimes with the intention of pleasing the young man or his friends, and if the case is not an utter failure, in due time the young man, for the same reasons, is licensed to preach. The only recommendation he has is that he is good, and his friends are pleased. He is sent to the conference and is admitted into the itinerancy. The vote in the conference is often determined by the presiding elder, who says: "I have a place for him, and need him for the work." If this young man is placed where he gets a good salary, his friends and himself seem to think that all is well. He has a fair education and fair power in the pulpit and preaches fair sermons, but he does it to make a living; and when something offers that will give him a better salary, he will accept it without any special regret at leaving the ministry.

Another suggestion is, that the men who are recommended to the Annual Conference should have gift, grace and fruit. It may require nerve on the part of preachers to refuse to license men to exhort who have large family connections in the church and wealthy friends on whom the pastor depends for support and the church for benevolent collections, but it is far better that one man should suffer than that the character of the ministerial office be lowered by admitting, even to its threshold, unworthy persons. The presiding elder is responsible to a great extent for the character of the young men who are admitted to the itinerancy. He is supposed to know from his opportunity to become acquainted with the young men on his district, whether any one of them has gifts that promise usefulness, or graces that show he is a man of deep piety, has a clear, religious experience, and gives evidence of such piety by a life which proves he is walking with God. He is supposed also to know whether the young man is successful in bringing men to the Cross. The presiding elder will need more than ordinary courage to follow his conviction

when his judgment differs from the quarterly or district conference. Young men have their friends who will spare no man, who opposes their plans in reference to getting these young men into the conference.

Another suggestion is, that no man be admitted to the conference who has not developed some habit of study. The itinerancy is not favorable to the formation of studious habits. The change from charge to charge, or, as on the circuits, from congregation to congregation, has the tendency to make the preacher satisfied to preach the same old sermon to a new congregation, and thus relieve himself from the labor of working up new sermons. If the young preacher enters the itinerancy without having learned how to study, he is never likely to do so, as the tendency of the Methodist ministry is opposed to it. The presiding elder should always ask the charge recommending a young man to the conference: "Will you receive this young man in case the conference and bishop think it best to send him to you?" If they are perfectly willing, it is good evidence that they think him worthy to enter the conference.

It will be well to find out, incidentally, what are the motives that leads the young man to enter the ministry. Is he thinking of respectability and the ministry as the most respectable profession he can enter? If so, the conference is richer without him. Does he dream that the ministry is the easiest way for him to get a living, and he enters it for this reason? He is not the more intelligent young man the church needs. Has he the idea that the ministry is the way to honor, and that he will win oratorical laurels by his wonderful eloquence? Then he had better take law or politics as his field of labor. No one should be admitted to the conference who is not fully in sympathy with the great work of Christ to save men, and who is willing to sacrifice his own pleasure or plans in obedience to the requirements of the Master.

The case with which wholly incompetent men are sometimes recommended, shows that the members of the district or quarterly conference do not realize the import of what they are doing. They either do not know the young men they recommend, or do not care to take the responsibility of refusing the request of any one who says he is called to preach. Many of these young men who enter the itinerancy do not ask to be sent to the field most needy, but to places that pay the best salaries. The men who, however, are most responsible for the admission of this class of men are the presiding elders. Their recommendations usually determine the vote of the conferences, and the need of back-bone in the presiding elder is very evident where so many influences are at work to bring conceited, ambitious young men into the itinerancy. But if we are to have a change in this respect, the entrance to the ministry must not be cheap. It must not be understood, that any one who may get a recommendation from the proper authority, can make a successful minister. Another suggestion is, that the candidate for the itinerancy be instructed as to the nature of the work they undertake; that it means a surrender of the right to choose his own field of labor, to go where sent, to take any field assigned them, and to do so with cheerfulness; and as long as they retain their relations to the conference, they are to be subject to its orders. That to do this work with this spirit will require a complete consecration. No half-way surrender

will answer; and it is to be for a lifetime. These young men must understand that only the clearest providential reasons can justify them in turning aside from the work to which they have been called by the voice of the Spirit.

Another suggestion, the standard of spiritual attainment should be in some measure in accord with the work these young men are expected to do. They are to preach a vital piety—they should have it. They are to declare a self-denying gospel; they should possess the spirit they would teach to others. They are to preach holiness of heart; they should be holy. They are to declare a gospel of love; they should be filled with love to God and their fellowmen. They are to preach a gospel of joy, peace, good will; they should be able to rejoice evermore, and in everything give thanks. In other words, when it is said on the conference floor, there is "nothing against" a candidate for admission, this other question should be fully answered, "what is there in his favor?" It may be said no young men will enter the itinerancy if the standard is intellectually and spiritually so high. Permit me to say it is only the question of demand and supply. When the church really demands such young men to supply her pulpits, they will be forthcoming. The church that demands them will produce them. The church produced a Luther when she groaned for the truth, a Knox when such a sturdy warrior was demanded, a Wesley when weary with the mere forms and so many denying the power of Godliness. The days of heroism are not altogether in the past. The material is in the church for heroic deeds; men and women waiting for the church to bid them go forth to any labor she will assign. The church need not be afraid to call; only let the need be felt, the call made, and from hill and hamlet, from houses of elegance and college halls, from universities and from the schools of the prophets there will come responses from thousands of hearts touched by the Holy Ghost: "Here am I, send me." There need be no fear that the standard of ministerial qualification can be too high, if the church demands it. The Master required that his disciples forsake all and follow him. It was a complete surrender that he required; a forsaking of the father, mother, houses, lands, to enter a life of trial, conflict, persecutions, imprisonments and death, and the answer came in action which seemed to say: "Lord obediently we'll go," etc.

If the church is satisfied with a low standard of ministerial character and qualification, such men will fill her pulpits and lead her militant hosts; but if there is a strong demand for better qualified men, for holy, earnest preaching, for a full gospel, for an active campaign against the hosts of sin, for an outspoken protest against fashionable vices of to-day, as well as a denunciation of the sins of the Antediluvians, for an earnest setting forth of the necessity of a self-sacrificing life on the part of the Christian of to-day, as well as in the apostolic age, let the church demand that only men of such qualifications be admitted to the full ministerial office in our conferences. It will not be long till all the vacant places of any who cannot endure hardness as good soldiers, will be more than filled. Does the demand for a more intelligent presentation of the gospel exist? Is there a demand for men, who, full of the Holy Ghost, are prepared to lead the church up to a higher plain of spiritual life, up to a plain of mere self-denying labor, of greater benevolence, of more active personal

effort in behalf of others, of greater love for the means of grace, of a higher estimate of the value of the preached word and the ordinances of the house of God; so that the multitudes of the militant host will show by their lives, that each can say: "I love thy kingdom Lord."

If the demand for such a ministry does not exist, no one will deny that it ought to, and that there is a pressing need for such a ministry no one will question. Let each do what he may to bring in such a spirit in the church to create such a demand, as will bring the needed supply.

Nashville, Tenn.

For the SOUTHWESTERN.

Bishop Foster's Book and Our People.

PROF. A. W. M'KINNEY.

Your readers will remember the review of Bishop Foster's Book under the caption of "Union of Episcopal Methodism" in the SOUTHWESTERN of June 2.

All readers of our church papers will remember that it was Bishop Foster who, not only a short time ago, created a great sensation among the white membership of our church in the South, by saying that the church should give up that work (work among the whites in the South) just as soon as she could "decently retire."

Thus it will be seen that if the Bishop's theory could be carried out, it would cause the church to sacrifice about half a million of its members, counting both races in the South—for what? Unity—so-called.

But let it be remembered that according to Bishop Foster, union of Methodism must be on the basis of color, and not according to that unity of the spirit taught by Christ and his apostles. But he would have all the whites in one church and the blacks in another. Then, no doubt, we might, continuing his policy, sub-divide and put all the brown skinned and mulattoes in one division, and all the purer blacks in another. For that would be a possibility of the union proposed. Let such divisions once begin, and who can tell where they will end?

Unless the Bishop is ready to affirm that color race prejudice, and race prejudice generally, is a divine instructor, a divine something, which all men must obey to their own best and highest good; he must take back all he has said concerning union according to the color line.

It seems to me from reading his book that this is the basis which underlies all his talk on the subject. But here all scripture is against him, as well the better judgment of every Christian man.

"God is one, truth is one, and the church is one. Where there is division, there God and truth are not."

But suppose that Bishop Foster should succeed in inducing the M. E. Church to "decently retire" from the white work in the South; and suppose that he should succeed in getting the colored brethren to set up for themselves, would it surely follow that these various factions would come together again after the manner which he suggests?

Any man can tear a house down, but it takes a carpenter to build it again. But how do we account for this strange position on a question of such vital interest?

At a reception given the colored delegates at Omaha, Bro. Lee asked Bishop Newman to explain Bishop Foster's position on this subject, and the Bishop replied as follows:

"You must not let that matter trouble you. That book is the opinion of R. S. Foster, and not of Bishop Foster, nor the Board of Bishops. Neither is it the sentiment of the Methodist Episcopal Church."

Perhaps in the near future, some one as high in authority as Bishop Foster, will speak on this subject. Meantime, let our people carefully ponder the report of the committee on our work in the South at the late General Conference. I was a member of that committee. The report was unanimously adopted by the General Conference. Read even between the lines. You have read Bishop Foster, now read the General Conference report, and possess your soul in patience and peace.

Huntsville, Ala.

For the SOUTHWESTERN.

Educational Work of the Methodist Episcopal Church in the Southern States.

BY REV. J. C. HARTZELL, D.D.

II.

With these general facts touching the work of the Methodist Episcopal Church in the Southern States, in mind we can now with greater intelligence present a resume of the educational work of the church among the colored people. With the year ending July 1st, 1889, the church, in addition to a large educational movement among white people, had expended for educational work among the colored people of the South more than \$2,500,000.

We have at present nine institutions of collegiate grade in which are one hundred and fifty-five teachers, and three thousand nine hundred and fifty-seven students. They are located in as many different states, beginning at Baltimore and extending to Marshall, Texas, and as far south as New Orleans, La. In all of these a full college curriculum is maintained. Of the thirty-nine hundred and fifty-seven students, the number of those in the regular college classes number 69, and those in the college preparatory classes number 353. A large number are in the normal grades preparing to teach, while the largest proportion of the work is being done in the English and college preparatory grades.

The Gammon Theological Seminary, located at Atlanta, Ga., is our central Theological School. Through the munificence of the Christian philanthropist whose name it bears, a good endowment has been provided which will become productive in a few years. Through the same source and others, as well as from the treasury of our society, the school has an equipment in buildings, library, professors' homes, etc., which places it among the first class Theological institutions of the country. The course of study pursued is equal to the older Theological Seminaries we teach; the attendance last year was seventy-nine; the faculty is composed of four aggressive, earnest Christian teachers. From this school have already gone out a number of young men fully equipped for the ministry of the Lord Jesus. In all of our schools of collegiate grade, biblical departments are organized, where young men studying for the ministry can pursue the first year of the regular course of Theology while taking their collegiate course, and can then finish in two years at Gammon. It is from these biblical departments and from this central Seminary that we hope to help in filling the fifteen hundred pulpits among our colored people with consecrated and talented ministers.

At Nashville, Tenn., we have our Meharry Medical College, with its eleven teachers and eighty students enrolled this year. From this school we have sent one hundred and twenty-five educated Christian Negro physicians. The school has a fine building and is well equipped. It has the enthusiastic endorsement and co-operation of a large circle of the best medical men and

others in Nashville. We have lately bought property for the establishment of another medical college at New Orleans in connection with the New Orleans University, and the school graduated its first class in 1892. In addition to these we have nurse training classes in several of our institutions with regular courses of study. We feel that next to the education of Christian ministers and teachers, no other profession calls for larger sympathy and aid as a work of benevolence from the Christian Church, than that of providing intelligent Christian physicians among the colored people. We have also lately erected a building at Nashville, Tenn., in which we have schools of dentistry and of pharmacy. These are self-supporting and are doing excellent work. Our medical school at Nashville is nearly self-supporting.

Our Society has under its direction eleven schools of academic grade among colored people in the South, so located as to be feeders to the collegiate centers above named. In these are fifty-six teachers and two thousand two hundred and thirty-two students. It is not the policy of the Society to establish schools of a lower grade than that of academies in which are taught the English and college preparatory courses. In many of the larger churches of the denomination, there are primary schools taught by pastors or teachers who depend upon the tuition for their pay. There are many thousands of colored children being thus taught in the church buildings of the Methodist Episcopal Church in the South. Of these, however, we do not as a society take any account except to encourage their establishment wherever the public schools are not sufficiently good to meet the wants of the people.

REV. L. C. McClendon writes from Hernando, Miss.: "There is a great deal being said about the Negro emigrating to Africa. I say not so. Let him (the Negro) become thoroughly educated and wealthy. I believe God had something to do with his coming here, and He must have something to do with his leaving here. Some say there is no hope in this country for him. If there is no hope for him here, in the condition that he now is, there would certainly be no hope for him in Africa. The Negro problem is being solved every year. The M. E. Church is aiding greatly in the great question. She is educating her hundreds every year. Let other churches join in with the old Church and the question will soon be solved."

City Church Notes.

(Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.)

On Thursday last a meeting of some of the city pastors was held at First Street Church to arrange a reception for the editor when he shall come, and to prepare suitable resolutions of appreciation regarding Dr. Albert's six years of labor in that capacity. Rev. T. G. Montgomery presided, and Rev. W. S. Harris was secretary. The chairman was empowered to appoint the committees, and announces the following: On reception and welcome address, Rev. James W. Hendson; on congratulations to Dr. Albert, F. T. China; to invite city officials, T. J. Johnson; the best way of increasing subscribers to the SOUTHWESTERN in the city of New Orleans, D. J. Price; on arrangement, W. P. Forest, Henry Taylor, W. S. Harris, M. P. Franklin, A. J. Pickett.

Subscribe for the SOUTHWESTERN.

Letters from the Districts.

South New Orleans District, Louisiana Conference.

PIERRE LANDRY, P. E.

With the view of closer fraternal relations within our own ranks as preachers and people, and in the hope that our cause may be promoted thereby, I have (in the absence of the Bishop) thought proper, though in an extra constitutional way, to appoint brethren to bear the fraternal greetings of the South New Orleans District Conference, either by letter or in person, to other district conferences, and trust that my colleagues will approve my course and reciprocate.

Alexandria District Conference, Rev. S. E. H. Morant, P. E.—Delegate, Rev. H. A. Sorre, Klotzville, La.

Baton Rouge District Conference, Rev. J. F. Marshall, P. E.—Delegate, Rev. R. C. Barrow, Darrow, La.

Monroe District Conference, Rev. Stephen Priestley, P. E.—Delegate, Prof. A. P. Camphor, A. M., New Orleans University, New Orleans, La.

North New Orleans District Conference, Rev. Emperor William, P. E.—Delegate, Rev. Henry Taylor, Williams Chapel, New Orleans.

Shreveport District Conference, Rev. Stephen Duncan, P. E.—Delegate, Rev. T. G. Montgomery, First Street Church, New Orleans.

Until other arrangements are made by the bodies to be represented, delegates will bear the following message:

1. The number of churches and stations, traveling elders and deacons, local preachers and exhorters, and how they are employed; the number of class leaders, stewards, trustees, church members and probationers.

2. Number of Sunday schools, officers and members, kind of literature used, number of volumes in library; the number of schools which observed Easter Sunday and Children's Day.

3. The spiritual, material and financial progress of the district since the last district conference.

4. What per centage of the several benevolent apportionments was raised and reported to the preceding Annual Conference. The amount raised and reported for ministerial support, and amount paid per capita at each church.

5. The number of conference minutes taken by each church; and what proportion of the district subscribe and pay for the official organ of our church.

6. The educational facilities and their progress; progress of the Epworth League and other young people's organizations for Christian endeavor within the bounds of the district.

7. Such other items as may inspire the growth and prosperity of the cause of Christ and the glory of God.

Program of the Huntsville District, Central Alabama Conference.

The educational work of the Central Alabama Conference, G. W. Mann.

How to improve the Sunday school, J. C. Reid.

The benevolences of the church and how to raise them, L. H. Mixon.

The pastors' difficulties and how to overcome them, E. M. Jones.

How to conduct revivals, Wm. Strickland.

The Divine hand in human affairs, T. M. Joiner.

The freedom of the will, M. M. McKinney.

How to secure the attendance of adults in the Sunday school, Prof. Wm. Riley.

How to study the Sunday school lesson, W. J. Harris.

Temperance, G. W. Rieves.

How to conduct prayer meetings, Robin Carter.

The Southwestern, J. Harper.

Church literature, E. L. Gary.

Evidences of conversion, F. Withers.

The needs of our district and how to meet them, W. Prettyman.

Impressions of the last General Conference, A. W. McKinney.

All members whose names do not appear above will select their own subjects. A. W. McKinney.

E. M. Jones, Committee.

Monroe District.

STEPHEN PRIESTLEY, P. E.

We do not deem it wise to occupy the columns of the SOUTHWESTERN at each quarter with a lengthy report, thereby crowding out other more important matter from the people. We simply desire to express a few general outlines up to date.

It is and has been a hard year for our people and pastors on the district. The high water and floods have caused much trouble and suffering to animal life.

Yet our pastors are in good spirits, full of faith in their work, and staying at their posts like men of God, pressing forward in the old Mother Church, hoping for a better day.

We shall have two noted meetings on the district this year; a camp meeting and district conference, the former on Rev. James Lewis' work, July 24-31, and the latter on Rev. A. Gray's work, at Lake Providence, August 26-30.

All the pastors are busily engaged in advancing the interest of the church and people.

Brookhaven (Miss.) District Conference

The Brookhaven District Conference met in Bay St. Louis, Miss., June 30, 1892.

H. L. Kennedy was elected secretary; Rev. I. C. Rucker, assistant; Rev. A. D. Pryor, statistical secretary.

The Elder read an able and interesting report of the district. He reported that our church at Osyka, Miss., had some trouble from the fact that the man who had charge in 1891 brought a debt against the church of \$32.40, and advertised the property for sale. The Presiding Elder paid the amount out of his money, and steps were taken by the conference to replace the same.

The pastors' reports were very interesting. A good many souls had been saved. Conversions, 110; accessions, 238. Two new churches are to be built during the year.

Each evening was spent in literary meetings.

J. L. Wilson and wife, of the Upper Mississippi Conference, were among the visitors, and he spoke on the subject of the Negro of yesterday, to-day and to-morrow.

There was preaching each day at 11 a. m. and at night, which made a good impression. Saturday evening Mrs. J. L. Wilson read an able essay on woman's position. Collection during conference was \$127.

The district steward's report was grand.

West Tennessee District Conference.

Will convene in Atoka, Tenn., Wednesday, August 24, at 9 a. m.

PROGRAM.

Words of welcome, M. Donaldson.

Response, H. W. Key.

Needs of our district, Elder B. F. Anderson.

Duty of local preachers, J. S. Foster.

Duties of stewards and trustees, C. L. Seward.

Benefit of class meeting, Geo. Sanford.

Benefit of prayer meeting, H. Dnnlay.

How to build churches, M. Donaldson.

Relation of the Sunday school to the church, J. M. Moody.

Holiness, J. Kenser.

Justification, J. H. Coppage.

Regeneration, F. J. Yeargin.

How to conduct a revival, A. Porter.

The M. E. Church is the mother of what other churches? B. A. Fletcher.

Infant baptism, Ambrose Bland.

Benevolent collections, A. F. Lane.

Pastoral visits, P. Martin.

Our duties to our schools, A. Burdette.

Should old folks attend Sunday school? Robt Palmer.

The M. E. Church in the South, H. W. Key.

Temperance, D. Scott.

The Sunday School Institute will be held Saturday, August 27. All Sunday school workers are requested to be present. Each pastor will come prepared to report all benevolent collections on first day.

All pastors, local preachers and exhorters will be expected to attend this conference, and come prepared to stay until conference closes.

All local preachers and exhorters will be prepared to stand their examinations, or their licenses will not be renewed.

For reduced rates, you will pay full fare for your tickets to come, at the same time getting a certificate from the agent. If you change cars get a certificate from that agent also. These certificates being signed by the secretary of the district conference, will entitle you to a return ticket at one-third fare.

J. S. Foster, secretary; C. L. Seward, assistant secretary; B. F. Anderson, P. E.

Ayer's Agree Cure is a vegetable preparation and warranted to cure all malarial disorders.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2nd. Letters must be written on only one side of the paper; 3rd. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscripts.

Wm. Bartley, Paris, Tex.

I was appointed to Paris last December by Bishop Hurst. Finding an old church extension debt, I went to work at once to pay it. We organized four clubs, knows as Faith, Hope Charity and Patience, put them to work, and on the 25th of June they reported total amount raised, which was \$300. We are now in a revival. We are asking the Lord for 300 souls. Pray that our success may exceed our anticipation.

D. G. Pharris, Musson, La.

I am proud to say that our church here is spiritually alive. On the first Sunday of this month we had one of the greatest blessings in the history of our church. Eleven members were added to the church and many anxious seekers came to the mercy seat and found Christ. We are suffering from the high water, as all our members are farmers and two-thirds of the crops are under water. We ask the prayers of the church.

Rev. A. B. Venable, Bodcau, La.

Our second quarterly conference was held at the Asbury M. E. Church July 2-3, by Rev. S. Duncan, our Presiding Elder. The reports of the leaders showed an increase over the first quarter.

J. A. Tircut, Charenton, La.

We are profoundly glad to acknowledge the rich mercies of God that have been ours to enjoy since the last time we had our quill in hand. His Holy Spirit has invariably attended our every effort to build up the kingdom of Christ and our grand old Methodism, and whatever success we have achieved is due to his presence and help at all times. Our Presiding Elder was with us on the 23d inst., and held our second quarterly conference, which was said to be the grandest and best ever yet held. The brethren were all out with written reports. Our new parsonage is in process of erection, and will be completed sometime in August. It is to be quite roomy and comfortable, with 18 openings. While the workmen are hammering away on the parsonage, God's master workman is unceasingly adjusting every joint and part of the spiritual building now being erected in our midst, for we are in the midst of a glorious revival. Already eight have been converted. We have captured some of the devil's leading lights in this community. We have increased the membership from thirty to fifty. We are also planning to erect a belfry.

J. W. Richmond, McMinnville, Tenn.

At our third quarterly conference the church was wonderfully revived. Sister Richmond, wife of the writer, raised \$5 and gave it to the Freedmen's Aid for building the new hall at Central Tennessee College. We are hard at work trying to rebuild our church, which was burned a year ago, and we ask every pastor through this paper for something toward it. We have had a glorious revival. Twenty-seven conversions; added thirty-two this quarter.

A. Butler, Waynesboro, Miss.

Our second quarterly conference convened according to appointment. The reports were encouraging. Lumber and land have been bought to build a new church on.

F. M. Lashington, De Siard, La.

We are glad to say that the churches in this circuit are alive. The steward sisters bought the pews, pulpit and the altar, and everything was changed so that the Presiding Elder, S. Priestly, could not but think that he was in some of our fine city churches.

Moses Littlejohn, Dekalb, Tex.

I am here doing what I can to build a church. If we could only do so we could take this little town. There are two other denominations here, and both are aiming to build. Our membership is small. At my last meeting four members were taken into the church, making only twelve in all; and we cannot build without help from other fields. Friends of the cause, please help and pray for us.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1892.

A. W. GLEASON, Notary Public.

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to find my brother, Julius Grey. He left Durant, Miss., at the time of the great Kansas fever. The last time I heard of him he was in Kansas City, Mo. There were five sisters, Mary, Caroline, Lucy, Eliza and Amanda. Father's name was Henry Grey and mother's name was Harriet. My husband's name is Solomon Sprowles. Any one having information will please address Solomon Sprowles, care of Rev. Wm. Bell, at Thornton, Miss.

Mr. Editor: I wish to inquire for my two brothers and one sister. My mother's name is Nellie and father's is Jerry. My brothers are

named Bryant and Howard. My sister is named Argent. They belonged to James Skiuner, who lived in Sumpter county, S. C., near Stokes Bridge. When I last heard from Bryant he was in Alabama. Have never heard from Howard and Argent. My mother had 18 children. The ones that I inquire for are my half brothers and sister. Any information may be addressed to John W. Grooms, Mineral, Pulaski county, Ark.

Mr. Editor: I wish to inquire for my sisters. They left Alexandria, La., about seventeen years ago. The oldest was named Jeanette, the next Mary, and the next Elizabeth Hyman. My name is Laza us Gellings. Any information will be gladly received. Address me at the corner of Valence and St. David streets, New Orleans, La.

It is plain that the devil is afraid of women by the way he has always fought against her.

Many Persons

Are broken down from overwork or household care. Brown's Iron Bitters rebuilds the system, aids digestion, removes causes of bile, and cures malaria. Get the genuine.

As long as there are mothers on earth God will have somebody to help him try to tell the world what love is.

I HAVE HAD NO USE OF ONE BOTTLE OF YET. I suffered from catarrh twelve years, experiencing the nauseating dropping in the throat peculiar to that disease, and nose bleed almost daily. I tried various remedies without benefit until last April, when I saw Ely's Cream Balm advertised in the Boston Budget, I procured a bottle, and since the first day's use have had no more bleeding—the soreness is entirely gone.—D. G. Davidson, with the Boston Budget, formerly with Boston Journal.

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New Catalogue sent Sept. 1st.

Gen. SCOTT SHIPP, Superintendent.

July 21-61

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J. W. RICE, ATLANTA, GA.

Plan of Episcopal Visitation, Fall Conference, 1892.

Conference and Place. Bishop.

Montana, Auroras, Mont. Ang. 4. Walden

Idaho, Payette, Ore. 11. Walden

Paget Sound, Puget Sound, Wash. 17. Walden

Brk Hills Miss. Chester, S. Dak. 25. Warren

Oregon, Portland, O. 25. Warren

Nevada Miss. Bishop, Calif. 25. Vincent

St. Louis German, Quincy, Ill. 21. Andrew

Chautauq, Minn. 21. Andrew

West German, Higginsville, Mo. Sept. 1. Foster

N. Pac. Ger. Miss. Portland, Ore. 1. Walden

Cal. form. Germ. Oakland, Cal. 1. Vincent

Iowa, Wash. germ. Ia. 7. Vincent

Central German, Seymour, Ind. 7. Vincent

California, Pacific Grove, Calif. 7. Vincent

W. W. Warren, Pa. 7. Vincent

N. W. Swedish, Milwau. Ill. 8. Walden

W. N. Dan. Miss. Portland, Ore. 8. Walden

Chicago German, Kenosha, Wis. 8. Walden

Central Ill. Miss. St. Paul, Neb. 14. Warren

Des Moines, Perry, Ia. 14. Warren

North Nebraska, St. Paul, Neb. 14. Warren

Indiana, Salem, Ind. 14. Warren

Michigan, Hillsdale, Mich. 14. Warren

W. Wisconsin, Dodgeville, Wis. 14. Warren

East Ohio, Steubenville, O. 14. Newman

N. W. German, LaCrosse, Wis. 14. Newman

W. Virginia, Hustington, W. Va. 14. Newman

Illinois, Shelbyville, Ill. 21. Foster

N. W. Iowa, Cherokee, Ia. 21. Andrew

Saskatchewan, Saskatoon, Sask. 21. Andrew

Kentucky, Louisville, Ky. 21. Foster

S. E. Indiana, Shelbyville, Ind. 21. Foster

Central Ohio, Van Wert, O. 21. Foster

Genesee, Albion, N. Y. 21. Foster

Pittsburgh, Blairville, Pa. 21. Newman

East Tennessee, Pulaski, Tenn. 21. Vincent

Arizona Mission, Phoenix, Ariz. 21. Vincent

N. German, Lehigh, Minn. 21. Goodell

Upper Iowa, Hampton, Ia. 21. Goodell

Minnesota, Hennepin, Minn. 21. Goodell

N. Mex. Eng. Mission, Albu. 6. Vincent

N. W. Indiana, Terre Haute, Ind. 13. Foss

C. Tennessee, Tu. Loma, Tenn. 13. Foss

Blue Ridge, New Home, N. C. 13. Foss

N. Mex. P. Miss. Taos, N. M. 13. Vincent

N. Dakota, Devils Lake, N. D. 13. Goodell

Tennessee, Franklin, Tenn. 13. Vincent

South Dakota, Madis. S. Dak. 13. Goodell

N. Carolina, Raleigh, N. C. 20. Foss

Austin, Ft. Worth, Texas. 20. Merrill

Texas, Marshall, Texas. 20. Merrill

MENTION THIS PAPER.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, JULY 28, 1892.

Personal.

—Rev. W. H. Simmons desires correspondents to address him at Union Chapel, Cincinnati, Ohio.

—Rev. W. H. Evans, of Ninth Street M. E. Church, Covington, promises to lead the conference in subscriptions to the SOUTHWESTERN. He has never failed to be in the front.

—Rev. Charles Jones, of the Lexington Conference, is one of the strongest men in that body. He is now stationed at Princeton, Indiana. A correspondent, speaking of him, says, "he is the right man in the right place."

—Rev. J. H. Stanley, pastor of Jackson Street M. E. Church, Louisville, Ky., is preparing to build a parsonage for that historic church. Quite a snug sum is already in hand, and there is much enthusiasm.

—Holly Springs District, of the Mississippi Conference, proposes to lead the van in subscriptions to the SOUTHWESTERN. Fifty-five subscribers. Praise the Lord. Bro. Woolfolk has the work in hand and at heart.

—Jacob Price, Esq., is one of the most successful business men of the race. He is among Covington's (Kentucky) most substantial citizens, and is driving a splendid trade in the lumber business. He is an elder in the Baptist church, a personal friend of the editor, and a subscriber to the SOUTHWESTERN.

—Rev. George M. Steele, D. D., who has retired from the principalship of Wilbraham Academy in order to give himself more fully to writing, etc., has become connected with Lasell Seminary, Auburndale, Mass., to which he will give a part of his time, teaching several classes and residing in Auburndale.

—Rev. Dr. S. M. McChesney, of Walnut Hill M. E. Church, Cincinnati Conference, has a way of putting the truth which sometimes "stirs up things." He will give the readers of the SOUTHWESTERN a brief review of Bishop Foster's "Union of Episcopal Methodism," at an early date. We shall not soon forget his hearty "God bless you and success to the SOUTHWESTERN."

—The twenty-first anniversary of St. Mark's M. E. Church, New York, was celebrated June 28. This is one of our most magnificent church edifices, and is to be congratulated on having for its pastor the Rev. Ernest Lyon, A. M., late of the Louisiana Conference. The services were unusually interesting. The order of Knights of Pythias attended in a body. Several interesting addresses were delivered, at the close of which Bro. Lyon and wife were made the happy recipients of many valuable and useful presents, including a purse of \$50.

A Good Year's Work.

Rev. M. C. B. Mason, B. D., Field Agent of the Freedmen's Aid and Southern Education Society, makes the following report of his first year's work:

Atlanta, Ga., July 1, 1892.
To Rev. Dr. J. C. Hartzell, Corresponding Secretary of the Freedmen's Aid and Southern Education Society.

Dear Brother:—I beg to make the following annual report as Field Agent of our Society:

When elected to this position, I was pastor of Loyd Street, Atlanta, Ga., the largest in the Savannah Conference, where for more than two years and a half the Lord blessed and honored my labors in the conversion of souls and in all

departments of church work. I accepted with some reluctance, first, as to the wisdom of leaving a pastorate where I had been so signally blessed of the Lord, the membership having been doubled, being within a fraction of eight hundred when I left; second, as to my ability to succeed in so large a field, and bear with prudence and Christian manliness this new and enlarged responsibility. I rejoice that results so far achieved have more than met my most sanguine expectations, and trust they may be satisfactory to the society.

The first month of the year was spent in my own conference visiting the several district conferences and larger charges. The report of the conference for our cause shows gratifying results. In 1890 and 1891 this conference gave \$292—then the largest in its history—in 1891 and 1892 it gave \$662.

I next visited the Mississippi Conference, spending three weeks on the Meridian district, on which is located our Meridian Academy. At the last session of this conference this district alone reported \$691—more than double the amount the whole conference gave the year before.

In September I attended several district conferences in Louisiana. While here I received a cash subscription of \$500 from a wealthy colored man. I am arranging a systematic plan to be approved by the corresponding secretaries, giving special opportunities for donations from this source.

The latter part of October and all of November last were spent in the North West Iowa Conference. \$445.00 cash and \$1539.00 in subscriptions. These charges gave last year \$282.00.

January, February, March, April, and part of May were spent in visiting the following Annual Conferences; Mississippi, Florida, Savannah, Kansas, South West Kansas, North Kansas and Central Missouri, speaking between the sittings of the Annual Conferences in places contiguous thereto.

I have just visited District Conferences and several charges in the Upper Iowa and Des Moines Conferences. From these charges I secured in cash and subscriptions \$595.00—last year these charges gave \$205.00.

During the year I have secured 230 members to our Grand Army, 200 subscribers to our Christian Educator, travelled 10293 miles by rail and wheel, and presented our cause 269 times.

I cannot close this report without reference to the uniform cordiality with which I have been received by all our people—East, West, North and South. My reception among our people in the North has been most cordial and fraternal. Not one unkind word, or look, or act has marred the beauty of brotherly kindness or Christian fellowship. It has been a matter of no little pleasure to me that in all the places I have visited there have come earnest invitations to our office that I be sent back again. With thanks to God for His care, and praying His continued blessings on our work, this brief report is respectfully submitted.

M. C. B. MASON.

Our Huntsville Academy in Alabama.

It has been our hope to build a much larger school in Alabama within the very near future, but it does not seem that we can enter upon that work immediately. Friends who had pledged money to help us have not realized in financial matters as they had anticipated, and so the good work is retarded. In the meantime the demands of our whole Southern educational field are upon us as never before. While we are waiting for larger buildings and appliances for Alabama we must not neglect to push with increasing zeal the academy at Huntsville, under the principalship of Prof. A. W. McKinney, one of our scholarly and successful colored men. I appeal to every pastor in the Central Ala-

bama Conference to stand by the school. We need every dollar of the apportionment to the charges to repair the buildings. Prof. McKinney will soon make the announcement of his faculty, time of beginning, etc. Let us crowd Huntsville Academy to overflowing.

J. C. HARTZELL.

Publishers' Department.

*Patrons are requested to read this department each week.

It was the privilege of the Business Manager to recently visit Cincinnati on business connected with the SOUTHWESTERN. He took the occasion to visit Chicago and some of the towns in central Illinois, where relatives resided. He met Drs. Cranston and Curtis, publishing agents of the Western Book Concern, for the first time, and was very favorably impressed with them as able and efficient directors of the great trust committed to them. He found in Dr. Cranston, who gives his personal attention to the affairs at Cincinnati, a very busy man, keenly alive to every interest, even to the detail of all the departments—evidently a hard worker and a good commander.

Only a hasty survey of the departments could be made, but in them all could be seen that order, cleanliness and efficiency, such as only can be found in places where the Golden Rule, as set forth by the Divine Master, is the rule of conduct. Evidently, the power of the Gospel of Christ is felt in that great establishment. He saw men who had grown gray in its service, whose faces bore the look of contented, happy lives.

Great as the present facilities are, they are insufficient for the needs and demands of the work, so a large and imposing addition is being built that will make the establishment one of the largest and most complete in the West.

Of persons whom he knew, he met Bishop Merrill, who seemed to be enjoying good health; Dr. Rust, who appeared not to have grown a day older since first introduced some years ago; Dr. Hartzell, at his desk in the Freedmen's Aid rooms, busy arranging appointments for himself and others to preach and speak for the cause that lies so near his heart; Dr. Bolton, pastor of Centenary M. E. Church, Chicago, whose acquaintance he had made five or six years ago at a camp meeting in Vermont, whose hand-grasp was hearty and assuring—a pleasant episode at the close of the grand sermon the Doctor had preached.

It was the Manager's privilege also to become acquainted with many persons prominent in Methodist affairs, among whom was Dr. Hammond, the SOUTHWESTERN's editor; Dr. Liebhart, editor of *Haus und Herd*; Dr. Rawlins, assistant editor of the *Western*; Mr. Gordon, cashier and manager proper, to whom special thanks for kind favors are due; the foreman of the composing room, Mr. Whitson; Dr. T. C. Carter, late editor of the *Advocate* at Chattanooga, and one of the editors of a Methodist paper to be established at Washington; Mr. Aultman, of the Freedmen's Aid rooms; Dr. Maudeville, pastor of the Englewood Avenue M. E. Church, Chicago, whose Sunday morning discourse was a benediction; Mr. Dunn, the advertising manager of the *Western House*, and a large number of others whose faces are pleasantly remembered, but whose names cannot now be recalled.

The trip was completed in ten days, and for the amount of business, visiting friends and sight-seeing, cannot well be matched. One town (Metamora, Ill.) was visited after an absence of 24 years. It was then a young and booming county seat, but had now become very stately, and to us used to the din of city life, very sleepy. How it made a tired man long for a few days in which to rest under its now large shade trees that surround its pleasant homes. The town is one of the highest in the State, and presented a breadth of view of luxuriant growing crops that can hardly be excelled anywhere else. In this town the lamented Lincoln was once a frequent visitor and an occupant of the house of a dear friend.

In many respects, Chicago beats all the cities in the world. From the top stories of some of its buildings people on the street look like pygmies. Already buildings twenty stories high are full of busy men in palatial offices, and it was said that a thirty-four story building is in contemplation. The city itself is a world's fair.

Many things for the improvement and well being of the SOUTHWESTERN were broached and will be duly considered and inaugurated if thought best, of which announcement will be made. A meeting of the Eastern and Western Publishing Agents is now being held in New York to consider the matter and arrange them in accordance with the resolutions of the late General Conference.

Worth Knowing.

In many cases our request is unheeded, in requesting change of address. It is necessary that you should always mention your former post office address. Do not fail to do so. It is important.

Lynch Law in the South.

The reign of law is the glory of civilization; the rule of the mob is the unmistakable evidence of barbarism, from which we should pray to be delivered. Lynch law is the law of savages. It is the sway of brute force. Whatever is lowest, meanest, most devilish in the instincts of a community is called forth in its exercise, to protect virtue. It is the police of the bull dog or the hyena. The crime alleged against the Negroes may be heinous; it is a crime unproved by any competent tribunal, and can hardly be surpassed in diabolism the remedy invoked. The surprise is that any lover of order and law can be found to extenuate the terrible practice. Crime should be punished, but it should be punished according to law and on evidence before the competent magistrate rather than by the fury of a mob.

The outbreak of this barbarism in the South against the Negro is a shame to the civilization of the nineteenth century. The excuses offered for it are altogether inadequate. They tell us that like things occur in the North. A crime in the North cannot be a virtue in the South. We denounce the crime, wherever found, North or South, and are obliged to any who will join in the denunciation. The practice is outrageous and deserves the severest characterization. No one can strike it too hard. The crime alleged against the Negro, for which this terrible remedy is invoked, may be flagrant, infamous, nefarious; but this can be no apology for an equally nefarious remedy. The mob of New Orleans had some excuse from the timidity or subservency of the jury; for the lynching of the Negroes there is no such excuse. With proof of guilt the juries would be quick to convict; but the mob punishes without legal conviction or a chance for self-defense. Can it be other than murder to strike down people without judge or jury.

Frederick Douglass very properly suggests, in the *North American Review*, the improbability of any such prevalence of the crime alleged against the Negro. During the rebellion the women of the South were largely at the mercy of the Negroes; but it has been the boast of the whites that the slaves were true to their great trust. Is it not probable that any such change for the worse has come over them?

The remedy for this great evil of lynching must come through a change of public sentiment in the South; and the change of sentiment will depend on the good men of the South. The words of Mr. Douglass, as remarkable for candor as for ability, must be quoted:—

"The South is not all a wilderness. There are good men and women there who will, sooner or later, make themselves heard and felt. No people can long endure the shame and disgrace of lynch law. The South, which has been compelled to keep step with the music of the Union, will also be compelled to keep step with the music of the nineteenth century, which is pre-eminently a century of enlightenment and progress. The grand moral forces of this century no barbarian can withstand. They met serfdom in Russia, and it fell before them. They will meet barbarism against color, and it will fall before them."

The conquest will not be by force from outside, but by the conscience and sense of right among the colored people themselves. No moral reform can be forced. It must be spontaneous. The national government abolished slavery; the deleterious effects of the system must be remedied by the people of the South. The better elements in the South, as in the North, are our hope. As in the North, a public sentiment has been created in favor of law and order and against mobs and duelling, so will it ultimately be in the South. The meanest man must be presumed to be innocent until proved guilty by some competent tribunal.—N. Y. Independent.

Church and State in the South.

BY BISHOP MALLALIEU.

The condition of the State and Church in the South is a theme worthy of the serious consideration of all patriots and Christians. It must be so from the fact that for all coming time, so far as mortal vision can penetrate the future, the South must remain an integral portion of the great Republic. Any other outcome implies the wreck and ruin of the nation, and the destruction of the grandest, and thus far the most successful, experiment of self government the world has ever known.

The "South" is a term that in its broadest application covers a vast extent of territory. It is bounded by the Rio Grande, the Ohio, and the Potomac on the west and north, and by the Gulf of Mexico and the Atlantic on the south and east. Texas alone is thirty-six times larger than Massachusetts, and is as large as France, with enough remaining to make two States nearly as large as Ohio. It is more than a thousand miles from New Orleans to the north-western corner of Texas, and more than twelve hundred miles from New Orleans to the northern boundary of Delaware. It is more than eighteen hundred miles from Cape Hatteras to El Paso. No one can take even a casual glance at the map of the United States without being impressed with the magnitude and importance of the section of the country lying south of Mason and Dixon's line. In many respects it is the choicest part of the country east of the Rocky Mountains. Its topography binds it to the North. If those who undertook to make it a separate nationality had quietly sat down before an open atlas and considered the trend of the mountain ranges and the course of the great rivers, and especially the course of the Mississippi and its tributaries, they might have known that their rebellion would have been as futile in the ultimate outcome as an attempt to pluck stars out of their orbits in the heavens; and when it is remembered that all artificial lines of communication, such as highways and railroads, followed the trend of the mountains and the courses of the rivers, the unspeakable folly of those who incited the rebellion is more and more manifest.

The South is greatly blessed, in comparison with the North, in the possession of a more genial climate, which, while it avoids the extremes of cold, it also avoids the extremes of heat incident to the North. There are weeks in summer that are more oppressive in Iowa and Kansas and Ohio than the usual summer weather in Georgia or Alabama or Louisiana. In most of the South there is such freedom from snow and frost that the land may be plowed every week of the entire winter. The extreme South is the home of the orange, lemon, fig, and other semi-tropical fruits, and even in January the roses bloom as freely and beautifully as they do in Massachusetts in June. For the greater part of the year there is no need of artificial heat to make the homes of the people comfortable. The sun does not absent itself as it does from more northern regions; the days of winter are not as short, nor the nights as long; the autumn lingers in the lap of summer; and the spring-time, with all its wealth of beauty, comes at an early date. This involves vastly less expenditure for food, fuel, clothing, and shelter than is required in the North, and hence, with an equal amount of labor, greater results can be secured. The South has a climate that is peculiarly adapted to the comfort, convenience, and increase of the people, and if it had not been for the sad blight that slavery cast over all the land it would have long since been crowded with as dense and perhaps a denser population than the North. And there is every reason to believe that when the paralysis and nightmare of the slave system have been removed there will be a most wonderful development of population,

partly by the influx of people of the North and partly by the natural increase.

The climate of the South is effectively supplemented by the capabilities of the soil. Every thing needed for the support of man can be produced within its borders. It is as thoroughly able to maintain a large population within its own limits, and independent of any outside help, as France or Spain. Its resources of production are varied, abundant, and complete. From the borders of Pennsylvania down to nearly the center of Alabama and Georgia, including a large part of Virginia and West Virginia and the western third of North and South Carolina and the eastern half of Kentucky and Tennessee, there is a section of country as favorable for the habitat of human beings as can be found upon the face of the earth. Every beautiful thing that was ever said or sung by Moses or David or the prophets concerning Palestine, the God-selected country of the chosen and honored Hebrew race, can be said with peculiar emphasis of this part of the South. But, above all that Palestine ever possessed, this favored region has an abundance of all sorts of mineral wealth, and especially is it rich in iron and coal, the two substantial pillars upon which rests the proud edifice of modern Christian civilization.

What future inventions and discoveries may bring to the use of man in the application of electricity and aluminum, or other unknown and unutilized forces and substances, no ken of seer or prophet or political economist can grasp; but we know, past the possibility of doubt or question, that for the present the mighty energies of concentrated sunbeams incarnate in the vast beds of available coal and the exhaustless strength stored away in boundless deposits of iron ore are sure tokens of the possession of wealth and power and prosperity for an unmeasured period. Then the production of from six to seven millions of bales of cotton every year means clothing for nearly half the human race, and this can be supplemented by the products of unnumbered flocks that will yet find pasture amid the hills and valleys of the South. Besides all this are the vast forests that will supply the needs of the country long after the forests of the North have been exhausted. Surely God has done everything to enrich and strengthen the South and make it the home of a great and prosperous multitude of people.—*Christian Advocate*.

In the headlines preceding the very excellent letter of President Braden, in the last number of the SOUTHWESTERN, occurs the prefix "Non," which while not disfiguring the able and intelligent discussion of the theme, does injustice to the writer. We exceedingly regret that, notwithstanding the best vigilance of the compositor, this little fox "not" has crept in to render incongruous that which might otherwise be harmonious. As corrected it should read "The demand for more intelligent young men," etc. This is one of a series of able and interesting papers from the pen of President Braden, and should attract wide attention. Perhaps no man in the Church is better qualified to write on that subject than is the Doctor, who for nearly a score of years has been at the head of one of the most important educational institutions of the Methodist Episcopal Church.

The right kind of church pride does not create self-satisfaction and inactivity, but great zeal and liberality. A man will work little and give less to build an institution, religious or secular, if he does not believe in its permanence or its importance. Christ loves his bride, the church, and it is eminently proper that we should follow this divine example.

THERE will be a called meeting of the Louisiana Conference Preachers' Aid Society, at this office, 12 o'clock noon, to-day, Thursday.

DAILY BREAD.

Our deeds determine us as much as we determine our deeds.

In the interchange of thoughts use no coin but gold and silver.

No person more empty than those who are full of themselves.

To a man who passes his life in honorable occupations, to act well has from habit become nature.

If you intend to do a mean thing wait till to-morrow. If you are to do a noble thing, do it now.

True goodness is like the glow-worm; it shines most when no eyes save those of Heaven are upon it.

If you have an opportunity to do a generous action, do it. It is a very pleasant reflection to go to sleep with.

Ignorance is the greatest danger that can threaten a Ship of Fate. There are more vessels lost in fogs than in storms.

Labor is discovered to be the great, the grand conqueror, enriching and building up nations more surely than the proudest battles.

Life is a game of chess; each one holds his rank according to his quality; but, when the game is over, kings, queens, knights and all are thrown into one common box.

If we would have powerful minds we must think; if we would have faithful hearts we must love; if we would have strong muscles we must labor, and these attributes include all that is of much value in life.—Sclerod

Poetry has been the guardian angel of humanity in all ages.—Lamartine.

"Our dead are never dead to us until we have forgotten them."—George Elliot.

A cheerful heart is more to be valued than all the riches of the world without cheerfulness.

Happiness is the shadow of man; remembrance of it follows him; hope of it precedes him.—F. Petit-Senn.

Men should bear with each other; there lives not the man who may not be cut up—by lashed to pieces—on his weakest side.

"Whoever would do good in the world ought not to deal in censure. We ought not to destroy, but rather to construct."—Goethe.

The worth of any poorest life lies in this: That every soul has about it the touch of the infinite; has in itself possibilities of boundless unfolding.

The unnecessary often forget the intermediary steps that lie between the base and pinnacle of glory; they storm the tempting heights at once, and sink exhausted at the base.

Very few people have any definite conception of their own sins. They discover them clearly enough in others. It would be profitable to change identities occasionally.—Methodist Protestant.

The doctrine of special providence is revealed in God's Word. What a comfort to know that he who counts the hairs of our heads and who marks the sparrow's fall, directs the smallest as well as the most important events of our life.

Always say a kind word if you can, if only that it may come in perhaps with singular opportuneness, entering some one's darkened room like a beautiful fire-fly, whose happy circumvolutions he cannot but watch, forgetting his many troubles.

The man who tries to please everybody will fail to please his God and his conscience. But if one can realize that he has the smile of his Heavenly Father and the approval of his conscience, he can face a

world of opposition. Do your duty and God will take care of the results.

They that make the glory of God their end and the Word of God their rule, the Spirit of God the guide of their affairs, may be confident that the Lord goes before them as truly as he went before Israel in the wilderness, though not so sensibly.—Henry.

Men are like cathedral windows, kaleidoscopic with stained glass of all manner of colors and shades, each piece transmitting light of its own peculiar color; and the revelation of truth is according to the faculties in the men themselves through which the truth reports itself.—Beecher.

What makes you hilly so beautiful? Not the outstanding peak or stately elm, but the bright green sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—Bonar.

The man who goes to church by proxy should remember that he can't get to heaven that way.

A few funerals would be the making of some churches.

The fact that we are to be with Christ forever, in eternity, does not excuse us from living close to him now.

Keep your eye on the religious critic; he judges other people by his own faults.

An agnostic is a man who doesn't believe anything anybody else does.

If you serve Mammon six days in the week you might as well eat at his table on Sunday.

The hypocrite is the man who, when he is in Rome, does as the Romans do.

Three people the devil loves: a silent Christian, a respectable saloon keeper, and a man too smart to learn the truth.

Schools and Colleges.

Meridian Academy.

A new building is very much needed. The present building and facilities will not supply the great demand. The location is a healthy one. It has a large patronizing territory with little or no opposition. The thorough work done there year after year, since Prof. J. H. Brook, A. M., has been its principal, has given the school great influence and created a large demand. I have not seen better work done, in many respects, in many of the branches of study in some of our higher graded schools.

The school can be made a great power for great good among our needy people, by having the needed help and the right adjustment. This help can be secured by earnest effort in the right direction.

As I understand, the plan for the new building has been received from Dr. Hartzell. The thing now so necessary for the new building is the money.

The brethren and friends of the Mississippi Conference must not forget the resolution that was adopted at the last annual conference to raise so much money for the Meridian Academy this conference year. If you forget the resolution, do not fail to make every possible effort to raise all your apportionments for the Freedmen's Aid and Southern Education Society, which will go directly to the Meridian Academy.

Let us make an earnest presentation of this pressing need to the people; not as a mere matter of course, but an earnest matter of we-must-do-something-for-ourselves; we must do it now.

Self-help and self-reliance are what we need to learn. The power of sure help is not from without,

but it is within—within ourselves. Let us develop this power and help ourselves, and wait not for help from elsewhere, but let us look to our immediate self-aid. We must provide for more liberal and elaborate education, or continue to suffer from the various causes and disadvantages of ignorance.

If we would build monuments to perpetuate our memory, and which the next generation can point to with pride and rejoicing, let us build schools for their education, that their qualifications of manhood shall be undisputedly equal to the qualifications of manhood of the other races.

The Presiding Elders of the Mississippi Conference who are always zealous in pushing the benevolent claims, would do well to press this claim very stringently. And, brethren, if we fall short in any of our various benevolences, let it not be in this one—the apportionment for the Meridian Academy.

Let us have the consciousness, when we come to the conference, those who live to come, that we have done our very best.

A new building is needed; a new building can be had; a new building let us have. J. C. HIBLER, Canton, Miss.

Rust University's New Hall, Holly Springs, Miss.

There is no more pressing need or worthy object in all our Southern work. In 1888 a splendid hall went up in smoke, since which the work of the school has been maintained only by the most indefatigable effort under most trying disadvantages. Hundreds of students had to be scattered all over town, and other hundreds turned away, while temporary recitation rooms had to be rented or built. These rented buildings can no longer be secured, and the completion of the hall is imperatively demanded.

This is one of the largest advanced schools we have in all the Southern field, and is admirably located in the midst of a million of our colored people. Already its elevating influence is felt in the scholarly and Christian men and women it has sent out into all parts of the sunny south. Here, better than in political conventions or halls of legislation, is the race question, a bigger problem than most men think—being solved. To all the patriotic, public spirited and philanthropic of our land, does Rust Hall make its appeal.

The outside of the building is completed and the chapel inside is ready for chairs. Twelve hundred chairs are needed, as this is its seating capacity. Much of the partitioning is well along, but nothing more can be done till additional subscriptions are secured. Ten thousand dollars are now needed. Dear Christian reader, can you not aid in this critical period of our work? Will you not finish and furnish the chapel, parlor, library, or some one of the dormitories, and give it a name? Such a favor will be greatly appreciated, and will aid more than can be well expressed in carrying forward the great work of Christian education among the masses of colored people who are struggling for an education. We beg of you, respond. We want to get



Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or From her 10th year, causing 40 Years

Goitre, when she caught cold could not walk two blocks without fainting. She took Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have all been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

into the building this fall term. Send the money to Rev. J. C. Hartzell, D. D., 190 West Fourth Street, Cincinnati, Ohio; or to the President, C. E. Libby, Holly Springs, Miss. C. E. LIBBY, President.

To the Pastors of the Upper Mississippi Conference.

Dear Brethren: We need the money our conference voted to raise for Rust Hall rebuilding fund very much. Shall we not have it? We want to get in the new hall, at least, so as to occupy the two first floors early in the fall. Then we can gradually go on with the work of completing the rooms, occupying them as fast as they are finished. This work cannot go further until the money comes into our hands. Please rally and gather it in, and forward it to me at Holly Springs, Miss. Receipts will be sent you, covering the amounts sent, for use at the conference.

Yours truly, C. E. LIBBY, President.

For the SOUTHWESTERN.

The Southwestern Empire.

W. A. SPENCER.

In the midst of hard times and a presidential year, I am a little afraid we may forget the duties of the present hour in church extension. A very important offer of our general committee is about to expire and may not be renewed. It is important that we get immediate attention. The patronizing territory of the SOUTHWESTERN was offered by our committee last November an average of \$5 for every dollar contributed to our collection by these conferences. An offer so generous could not, of course, be permanent. Other fields commence to plead for larger help and readjustment is inevitable. During the last two months we have granted aid to nearly 200 churches, and yet were compelled to refuse many appeals from equally deserving cases because there was no money to the credit of the conference in which the applicants were situated. A large number of churches needing help fail to receive anything by asking for too large sums, or by making no proper statement of their cases. Still the Gulf States had far more than their share granted. The mountain fund provided for some of these and increased the money for these conferences. Even then many needy cases had to be refused.

Our general committee meets again in November, and will make a new apportionment. In the absence of two of the bishops living in the South, the apportionments are likely to be less favorable to the fields for which they have pleaded year after year. To insure the continuance of the liberal offers, these conferences ought to take their collections as soon as possible and forward the money to our treasurer not later than the middle of October. The new towns in the South demand the attention of our board, and must be aided to build houses of worship. All over the West are similar emergencies needing immediate help. The foreign populations scattered through the northwest are all pleading for aid. The first Bohemian Methodist congregation organized in America is asking for \$3,000 donation to plant a church in Chicago, and it seems too bad they should plead in vain. It will be impossible to satisfy all these demands, and still give the gulf conferences the continuance of the extraordinary offers made during the past year. This is greatly to be regretted, as the South is increasingly important as a field of investment by the financial and religious world.

The great railway lines are adopting an aggressive policy in settling their territory, notably the Illinois Central. It has not spared time or money to advertise the remarkable advantages of the Southern States as a place of settlement. Assistant General Passenger Agent Merry has sent a great many Northern families to western Louisiana and other parts of the gulf country.

No Substitutes

For Royal Baking Powder. The "Royal" is shown by all tests, official, scientific, and practical, stronger, purer, and better in every way than all other Baking Powders. Its superiority is privately acknowledged by other manufacturers, and well known by all dealers.

If some grocers try to sell another baking powder in place of the "Royal," it is because of the greater profit. This of itself is good evidence of the superiority of the "Royal." To give greater profit the other must be a lower cost powder, and to cost less it must be made with cheaper and inferior materials, and thus, though selling for the same, give less value to the consumer.

LOOK with suspicion upon every attempt to palm off upon you any baking powder in place of the "Royal." There is no substitute for the "Royal."

The Missouri Pacific extensions in northern Louisiana open new sections of rich farming land to be settled by laborers from other portions of the South.

The central South also is an inviting field for capitalists, and settlers and church builders need to exert themselves to keep pace with the advance of new settlements. We are to expect reverses and times of depression; but ultimate success is assured. Just now the network of railways that dominates and enriches the central South is passing through a reorganization which seems almost like a defeat; but this will doubtless end in a new era of success for the road and the territory traversed by it. The Richmond and Danville system and the related East Tennessee, Virginia and Georgia system constitute a magnificent property that must become very valuable in the near future. Their territory has every resource of soil and mine to make a rich future for the roads and for the South. With a wide range of soil and climate, the central South has a very unusual prospect in mining, manufacturing and agriculture, and may, therefore, confidently hope for an unusual development. Into this field we are pressed by the wants of congregations already organized, some of which have already waited a long while.

Here, as everywhere, two classes of opportunities await us. The first are in the important centers, where success can only be had at the price of large investments of money to get a foothold. In these we must build expensive churches on ground that costs heavily for a location. The expense makes it impossible to aid many places, and yet there are many such applying. Moreover, our experience with this class has been anything but satisfactory. The paper towns in the South and West are very much alike. They fail to keep their promises and leave us with half-built churches, covered with heavy mortgages which the members of the societies cannot remove or even pay the accruing interest. An appeal to help build this kind of churches does not awaken en-

thusiasm in those who are acquainted with the sad history of similar enterprises everywhere. Providentially the rules made by the general committee do not permit the board to consider any applications from churches costing more than \$10,000, unless the cases are first taken to the committee itself, and the committee meets only once a year.

The other class of applications are to build small churches to shelter our own people who have proven their zeal by organizing and supporting churches and Sunday schools. Our work in the West has shown that the little churches built with a small donation from our treasury, soon reach a self-supporting basis. The sacrificing spirit developed in building a little church enables the congregation to build the larger church when it is needed. This plan has the farther advantage that it is so thoroughly in harmony with the spirit of Methodism. Our mission as a church is to the needy, and we succeed best where we are needed most. In every part of the country it is the same story. Where we try to build fine churches, we either incur serious debts or sacrifice the congregation.

Other churches adopt a different policy and try to plant fine churches in important places. The mission of Methodism is to lift up the lowly and to enlist the strong in an unselfish effort to raise the weak. We waste our time and money in trying to gather congregations composed of the wealthy and cultured. They resent our interference as they are able to take care of themselves. As the church of the people, we have great advantages, but these are lost when we struggle to win the classes who count themselves the cream of society. A great church with a great mission must stretch out its hand impartially to needy men and wherever they may be gathered together.

We have on file in our office a large number of applications from worthy and needy cases that we are not able to help. Will the gulf conferences show their appreciation by taking up their collections at the earliest time in the autumn, that they can do and make a full response to their apportionments?

GAMMON THEOLOGICAL SEMINARY

—OFFERS A—

FULL THREE YEARS' THEOLOGICAL COURSE

Substantially the same as that of the best Theological Seminaries of this country.

ALSO SHORTER ENGLISH COURSES

For those who are not prepared for the advanced course. Thorough work in the entire English Bible. Has four Professors, each making his department a specialty, and using the most advanced methods. A library of 7500 volumes and a Reading Room with the leading periodicals.

TUITION AND ROOM RENT FREE.

Only a small incidental charge for fuel and lights. Dormitory heated by steam. Next year opens October 5, 1892. Correspondence invited. For catalogue and full information, address

PRESIDENT W. P. THIRKIELD, Atlanta, Ga.

THE SCHOOL TEACHER.

Oh, the clamor! Oh, the clatter! of the
 distinct public school;
 Oh, the trials of the teacher! be he
 man or knave or fool:
 With a history class reciting, "Wash-
 ington was born in June,"
 And a little prattler asking, "What
 makes spots come on the moon?"
 "Won't you please to point my pen-
 cil?" "May I go and get a drink?"
 Teacher, with the utmost patience,
 tries to keep the lesson's link.
 History class keeps on reciting "Bunker
 Hill is in New York,"
 "Won't you make Will stop his pinch-
 ing?" "Teacher, I can't find my
 chalk."
 "O, dear me! my pencil's broken,"
 "What does w-a-n-t spell?"
 Teacher grabs a cedar ruler, tries his
 best the noise to quell;
 Comes a smack from back of school-
 house, followed by a stifled moan,
 Strikes his bell in desperation, "Schol-
 ars, you may all go home."
 --The New York Voice.

The Household.

Cream as Food and Medicine.

Persons consumptively inclined,
 those with feeble digestion, aged
 people and those inclined to chilli-
 ness and cold extremities, are es-
 pecially benefitted by a liberal use
 of sweet cream. No other article
 of food or medicine will give them
 results equally satisfactory, and
 either as a food or medicine it is
 not bad to take. As an antidote
 for a tendency to consumption it
 acts like a charm, and serves all
 the purposes intended to be served
 by cod liver oil with much greater
 certainty and effect. Where sweet
 cream can be had cod liver oil is
 never needed. The volatile and
 easily appropriated nutritious mat-
 ter in cream, besides contributing
 directly to warmth and vigor aids
 indirectly by promoting digestion,
 for the same reason and in the
 same way that other aromatic and
 attenuated oils aids the digestive
 function. While cream has special
 merits for certain kinds of in-
 valids, there are no objections to its
 use by any or all persons. It is an
 innocent, palatable, nutritious lux-
 ury for everybody at all times.
 --New York Tribune.

What Onions Are Here For.

When I see a person habitually
 refuse onions at the table from fas-
 tidiousness about their smell, I am
 sorry for her and for the camel that
 is doomed to be swallowed by the
 one who straits at a gnat. That
 this vegetable is naturally relish-
 ing is shown in the constant use
 made of it in soups, chowders,
 meat dressings and compotes. If
 any do not like onions, it will pay
 to cultivate the taste. In several
 countries of Europe, onions with
 bread form a staple diet for the la-
 boring people, the two articles be-
 ing a match in strength qualities.
 Their virtues as a disinfectant
 among the waste tissues of inner
 man, are too obvious to need more
 than a mention. An all around
 argument lies in the fact that Ameri-
 cans are the most nervous of na-
 tions, and onions the best of nerve
 food. Allowing celery as a nervine
 all the credit claimed for it, yet for
 cheapness and for being conveni-
 ently to be had at all seasons,
 onions have much the advantage.
 Raw beef steak and onions chopped
 almost to a pulp and spread in
 sandwich fashion on slices of diet
 bread, makes an ideal food for con-
 valescents and for any one in fee-
 ble health. --The Sturdy Oak.

Some Things About Women.

A woman never forgets the peo-
 ple who speak well of her husband
 or praise her baby.

The first thing a woman notices
 about a man is the color of his
 eyes. She next looks to see whether
 he blacks his boots.

Nearly every woman would
 rather have you think well of her
 mind than of her biscuit.

Ninety-nine women out of a hun-
 dred will eat up every cold thing
 in the house before they will begin
 to cook for themselves, when there
 are no men folks around.

When a woman gets to where
 she no longer takes an interest in
 a love story, preparations for her
 funeral might about as well begin.

Books and Current Literature.

Steps to Christ, by Mrs. E. G.
 White, 12mo., cloth, \$1.75. Flem-
 ing H. Revell Company, New York
 and Chicago. The contents of this
 little volume will serve to cheer
 many a discouraged heart. It treats
 in simple language of such subjects
 as the sinner's need of Christ, re-
 pentance, confession, faith and ac-
 ceptance, consecration, growing up
 into Christ, and others in this line.
 The book is devoid of mysticism.
 Its counsels are plain and practical
 and calculated to explain the diffi-
 culties, doubts and fears that beset
 the pathway of not a few Chris-
 tians.

Prof. David P. Todd, of Amherst
 College, will describe in the Au-
 gust Century an ascent of Fuji-san,
 the sacred mountain of Japan. A
 wealthy and eccentric Boston gen-
 tleman left a fortune of \$200,000
 to a board of trustees, to employ
 it in establishing and maintaining
 an astronomical observatory on
 some mountain peak. Observatory
 and experimental research has been
 conducted at high altitudes in
 different parts of the globe in order
 to ascertain the best location for the
 mountain observatory.

Miss Caroline A. Creevey's ar-
 ticle on Botany as a Recreation,
 now being published in Harper's
 Bazar, are attracting deserved at-
 tention on account of the popular
 and very practical character of the
 information which they contain.
 The chapter on Orchids, which is
 to appear in the number for July
 16, will be of special value on ac-
 count of the rapidly growing inter-
 est which is being taken in the cul-
 tivation of these plants.

In order to stimulate American
 composition, The Ladies' Home
 Journal has just made public an
 attractive series of liberal prizes
 for the best original musical com-
 position by composers resident in
 the United States and Canada.
 The prizes call for a waltz, a piano
 composition, a pleasing ballad and
 a popular song, an anthem and the
 four best hymn tunes. The com-
 petition is open until November 1,
 next. The opportunity has an ad-
 ditional attractiveness since the
 prize compositions will form part
 of a series for which Strauss is
 writing an original waltz, and
 Charles Gounod and Sir Arthur
 Sullivan each an original song.

The August St. Nicholas will be
 a Vacation Number. Its contents
 will include How Ships Talk to
 Each Other, by Captain Kennedy,
 late of the S. S. Germanic.

In Harper's Weekly, published
 July 6th, special attention was
 given to the great national meet-
 ing of the Christian Endeavor Asso-
 ciation, held at Madison Square Gar-
 den, New York City. The associa-
 tion, its history and its objects,
 was the subject of a highly in-
 teresting article by Professor Amos
 R. Wells, one of its leading pro-
 moters, and there was a portrait
 of the Rev. Dr. Clark, its founder.
 There was also the usual rich
 variety of miscellaneous articles,
 poems and illustrations, for the
 high character of which the
 Weekly has always been justly fa-
 mous.

The Midsummer Holiday Cen-
 tury will contain a story by Hon-
 ore Beaugrand, of Montreal, found-
 ed upon a popular superstition
 among the voyageurs in the North-
 west. M. Beaugrand has made a
 special study of the folk-lore of
 Canada, and is now president of
 the Montreal branch of the Ameri-
 can Folklore Society. He is the
 editor of La Patrie, the leading
 liberal French paper, and a strong
 candidate of annexation. He is a
 member of the Canadian Parlia-
 ment and ex-mayor of Montreal.

Our Little Men and Women for
 August has many bright stories by
 bright writers, who, with the clever
 artists, help to make this publica-
 tion the best and brightest boys'
 and girls' magazine. Price, \$1 a
 year; 10 cents a number.

Babylard for August is a pretty,
 dainty number, as the summer is-
 sue of the Babies' magazine should
 be. Price, 50 cents a year; 5 cents
 a number.

Pansy for August contains a
 comprehensive paper on Jean Inge-
 low. It gives a bright bit of Ameri-
 can History under the title of
 About St. Augustine, and has a
 number of short stories, poems,
 sketches and verse. The illustra-
 tions are many and good. Price,
 \$1 a year; 10 cents a number. D.
 Lothrop Company, publishers, Bos-
 ton.

Harmonized Melodies is the
 name of a new volume of songs
 published by F. Trifet, 403 Wash-
 ington street, Boston, Mass. It is
 a collection of 400 new and old
 songs and ballads which have at-
 tained more than a mere passing

popularity, and the vocal and in-
 strumental parts, all complete,
 are given with the words, the ar-
 rangement having been made espe-
 cially for the volume by Charles D.
 Blake, the Boston composer. The
 volume is sent postpaid, on receipt
 of 60 cents (board covers, \$1.)

An ethical study on Veracity, by
 Herbert Spencer, will be among
 the contents of the August Popu-
 lar Science Monthly.

We again feel called upon to do
 the female portion of our readers
 the favor of drawing their atten-
 tion to the publications of Messrs.
 A. McDowell & Co., 4 and 6 West
 14th street, New York. This firm
 import and publish the American
 Edition of the Parisian Fashion
 Journals, La Mode de Paris, 35c;
 Paris Album of Fashion, 35c; La
 Couturiere, 30c; and La Mode,
 15c. Their September numbers
 come out August 1st, and will con-
 tain all the latest fall styles at
 least a month earlier than any
 other fashion paper. The plates
 in McDowell's Journals are not re-
 productions, but are the work of
 French artists, done in Paris. Send
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Characteristics of Hood's Sarsapa-
 rilla: The largest sale, the most merit,
 the greatest cures. Try it, and realize
 its benefits.

Letters from the Laity.

Nathaniel L. Walker, Honey Grove, Tex.
 I write to let you know how our
 little church is getting along. This
 town of 2,500 inhabitants was the
 hardest nut that our church had to
 crack. The ministers sent by our
 conference for years have been
 coming and going with no appar-
 ent good done to Honey Grove. At
 the last conference, Rev. G. M.
 Stewart was assigned to this place.
 On his arrival he found eleven
 members. He was more encourag-
 ed than any pastor that preceded
 him. He has made many improve-
 ments on the church, and just
 closed a revival meeting that re-
 sulted in six conversions and two
 reclaimed. We now have twenty-
 five members and six probationers.

Work and Wait.

"Do not expect immediate results.
 Immediate results are not worth
 working for. History is long, and
 it is slow; but the clock keeps
 ticking and the brook keeps flow-
 ing. Do something, and do it on a
 straight line, and if you do not
 last to finish it, God will top it out
 or get somebody to. Very likely
 your own inspired life and inspir-
 ing activity will be just the influ-
 ence that will create the discip-
 le-ship that will take up the work
 where, at death, you lay it down,
 and carry toward completion the
 enterprise which you inaugurated."
 --C. H. Parkhurst, D. D.

THE MOST RELIABLE

To correct the constipated habit,
 remove sick-headache, relieve
 dyspepsia, to purify the blood,
 cure jaundice, liver complaint, and
 biliousness, Ayer's Pills are un-
 equaled. They are an excellent
 after-dinner pill, assisting the pro-
 cess of digestion, and cleansing and
 strengthening the alimentary canal.
 When taken on the invasion of a
 cold or a fever, they effectually pre-
 vent further progress of the disease.
 Being sugar-coated and purely vege-
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medicine, for old and young. Ayer's Pills
 are indispensable to soldiers, sailors, camp-
 ers, miners, and travelers, and are every-
 where recommended by the medical frater-
 nity. Dr. J. W. Haynes, Palouse, W. T.,
 writes: "Ayer's Pills are the most evenly bal-
 anced in their ingredients of any I know of."
 "For more than twenty years I have used
 Ayer's Pills as a corrective for torpidity of
 the stomach, liver, and bowels, and to ward
 off malarial attacks, and they have always
 done perfect work." --E. F. Goodwin, Pub-
 lisher Democrat, St. Landry, La.

"I was master of a sailing vessel for
 many years, and never failed to provide a
 supply of Ayer's Pills, for the use of both offi-
 cers and men. They are a safe and reliable
 and always give satisfaction." --Harry
 Robinson, 62 E. Pearl st., Fair Haven, Conn.
 "For a long time I was a sufferer from
 stomach, liver, and kidney troubles, and
 having tried a variety of remedies, with
 only temporary relief, I began, about three
 months ago, the use of Ayer's Pills, and
 already my health is so much improved that
 I gladly testify to the superior merits of this
 cathartic." --Manuel Jorge Pereira, Oporto,
 Portugal.

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 A 25 cent package makes 5 gallons of this
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Don't be deceived if a dealer, for the sake
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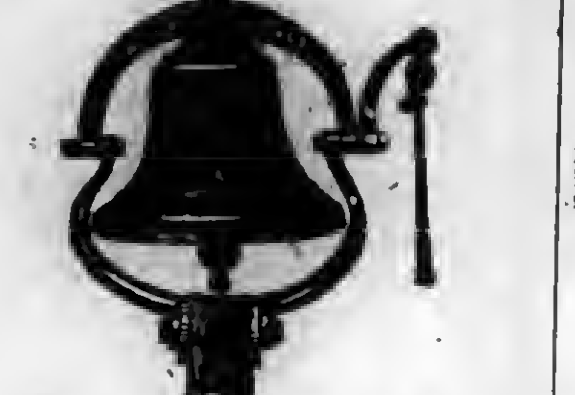
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Size.	Weight.	Bell and	Price.
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24 inches	145 lbs.	300 lbs.	\$35.00
26 "	205 lbs.	350 lbs.	45.00
28 "	285 lbs.	400 lbs.	55.00
30 "	385 lbs.	450 lbs.	65.00
32 "	505 lbs.	500 lbs.	75.00
34 "	645 lbs.	550 lbs.	85.00
36 "	805 lbs.	600 lbs.	95.00
38 "	985 lbs.	650 lbs.	105.00
40 "	1185 lbs.	700 lbs.	115.00
42 "	1405 lbs.	750 lbs.	125.00
44 "	1645 lbs.	800 lbs.	135.00
46 "	1905 lbs.	850 lbs.	145.00
48 "	2185 lbs.	900 lbs.	155.00
50 "	2485 lbs.	950 lbs.	165.00
52 "	2805 lbs.	1000 lbs.	175.00
54 "	3145 lbs.	1050 lbs.	185.00
56 "	3505 lbs.	1100 lbs.	195.00
58 "	3885 lbs.	1150 lbs.	205.00
60 "	4285 lbs.	1200 lbs.	215.00
62 "	4705 lbs.	1250 lbs.	225.00
64 "	5145 lbs.	1300 lbs.	235.00
66 "	5605 lbs.	1350 lbs.	245.00
68 "	6085 lbs.	1400 lbs.	255.00
70 "	6585 lbs.	1450 lbs.	265.00
72 "	7105 lbs.	1500 lbs.	275.00
74 "	7645 lbs.	1550 lbs.	285.00
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78 "	8785 lbs.	1650 lbs.	305.00
80 "	9385 lbs.	1700 lbs.	315.00

Prices include Bell and Mountings, as in cut above



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18 inches	75 lbs.	\$13.00
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We have arranged to furnish our churches and
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 is the same as they can be bought for in Cin-
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 (Abridged edition)..... 2.50

Discipline of the Methodist Episcopal
 Church, Edition of 1888..... 1.50

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General News Items.

The Senate has passed a resolution changing the date of dedicating the world's fair buildings from Oct. 12 to Oct. 21.

The amount of money of various kinds in circulation in the United States increased \$103,000,000 during the past fiscal year.

A powder mill at West Berkeley, near San Francisco, was blown up recently. Six men were killed and damage done amounting to \$225,000.

The French government has decided to ask for an addition of \$90,000 francs to the amount already granted for defraying France's representation at the Chicago fair.

At Wallace, Idaho, union and non-union miners of the Gem Mine had a pitched battle. Several killed. Non-unionists surrendered, when the mine was blown up with dynamite. Militia ordered out.

Yellow fever of fatal type rages in Vera Cruz, Mexico.

The epidemic of cholera in France and Russia is spreading and the situation is becoming more serious every day. There is a great demand for disinfectants and German firms are unable to meet the orders received.

A report from Sidney, New South Wales says that the entire island of Sangier, which forms one of the groups of the Archipelago, has been obliterated by volcanic action and swallowed up in the sea. Nearly fourteen thousand human beings have perished.

The conflict at Homestead, Pa., between the Carnegie Steel Company and the Amalgamated Association of Iron and Steel Workers is the worst disorder of its kind since the labor riots of 1877.

On the plea of lower prices for their output, and improved means of production which had practically increased the income of their employees, the owners of the great Homestead mills insisted upon a reduction of the scale of wages paid last year. They had determined to break with the association and put the Homestead plant upon a non-union basis, like some other of their manufactories. Hence no effort to compromise the dispute. The company proposed a basis of payment as an ultimatum, and upon this being rejected, discharged all hands and closed the mills. The intention was to make some repairs and reopen soon with non-union hands. The union which had been maiming the works accepted the challenge to mortal combat. It took possession of the works and organized to repel not only non-union iron-workers but any mechanics who might be engaged for repairs or alterations. The owners called upon the sheriff of Allegheny county for protection, but he and his deputies were driven away by the union men, who with their families compose the population of Homestead, numbering several thousand. In order to repossess the mills and proceed with repairs, the owners engaged about three hundred of Pinkerton's private police, and very early Wednesday morning sent them to the place in two barges on the Monongahela river, upon which the Homestead works face. The local population was aroused and rushed to the mills, many of the men carrying fire arms. When the barges reached the landing and the Pinkerton men began going ashore they were fired upon by the mob. They returned the fire, but were driven back into their boats. These the union men tried to destroy, bombarding them with cannon as well as small arms, throwing dynamite cartridges to explode on board and seeking to burn the barges with their inmates by floating oil against them and setting it on fire. Overwhelmed by numbers and deserted by the tugs that had brought up

the barges, the Pinkerton force was immediately put upon the defensive, and was finally permitted to surrender to the mob, though some of the more hot-headed ring-leaders would have exterminated the invaders. The barges were burned after being plundered of everything portable. While the prisoners were being taken to a place of confinement they were barbarously maltreated, chiefly by the infuriated women.

The list of killed and wounded is large and the numbers of killed grows larger as the men die from their wounds. On Sunday July 10, martial law was declared. Since the arrival of the troops the company has been put in possession of their works and are preparing to start work with non-union laborers. Seven of the leading men have been arrested for murder, and affidavits are to be made out for fully two hundred more.

Secretary of State Foster announced July 19 that an entirely satisfactory settlement has been reached between the government of the United States and Chili respecting the indemnity to be paid by the latter on account of the assault upon the crew of the Baltimore at Valparaiso on the 16th of October last year. The published dispatch upon the subject was sent by Mr. Blaine on June 30 last, in which it was stated that the president believed that the subject of reparation for the Baltimore affair was capable of adjustment by the usual diplomatic methods, and in the means of justice Chili would doubtless allow the two governments to honorably make an end of the whole matter.

The subject rested in this condition till the entrance into the Chilean cabinet of the prime minister of foreign affairs Senor Urariz, last month, when he communicated to Mr. Egan the disposition of the Chilean government to come to an adjustment of the Baltimore indemnity. On July 1 Mr. Egan was informed by Secretary Foster that the president was much gratified at the indication received of the disposition of the Chilean government, and that he did not doubt that it would be ready to make a liberal indemnity to the families of the deceased and to the wounded survivors, and Mr. Egan was instructed to ascertain the views of the minister of foreign affairs on the subject. Under date of the 13th inst., Senor Urariz addressed a note to Mr. Egan, placing at the disposal of the latter the sum of \$75,000 in gold, asking him to cause it to be distributed among the families of the two seamen who lost their lives, and the surviving members of the crew wounded in the affair of Oct. 16. On the 17th inst., Mr. Egan replied, cordially accepting the offer of the Chilean government as a frank, friendly and entirely satisfactory settlement of the deplorable occurrence at Valparaiso.

The president has sent to the senate the nomination of George Shiras, Jr., of Pennsylvania, to be a justice of the United States Supreme Court. Mr. Shiras is a leading member of the bar of Pittsburgh, where he was born sixty years ago. He was a member of the famous class of '53, at Yale, and graduated with distinguished honors, and, after studying law, was admitted to practice in 1856 in Pittsburgh, where he has since resided. He has never had public office, nor has he ever served on the bench.

The Genuine Merit

Of Hood's Sarsaparilla wine friends everywhere it is fairly and honestly tried. Its proprietors are highly gratified at the letters which come entirely unsolicited from men and women in the learned professions, warmly commending Hood's Sarsaparilla for what it has done for them.

Hood's PILLS cure liver ill, jaundice, biliousness, sick headache, constipation.

An Unprecedented Offer!

We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

Each Machine is furnished with the following equipment: One Foot Hemmer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Tuckor, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this Machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it, and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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SOUTHWESTERN CHRISTIAN ADVOCATE,
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 Mrs. S. E. Johnson, President, 206 Liberty Street, New Orleans.
 Mrs. L. Mead, First Vice-President, 67 Adam Street, 7th district, Carrollton.
 Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.
 Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.
 Mrs. Alice M. Marshall, Corresponding Secretary, 210 Constantine street, New Orleans.
 Mrs. Alice L. E. Remond, Treasurer, 185 Toulouse street, New Orleans.

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 Alexandria District—Mrs. P. Powell, Lake Charles.
 Monroe District—Mrs. Celeste Maya, Mrs. Lilly Walker, Assistant District Manager.
 All officers of this Society have certificates and badges of office.
 As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Measick, president; Mrs. A. M. Robinson, directors.
 The Board and managers meet the first Monday in each month at Peck Memorial Home, at 3 o'clock p. m.

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 It is situated three blocks from New Orleans University, on
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 Young ladies from the country desiring the privileges of Christian home life and study at the University, can be accommodated by paying \$7 a month for board, and addressing for further information, Miss H. M. Hegeman, Peters Avenue, corner St. Patrick Street, New Orleans, La.

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 The only line running solid trains between New Orleans, Memphis and Vicksburg, with modern Pullman Buffet Sleeping Cars.
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 8:15 a. m. train has through Pullman Buffet Sleepers to Denver and connects at Fort Worth with Pullman Sleepers to California.
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No. 44, 12:01 p. m.	Chicago and New Orleans Limited. Solid vestibule train bet. New Orleans & Chicago.	No. 45, 8:00 p. m.
No. 42, 8:00 p. m.	Memphis & Kansas City Fast Express. The only line running cars through to Kansas City without change sleeping cars through between New Orleans and Memphis and Kansas City.	No. 43, 8:25 a. m.

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Vicksburg & Natchez, 8:45 a.m. 10:00 a.m.
Bates House "Coast" Train, 8:45 p.m.

Illinois Central.

ARRIVE—LEAVE—
No. 1, pass., 7:20 p.m. No. 2, pass., 7:00 a.m.
No. 41, Chicago & St. Louis, 5:00 p.m. No. 42, Chicago & St. Louis, 8:10 a.m.
Fast Mail, 8:25 a.m. Fast Mail, 8:35 p.m.
No. 45, Chicago & N. O., 8:00 p.m. No. 46, Chicago & N. O., 8:00 p.m.
Limited, 8:00 p.m. Limited, 1:00 p.m.
No. 41, Memphis & Kansas City, 8:45 a.m. City Fast Ex. 6:00 p.m.
No. 42, Memphis & Kansas City, 8:45 a.m. City Fast Ex. 6:00 p.m.
No. 43, Memphis & Kansas City, 8:45 a.m. City Fast Ex. 6:00 p.m.
No. 44, Memphis & Kansas City, 8:45 a.m. City Fast Ex. 6:00 p.m.

Queen and Crescent Route.

No. 1, 11 a.m. 2:30 p.m. No. 2, 11 a.m. 2:30 p.m.
No. 3, 11 a.m. 2:30 p.m. No. 4, 11 a.m. 2:30 p.m.

Texas and Pacific.

Leave. Arrive.
Texas & California Ex., 8:15 a.m. 7:00 p.m.
Fort Springs & St. Louis Ex., 8:20 p.m. 8:50 a.m.
Local, 3:50 p.m. 10:00 a.m.

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Students last year, 676.

Expenses from \$8.50 to \$10 per month of four weeks.

Next school year begins September 19 and continues thirty-six weeks.

Tuition in Law, \$30 per year. In Medicine, \$30 per session of five months.

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Sunday-School and Children.

THIRD QUARTER.—Lesson V. Peter and John before the Council. A. D. 30. Acts 4:1-18. Commit to memory verses 8-11. July 31, 1892.

HOME READINGS.

M. Acts 4:1-18. Th. Acts 20:17-27. W. Luke 21:8-19. Th. 1 Tim. 1:12-17. F. Rom. 1:7-16. S. John 3:11-19. S. 1 Cor. 3:1-11.

GOLDEN TEXT.

There is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

LESSON HYMN. C. M.

Jesus! the name high over all;
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

Jesus! the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven.

Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
"Behold, behold the Lamb!"

Time.—A. D. 30, immediately following the events of the last lesson.

Place.—Jerusalem.

QUESTIONS FOR HOME STUDY.

1. The Mighty Name, v. 1-7.

Who suddenly came upon the apostles?

Over what were they troubled?

What did they do with the apostles?

What time of day was it?

How did the people receive the apostles' word?

How many became disciples?

What gathering occurred the next day?

Whom did the council summon before them?

What question did they ask the prisoners?

2. The Saving Name, v. 8-12.

What spirit possessed Peter?

Concerning what were the apostles examined?

What explanation of the cure did Peter give?

What did he say about a rejected stone?

Through whom alone could men be saved?

3. The Forbidden Name, v. 13-18.

Over what did the council marvel?

With whom had the apostles kept company?

What did the council think of the lame man's cure?

Where were the apostles sent?

What did the rulers say one to another?

How did they propose to do?

What did they forbid the apostles to do?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. The only way to be saved?

2. The secret of christian courage?

3. That good men may expect opposition?

HOME WORK FOR YOUNG BEREANS

What psalm did the apostles quote on this occasion?

What king had tried to kill Jesus in his infancy?

THE LESSON CATECHISM.

[For the entire school.]

1. How many people now believed in Jesus? About five thousand.

2. Where did the rulers bring Peter and John? Before the council.

3. How did the apostles say that the lame man had been healed? Through the name of Jesus.

4. What did they declare Jesus to be? The only Saviour.

5. How may we be saved? By faith in Jesus.

EXPLANATIONS.

As they speak—The apostles Peter and John in the temple, just after the healing of the lame man.

The priests—Men who offered the sacrifices and led the worship of the people. Captain of the temple—The officer who kept order in the temple. Laid hands on them—Took them prisoners. Put them in hold—Under guard. Unto the next day—Intending them to try them. Howbeit—In spite of the opposition of the rulers. Them which heard—The people who heard Peter's address and seen the miracle. Believed—Believed in Jesus as their Saviour, led by what they had heard and seen. Number of men—Perhaps the women and children are to be added to the number. Scribes—Teachers of the law. All these together made up the great council which governed the Jews. Kindred of the high priest—Many of his relatives held high offices. By what name—They would not themselves mention the name of Jesus. Done this—Healed the lame man. The good deed—A good deed, which it would seem needed no defense. Impotent—Helpless. Whole—Well. By the name of Jesus—That is, by the power of Jesus. Whom ye crucified—These were the very men who, two months before, had ordered Jesus to be put to death. Neither is their salvation—There is no Saviour except Jesus. Under heaven—All the world. Must be saved—If saved at all, we must be saved by Jesus. Took knowledge—They now begin to notice that these were the same men whom they had seen with Jesus, so Jesus' power was shown in them.

Doctrinal Suggestion.—Salvation through Christ.

THE CHURCH CATECHISM.

80. What is prayer? Prayer is the offering up of our desires unto God in the name of Christ.

81. With what should prayer be always accompanied? With humble confession of sin, with hearty thanksgiving for God's mercies, and sincere faith in his promises.

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Marriages.

At the home of the bride, in Huntsville, Texas, June 24, Mr. L. C. Lewis to Miss Georgie Wagner.

W. L. Duncan officiated.

Steward's Mill, Tex.—June 16, Mr. John Dixey to Miss Mary Reddick.

G. W. Love officiated.

June 20, Mr. John Munson to Miss Minnie Dunlay.

June 29, Mr. Nathan Preslow to Miss Nellie Perkins.

June 30, Mr. Hal Wells to Miss Maggie Williams.

Wm. Bell officiated.

Obituary.

Sister Leah Owens, a consistent Christian and a member of the M. E. Church at Antioch, Texas, June 27.

N. J. Johnson, P. C.

Sister Hannah Smith, of Mansfield, La., July 13. She was a member of the M. E. Church, and leaves a husband and children to mourn.

H. C. Wilson, P. C.

Bull's Gap, Tenn.—Sister Georgia Laller departed this life in full triumph July 5. She was a devoted member of the M. E. Church. She leaves three children and a host of friends.

A. Glasby, P. C.

Jackson, La.—Sister Maria Gials, a native of Louisiana, aged 90 years, departed this life July 10. None knew her but to love her. She lived a faithful soldier of the Cross for 60 years, and was among the founders of Wesley Chapel M. E. Church at Wilson, La. The funeral was conducted by the writer, assisted by Rev. J. Mitchell of the Baptist Church.

Sister Sophia Butler, aged 90 years, and 30 years in our church, died July 8. She was the mother of Rev. W. R. Butler of Baton Rouge, and the grandmother of Rev. C. W. Reeves, pastor of our Church at Pleasant Hill. We tender our heartfelt sympathy to the bereaved family. Her funeral was attended at Wesley Chapel M. E. Church by her pastor, Rev. H. C. Wilson, at her request.

Hot Traveller, take BEECHAM'S PILLS with you.

Conference Notices.

Notice. The camp meeting at the Gulf Coast camp grounds will commence on the 11th and continue until the 22nd of August. All are invited to attend this meeting. I. C. RUCKER, P. C.

Notice. Dear Brethren of the West Tennessee District: The district conference will begin August 23, at Aiken, Tenn. Conference will open at 9:30 a.m. Let every member be present. Sunday School Institute will be held Saturday. Let all come to stay over Sunday. B. F. ANDERSON, P. E.

Beaufort District, S. C. Conference.

Third Round.

Barwell, Ang. 6-7

Grubbs, Ang. 7-8

Castle Creek, Ang. 8-9

Wesley Grove, Ang. 9-10

Springtown, Ang. 10-11

Colleton, Ang. 11-12

Holly Hill, Ang. 12-13

Aiken, Ang. 13-14

Beaufort Bridge, Sept. 1

Cadlin and Pine Grove, Sept. 2

Hamburg, Sept. 3

Barnwell, Sept. 4

Ridgeville, Sept. 5

Summersville, Sept. 6

Walterboro, Sept. 7

Combahee, Sept. 8

Grahamsville, Sept. 9

Hondo, Sept. 10

Yemassee, Sept. 11

Allendale, Sept. 12

New Hope, Sept. 13

Victorville, Sept. 14

Folk's Store and Varnville, Oct. 1-2

Hickory Hill, Oct. 2-3

Brethren, let nothing prevent you from doing your whole duty. District Conference and Sunday School Institute at Aiken, S. C., August 24. B. F. WITHERSPOON, P. E.

Gainesville District, Florida Conference.

Third Round.

Newnanville, Ang. 6-7

Pt. White, Ang. 7-8

Hague, Ang. 8-9

Gordon, Ang. 9-10

San Juan, Ang. 10-11

San Juan, Ang. 11-12

Airedale, Sept. 3-4

Stark, Sept. 4-5

Otto Creek, Sept. 5-6

Cedar Keys, Sept. 6-7

Williston, Sept. 7-8

Gainesville, Sept. 8-9

McCauley, Sept. 9-10

Pleasant Plain, Sept. 10-11

Levyville, Sept. 11-12

Brethren: Please take due notice of the above and be likewise governed. The district conference will convene at Micanopy, beginning Thursday morning, October 13, at 9 o'clock, and continuing through the 16th. All traveling and local preachers, exhorters, the district steward, and brethren from other districts will be present. Pastors will please report their benevolent collections in full. Let us pray that we may have the guidance of the Holy Spirit with us in our assembly, and that the work done may be to the advancement of the Redeemer's Kingdom. A. DHOE, P. E.

Cumberland River District, Tennessee Conference.

Fourth Round.

Liberty, Aug. 6-7

Alexandria, Aug. 7-8

North Lebanon, Aug. 8-9

St. Zion, Aug. 9-10

Mitchellville, Aug. 10-11

Gallatin, Aug. 11-12

Lebanon, Aug. 12-13

Jackson, Aug. 13-14

Clarksville, Aug. 14-15

Clarksville, Aug. 15-16

Clarksville, Aug. 16-17

Brethren: Don't fail to raise all of your benevolent offerings. The people will help you if you ask them. Explain to them about the benevolent causes and then make arrangements for them to work, and they will work. The people want to do something and you must plan for them to try it. A. PHILLIPS, P. E.

Jackson District, Mississippi Conference.

Third Round.

Trenton, July 30-31

Pelahatchie, Aug. 6-7

Brandon, Aug. 7-8

Steele, Aug. 8-9

Edwards, Aug. 9-10

Benton, Aug. 10-11

Clinton, Aug. 11-12

Jackson, Aug. 12-13

Canton, Aug. 13-14

Yazoo, Aug. 14-15

Benton, Aug. 15-16

Jackson, Aug. 16-17

J. CAMPS, P. E.

Starkville District, Upper Mississippi Conference.

Third Round.

Ackerman, July 30-31

Tampani, Aug. 6-7

Starkville, Aug. 7-8

Starkville, Aug. 8-9

Webster, Aug. 9-10

Louisville, Aug. 10-11

Bellefontaine, Aug. 11-12

Chesler, Aug. 12-13

McCool, Aug. 13-14

French Camp, Aug. 14-15

Godard, Aug. 15-16

Kilbuck, Aug. 16-17

Eupora, Aug. 17-18

Dear Brethren: Push all of your benevolent collections. Send in your money for Rust Hall to Dr. Libby as fast as it is collected. P. C. JAMISON, P. E.

Savannah District, Savannah Conference.

Third Round.

Jessup, Aug. 6-7

Blackhear, Aug. 7-8

Savannah, Aug. 8-9

Savannah, Aug. 9-10

Waynesboro, Aug. 10-11

Waynesboro, Aug. 11-12

Waynesboro, Aug. 12-13

Waynesboro, Aug. 13-14

Waynesboro, Aug. 14-15

Waynesboro, Aug. 15-16

Waynesboro, Aug. 16-17

Waynesboro, Aug. 17-18

Waynesboro, Aug. 18-19

Waynesboro, Aug. 19-20

Waynesboro, Aug. 20-21

Waynesboro, Aug. 21-22

Waynesboro, Aug. 22-23</

Southwestern Christian Advocate

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WHOLE NUMBER 1,188

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My soul and all its powers
Thine, wholly Thine shall be;
All, all my happy hours
I consecrate to Thee:
Me to Thine image low restore,
And I shall praise Thee evermore.
—CHARLES WESLEY.

DAILY BREAD.

["Ram's Ho'n" Blasts.]

The hair-splitter is always busy.

The way to get good is to do good.

People on the fence never weigh much.

The man who prays right will pay right.

A spider never finds any honey in a flower.

The Good Shepherd never drives his sheep.

There must be gratitude before there can be praise.

The peacemaker need never be out of employment.

All you can tell others about God is what he is to you.

As long as we keep looking to Christ we will keep living.

It takes dark days to show us that we really do trust in God.

We need days of trouble to teach us that we also need God.

When you want to think well of God don't look too close at men.

The man who goes to school to his mistakes has a good teacher.

The man who is wrong with God can never be well off anywhere.

Keep close to God, and midnight will be as bright as noonday.

The first step toward God is to make up your mind to start now.

The only truly rich people are those who give up all for Christ.

The same opportunity never knocks at any man's door but once.

Any man or sect that is afraid of the Bible had better be watched.

If you can't be rich you can become well off by being contented.

The South was never so prosperous as since she gave up slavery.

Whenever you have a need, remember also that you have a God.

Nothing can happen to a Christian that may not result in his good.

Evil thoughts are the sprouting of seed which Satan has planted.

The man will always be remembered who forgets himself for others.

A stingy man is all the time telling the world that his God is like him.

For the SOUTHWESTERN.

Educational Work of the Methodist Episcopal Church in the Southern States.

BY REV. J. C. HARTZELL, D.D.

III.

In all our institutions of collegiate grade, and in some of the academies, we have industrial departments. Last year we had 70 teachers in these trade schools and 2,018 students. Our largest developments in trade schools are at Orangeburg, S. C., at Atlanta, Ga., and at Nashville, Tenn. In our various industrial schools we are teaching 25 distinct industries to young men and women. The development of this phase of our work has been exceedingly gratifying in the past years. The tendency of all true education is to prepare young men and women to take care of themselves. Any education which inculcates the idea that a young man is necessarily compelled to make his living by his wits and not by the pursuit of some manual work, is vicious. The true ideal of education for a young man is the religion of the Lord Jesus in his heart, at least a common school education in his head, and enough skill in his hand to be thoroughly independent in the matter of making his own living. The same is true of the young women. Especially is industrial training of paramount importance in the South, where labor has been degraded and where there is such a stock of untrained labor and where in the wonderful development now going on in the New South in agriculture and manufactures, the calls for skilled labor are sure to multiply.

Grouping together then the educational work of the Methodist Episcopal Church among the colored people in the sixteen Southern States, we have the following summary:

Grade of Schools.	No.	Teachers.	Students.
Collegiate.....	9	175	3,957
Theological Dept.....	4	14	719
Biblical Dept.....	4	14	132
Medical Dept.....	2	16	80
Dental Dept.....	1	8	5
Pharmacy Dept.....	1	6	5
Legal Dept.....	1	6	8
Industrial Dept's.....	12	70	2,228
Academic.....	12	56	2,161
*Totals.....	21	335	6,268

*In these totals teachers and students are counted but once, and departments are not counted as separate institutions.

If, to this summary, we add the numbers of teachers and pupils in primary schools taught in the local churches of the denomination throughout the South, there will probably be 150 schools and 20,000 pupils under the tuition of the Methodist Episcopal Church among the colored people of the South.

In reviewing the work of the past 25 years, there are very many things over which to rejoice. The advance of the colored people in intelligence and in all the elements of true manhood and womanhood has been most gratifying. True, there are vast multitudes who have as yet received but little light or inspiration from the practical results of freedom, but the proportion of those who have made remarkable progress is great, and the uplift manifested among the people, as a whole, is a source of sincere gratification to every lover of humanity. Our colored people are doing more and more each year to help themselves. The expenses of building their churches and supporting their pastors and taking care of their poor among themselves, are very great.

Their church collections for our educational work in the South amounted last year to fully \$10,000. The Louisiana Conference the past four years has raised over \$10,000 toward the New Orleans University building. These are specimen facts of great encouragement and significance.

The success of the past 25 years should be a stimulus to yet greater efforts to the church in all her branches in the prosecution of philanthropic work among these people in the future. Their march to the highest type of christian civilization is but fairly begun. They are beset by numerous difficulties. They need encouragement. If, at times, their progress is thought by some to be not so rapid as the christian spirit of the age might expect, let us remember the awful night out of which they have come, and with renewed patience extend to them the hand and heart of christian brotherhood and helpfulness.

For the SOUTHWESTERN.

The Relation of the Pastor to the Sunday School.

MRS. IDA M. HARRIS.

Sunday schools are organized and kept up that children may receive the best religious instruction and training that can be given. There are none so poor but may be admitted and receive instruction and the necessary literature free of charge. It is plain that Sunday schools are of incalculable benefit to the church, for they furnish the earliest religious instruction.

The Sunday school is run in connection with the church. In fact, it belongs to the church, and as each church is under the immediate supervision of the pastor, it follows that the Sunday school should also be under the supervision of the pastor; hence, we can readily see the relation of the pastor to the Sunday school.

The pastor should be to the church as the shepherd unto his flock, for the word pastor means shepherd, and refers to him in this field of duty. All through the Bible we read of shepherds and what they were noted for. The word shepherd has become proverbial for kindness, for tenderness, for watchful care and attention, and the reason is, the shepherds watched their flocks by day and by night, and they ministered unto their wants with a fidelity that has excited the admiration of mankind through all succeeding ages.

The relation of the pastor to the Sunday school comes through the connection of the Sunday school with the church, and it should be the relation of one whose duty it is to look after the Sunday school; to see that its every need and want is supplied; to take care of the little sheep, that none go astray; to guide and direct them and bring them up under his protecting care and love.

In the different vocations of life, we find many who are not adapted to their occupations or professions, hence, the relations they bear to their surroundings show that they are filling spheres to which they are not adapted. The pastor should be adapted to his calling. He should study the work in which he is engaged. He should fully understand the nature and disposition of those who come under his care and guidance. He should understand his work thoroughly and pursue it diligently. The condition of the Sunday school shows the pastor's influence, ability and zeal.

It should not be a question of becoming pastor because some one else is pastor, or because one has as much right to become pastor as another. Such ideas are wrong because they show a want of the religious feeling and zeal that a pastor should have. The work and duty of a pastor should engross his thoughts. He should contribute what he can to the advancement of the Sunday school. He should study its needs and wants and be unto it as a shepherd unto the younger portion of his flock.

Brookhaven, Miss.

For the SOUTHWESTERN.

Not Less Money, but More Stability and Economy in our Southern Work.

BY G. E. CUNNINGHAM.

It is well to profit by criticism. Partisan leaders, whether in the church or state, are slow to do this. The Southern work has been liberally handled by friendly and unfriendly critics. It has never been brought to view; however, but that partisans have rushed in to print. While some good has been done it is not to be denied that class feeling have been considerably emphasized. This writer has never felt the trembling others have expressed as this work has passed under review, whether in the General Conference or in the Missionary Committee, or in the Freedmen's Aid and Educational Board, or in the Church journals, usually resulting in an expressed policy, or an autonomic privilege. Expressed policies have not always been the adopted policies. Expressed policy and autonomic privilege in some places show two different things. One appears on paper, the other in action; or in mental construction, the other in actuality.

Clear cut analysis is the best instrument ever applied to this work. It reveals the ugly, schismatic sore as well as the gigantic forms and conquering muscles; reveals the partisan spirit as well as the catholic impulse and unifying bond. Impartial eyes see more good than bad; more strength than weakness; more success than failure; more catholicity than partisanship. Such a view awakens high hope and incites to generous endeavor.

How improve? 1. By holding good ability in central work until permanent results are achieved. Temporary men; temporized as well as temporary policies, as is seen, have caused inglorious defeats at some strategic centers. But witness how thorough and permanent the work is in centers where consecration and talent have wrought for a series of years. Instance, Central Tennessee, Nashville; Clark and Gammon, Atlanta; Grant, Athens; Philander Smith, Little Rock. Men have remained in these places long enough to build enduring work. A few pastoral charges show that the continuance of spiritual, talented, trained men in their pulpits, enjoy success and gains commensurate with expenditures, and a fraternal and commanding position in their respective cities. Other schools and pastoral work will make the same showing if similarly handled. Equipped men permanently located in central work should be the one unvarying policy in the Southern work. This will insure stability in leadership and endurance in results.

2. Improvement can be made by advocating and securing re-unification of Southern conferences. For example, in small conferences division has been effected on the color line. This has increased expenditures. We have in some states a white and colored conference extending over the same territory, calling for two sets of Presiding Elders where one could usually do the work. To keep up these officers the money drawn from missionary society and from the people is often just double the amount required by the field covered. Strategic centers and poverty belts need the money. Not less money, but more economy in its use should be the rule. These conferences should be urged to unite and to officer their work so as to cut off needless expense, and apply the money to needy pastoral charges or new work.

Some departments of our educational work are unnecessarily expensive. For instance we have

two Theological Seminaries in the central South, as it is called; one at Athens, the other at Atlanta. There are probably 150 students in the two. One part of our leadership want to make one of these schools for white, and the other for colored theologues. Two faculties are employed, where one could do the work. Such a division is wrong for young preachers themselves, since the Church desires to make them her leaders, and they are to serve races whose interests are one, and who must be led into united action against their common foes—illiteracy, intemperance, political corruptions (in all parties), worldliness—in order that the whole social life may become thoroughly industrious, cultured, righteous, organized. Economy and righteousness call upon our white and colored preachers to stand together in the same conferences and theological schools. These men should touch elbows somewhere. Not to do so is to perpetuate the prejudice of the common herd, the mediocrity of the pulpit and the partisan spirit. Prejudice costs dearly enough in the lower strata of society. Let it not invade the ministry and reduce our conferences and theological schools to a system of spoils.

The Methodist Episcopal Church has laid the foundations of great Catholic enterprises in the South. These are worthy of a liberal benevolence. The Church should see that her money is never diverted from these catholic undertakings, for out of these will come a unification of which she will be justly proud.

Arkansas Conference.

For the SOUTHWESTERN.

The Fatherhood of God, and the Brotherhood of Man.

BY REV. N. H. SPEIGHT.

On the above foundation has the Methodist Episcopal Church long struggled to build. Whatever the future may bring, that is the foundation stone. We can't tell future events, but we do know something of the past. We know that many true loyal sons of our Methodistism have suffered for doing their duty in trying to erect the building. The church says to all come in. We know that some of all the known races are members of the church. We know the church has taken a decided stand against wrong and in favor of right. We know that she is doing her part in educating and christianizing the races. The church has done a great work for the Negro in the South. The colored members in the M. E. Church are loyal. They belong to the church from principle. They love its Spirit, because it is the Spirit of religion and of manhood and of brotherhood. It is not claimed that all who are members of the church have that Spirit. Many may be with us who are not of us. But shall the whole church suffer for what one or two may say or do? God forbid. Stand still, and see the salvation of God.

Anniston, Ala.

When God's work comes to a standstill you can depend upon it that obstacles are in the way which human hands can remove.

People who are all the time talking about charity beginning at home, are not the one to do very much to help her set a good start.

It doesn't make much difference about how good the seed is, unless the planting is done well and the cultivation properly attended to.

"I will say of the Lord, he is my refuge and my fortress." There isn't much use in trying to enjoy religion without saying something about it.

How to Look at a Problem.

In an address by A. E. Dunning, D.D., of Boston, at the annual meeting of the American Home Missionary Society, the speaker gave cordial recognition to the New South, and to the progress making in the South in education, enterprise and patriotism. We are glad to quote what he said on the Negro problem:

"As to their chief problem, what christian people ought to do with the Negro, we have largely the advantage in the North in that we can discuss this topic without the necessity generally of applying the conclusions of our discussion. There is no doubt that we are right in our principles that equal rights belong to all men, and that the rights of every man should be respected by all men. There is no doubt, either, that if you had been in their place you would see the problem from their point of view. There are great difficulties in it—difficulties of racial distinctions, difficulties wrought into society and complicated with political entanglements which are quite outside of principle, and with contentions which postpone the solution which these contentions seek to secure. And we have not altogether reached ideal perfection on this subject in the North. But there are grounds for large hope in the development of the South during the last five years. Primary education with industrial training is doing great things for the colored people."

We in the North have some opportunity of "applying the conclusions of our discussion"; and if we do not do it rigidly we are seriously to blame; and if we have less opportunity of showing that we give equal privileges to Negroes and whites, we have at least a larger opportunity to support those agencies which are giving education and culture to the Southern Negroes.

If it be true that, were we in the Southerners' place, we "would see the problem from their point of view," then all the worse for us. It is our business not to see it from their point of view, but to see it from the correct point of view. As teachers, our chief business in the South is to develop the right point of view.

There may be "great difficulties" in the problem, but those difficulties are what always come when a person tries to compromise between right and wrong. The right is always simple and easy. All the difficulty in breaking up the drink habit is that of opening one's hand when it has a glass of liquor in it. All the difficulty in the Negro problem is the difficulty of persuading one's self to do right.

It is true that "primary education with industrial training is doing great things for the colored people," but that alone would be a very inadequate solution of the problem. A people is lifted up from the top. Progress in education begins with the higher institutions and from them influence goes downward. Primary education with industrial training will do nothing more than make the Negro a hewer of wood and a drawer of water for the white man, and that is what a great many white people want. We trust it is not what Dr. Dunning wants. It is not what we want. It is extremely important to have primary schools and to teach Negroes to be farmers and masons and blacksmiths. But even more important, because it includes the latter, is the education of their leaders, which is to be obtained in the college, the university and the professional school, which will give them teachers, preachers, lawyers, doctors, editors, legislators and statesmen. You can generally distinguish what a man wants the future of the Negro race to be by observing whether he puts his emphasis on primary education or on higher education.—New York Independent.

Letters from the Districts.

To the Pastors of the Cumberland River District, Tennessee Conference.

Dear Brethren: I will soon start on my fourth round on the district, to hold your fourth quarterly conference, and I want every pastor to have all the official members present at the quarterly conferences, with their reports,—all local preachers, exhorters, stewards, class leaders, trustees, and Sunday school superintendents. I want a full report of everything concerning the church; membership, Sunday school scholars, and money raised this conference year for different purposes. Brethren, do see to this, as this is my closing round this year, and I want to make a true report at the annual conference that will convene at Franklin, Tenn., October 19, 1892. Urge upon the people to attend quarterly meetings on Saturdays and Sundays.

Camp Meeting.

The district camp meeting will convene at Mt. Zion M. E. Church, Cotton Gin, Texas, August 16th. Committee on arrangements: B. M. Steen, W. M. Mays, R. Busby, H. R. Moore, E. P. Jackson, C. Riley, J. D. Mead, D. D., chairman; Rev. Wm. Wesley, A. M., P. E. H. R. MOORE, Sec'y.

Program for the Marshall District Conference.

To meet at Tyler, Tex., Aug. 24. Introductory sermon, Rev. John Leake of Atlanta, Ga.

Missionary sermon, P. A. Calvin. To take subscriptions for the SOUTHWESTERN, Rev. E. W. S. Hammond, D. D.

The Negro should remain in the Methodist Episcopal Church, A. Alexander.

Can any people rise above the hand that rocks the cradle? C. M. Moore.

Will all churches unite before the millennial glory? P. S. McMorris.

Can any people become a nation with power for good without the proper protection and care of their women? Prof. N. J. Atkinson of Atlanta, Ga.

The duty of the pastor to the Sunday school, R. Beaver.

The relation of singing in divine worship, Prof. H. B. Pemberton.

We should build costly churches in all of the cities, T. Cole.

What is the relation of the Missionary Society in the Texas Conference? T. C. Schinalt.

How to succeed in building churches in cities, E. D. Hubbard.

The duty of Sunday school superintendents, S. M. Reed.

What is the relation of the Church Extension Society in the Texas Conference? W. A. Ray.

Nethodism in Tyler, Mrs. A. E. McMorris.

Why should our Sunday schools use the literature of the M. E. Church? G. White.

Of what nationality is the M. E. Church? G. S. Whitaker.

What is the duty of preachers to the Tract Society? J. Jordan.

What is the Freedmen's Aid Society doing for the Negro? J. L. Owen.

Duty of class leaders, R. Williams.

What constitutes a local preacher? G. Ivory.

Duty of a steward, A. Williams.

How to study the Bible, P. A. Calvin.

What is the relation of the Educational Society of the M. E. Church? M. H. Hawkins.

What is the mode of baptism? To be discussed by the conference.

Can a preacher do well without executive ability, and what is executive ability? Will be discussed by the conference.

We invite the brethren of the Texas conference to meet with us. All others are welcome.

WADE HAMILTON, P. E.

Program.

The third anniversary of the W. H. M. Society of the Marshall District, Texas Conference, will be held at Tyler, Texas, August 26, 27, 1892.

The meeting will be called to order by Mrs. M. A. Johnson, president.

Welcome address, Mrs. T. S. McMorris.

Response by Miss Adella Repetto.

Reports from the district by the president.

The industrial training of girls—Marshall, Mineola, and Goodwill Societies.

Every society should be the means of sending five girls—Queen City and Owen's Chapel societies.

What the W. H. M. Society has done—Red Oak, Concordia, and Tyler.

Missionary sermon by Rev. Thos. Cole.

Mass meeting.—Speakers: A. Williams, Miss C. J. Aberner, Wm. A. Ray, Miss Rebecca Jones, J. Jordan, Mrs. P. R. Kendall, J. L. Owens, Miss H. McNair, J. C. Calvin, Mrs. M. Hill, and others.

The following conference officers are invited: Mrs. V. M. Cole, I. B. Scott, Taylor Moore, S. Reeves, and Mrs. Jas. Brown.

Presiding Elder Parker will notify his district president of this invitation.

Committee: Mrs. Mary A. Johnson, Miss C. J. Aberner, Rev. W. Hamilton.

Hot Springs District, Little Rock Conference.

As Gurdon could not entertain it, the good people of Centrepont asked for the conference, and we have agreed to carry it there. So the district conference will convene at Centrepont, Ark., Sept. 1, 1892.

Centrepont is about nine miles from a line of railroad, but arrangements will be made to carry the people from Nashville. But to get the benefit of this conveyance, persons must be at this point on the 31st of August. Only one train a day now, and that is in the evening, over the Nashville branch. Come on the last day of August. The business session will open on the first day of September at 8:30 a. m.

Rev. C. B. McDonald will preach the opening sermon Aug. 31, 7:30 p. m.

On Missions, P. B. McDonald.

On Church Extension, H. C. Dunlap.

On education, B. H. Johnson.

Observance of the Sabbath, G. W. Babers.

Qualifications of the Christian ministry, G. W. Thompson.

The office and work of the Holy Spirit, W. O. Emory.

How to keep up the spiritual interest of the church, M. H. Foster.

The relation of the pastor to his duty toward the Sabbath school, W. H. Crawford.

The relation of the ministers of the Little Rock Conference to Philander Smith College, S. J. Johnson.

The SOUTHWESTERN and its circulation, J. M. Airhart.

Each local preacher, exhorter, class leader and Sunday school superintendent are asked to have papers on the duties of the offices they hold.

We will spend some time in a Sabbath School Convention.

Let each Sabbath school send a delegation, or a proxy through the superintendent or pastor.

Among the visitors will be Prof. J. M. Cox, of Philander Smith College; Rev. W. R. R. Duncan, Presiding Elder of the Forest City District. Presiding Elders and ministers from the other district are invited to attend. And last, but not least, E. W. S. Hammond, D. D., editor of the SOUTHWESTERN.

A. J. PHILLIPS, P. E.

Happenings on the Baton Rouge District.

J. F. MARSHALL, P. E.

It can be truly said that this life affords us no unalloyed cup of ceaseless pleasure.

The minister of the Gospel, the faithful follower, and all who would come after Christ, must take up his cross and follow the great Leader through evil as well as through good.

It is said that this is a year of calamities.

Well, things will happen, whether for weal or for woe; whether we keep close enough to the wheel of circumstance to catch and utilize what turns toward us or not.

Passing through the district, sufficient has been observed of an encouraging and joyous nature to silver line the clouds that have hung over us in places.

The high water has taken the church and prevents assembling at Summer Chapel on the Atchafalaya River, and the pastor, Bro. Geo. A. Payne, and his people, are in a suffering condition.

The Island, a part of Bro. H. C. Gair's work, is also under water, and he shares the same fate.

These brethren are cast down, but not discouraged. Already faith and hope mount up above these temporary drawbacks, and the future looms up with brightness.

Away out on the Amite River, at Stony Point, Bro. B. Carr has prayed, preached, visited and called until his efforts have resulted in the conversion of 30 or more souls. He happened (!) to have a revival.

A number of others have happened to get caught in revivals, and somehow many have been converted, and other temporal improvement has taken place, but all after much earnest prayer and labor.

Bro. T. A. Brown, at Jackson, has made improvements on the church, in addition to a number of conversions.

Clinton has had a good accession of young converts, through the diligent pastoral efforts of Bro. H. James.

Bro. A. J. Proctor has things booming at Mt. Carmel. All discordant elements have been cemented and scores of old and young are flocking to the house of God. No wonder more than 25 have been converted and others are still coming in. He happens to be a man of energy, who studies the Word and gives "every man his meat in due season."

The church at West Baton Rouge wears a new appearance, both in architecture and the composition of its membership. A neat new steeple takes the place of the old unseemly one, and Bro. Z. T. Gayden is rejoicing over the conversion of 66, mostly young and vigorous people. A new Sunday school has been organized and is in a highly prosperous condition.

Bro. N. Randolph is having the best year of his ministry at Conrad. He is finishing up the church with a new steeple from the ground, 20 feet above the apex of the building, and neatly ceiling it inside. Some have been converted and the attendance is excellent. The church will be dedicated August 28.

At last we have a preaching place at Melville, through the persistent, energetic push of Bro. B. J. Reddix. It is a modest little building, but a place of worship. This place too is under water, but the pastor is far from being discouraged. He has had 9 converts at Wiley Chapel, another church on his circuit. All this happened in a very short time.

Bro. D. G. Pharris, at Musson, has been engaged in revival work, and has happened to get some prominent people converted.

Rosedale will soon have a new parsonage, and Bro. E. P. Harris is loud in his praise of his faithful people. Bro. Wm. Page is the leader in this movement. He has the contract and is doing the work, which, when complete, will give us one of the best parsonages on the district. Bro. Harris undertook to convey me by means of horse and buggy to Shiloh, a little church four miles distant, but before we reached the place the singletree broke and the horse walked out and left us in the middle of a mud hole. After some effort to get out, a young man happened to come with a mule (after a good sister had called him) and pulled us out. I have always, somehow, had an aversion to this peculiar animal, but it is all gone now.

Baton Rouge and its surroundings—It is too well known to say that Baton Rouge is the capital city of the State. Ours is the leading church here. Bro. W. R. Butler, the pastor, is under a cloud of bereavement, brought on by the death of his aged mother. The church seems to be doing well in all its departments. The Sunday school, under the efficient superintendence of Sister Alice Thomas, is a model one.

The Society of Christian Endeavor is putting in some solid blows against intemperance and other prevalent evils. Bro. Howard is the president, and is in every way competent. His motto, like that of every other true reformer, is consistent, practical Christianity.

Prof. and Mrs. F. C. Blundon, whose influence is so far reaching in this community, are doing untold good in a quiet but effective way. They have a growing and prosperous school, where a variety of branches are taught by the most advanced and practical methods. Besides this, they teach in Wesley Chapel Sunday school, when they are not visiting Sunday schools in the country and distributing religious literature, 100,000 pages of which they have distributed this year.

But a most commendable feature of their work is an afternoon Sabbath school, made up of all sorts and sizes, from the gray haired father to the little bare-footed "tot," the most of whom have been brought in by visiting from house to house among the neglected ones. But it is a real treat to see Miss Harris, another teacher who assists Mrs. Blundon, hold up the Cluster Leaf and tell the story of the Cross, all repeating, while ever and anon Mrs. Blundon puts in a clincher by some trite saying or adroit question. This is practical Christianity that will tell in days to come.

North New Orleans District, Louisiana Conference.

Will convene at Boynton M. E. Church, Gretna, La., September 15, 1892.

PROGRAM.

All the members—local preachers, exhorters, Sunday school superintendents and a representative class leader from each circuit and station are requested to be present with their reports at roll call on the first day, and the pastors will make the necessary reports of their work.

Introductory sermon Wednesday, Sept. 14, at 8 p. m. by Frank Walker; alternate, Eugene Baptiste.

Missionary sermon Thursday, Sept. 15, at 8 p. m. by Frank Harvey; alternate, T. J. Johnson.

Reports from 9:30 to 11 a. m.; discussions from 11:15 to 1 p. m. on the following topics. Five minutes allotted to each speaker.

The vitality of the Bible.

Should local preachers attend the Sunday school?

Authorship of the Fourth Gospel.

Self-government.

Rise and decline of Islam.

Should local preachers go around preaching at their own will and take collections?

Sunday school preparatory to all church work.

Christianity and Confucianism compared.

Why should we study church history?

Transubstantiation.

Free will offerings.

The present conflict with unbeliefs.

THE SOUTHWESTERN.

Is man a machine or a free agent of responsibility?

The local preachers, exhorters, superintendents and other lay members are expected to take part in these discussions to the exclusion of the pastors if necessary.

Revs. J. C. Hartzell, D.D., and M. C. B. Mason, B. D., will represent the F. A. and S. E. Society; L. G. Adkinson, D.D., the New Orleans University; E. W. S. Hammond, D.D., the SOUTHWESTERN; W. D. Godman, D.D., Gilbert Academy.

Presiding Elders of Louisiana and other conferences are cordially invited.

Committee: D. J. Price, A. J. Pickett, J. W. Hudson.

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New Catalogue report Sept. 1st.

Gen. SCOTT SHIFF, Superintendent.

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FOREIGN CONFERENCES.

Japan, Tokyo, Japan, July 14, Malakoff

Denmark, Mission, Svendborg, Den., 14, Jere

Norway, Drammen, Norway, 18, Jere

Korea, Mission, Seoul, Korea, Aug. 18, Malakoff

Sweden, Goteborg, Sweden, Aug. 18, Jere

Bulgaria, Mission, Sofia, Bulgaria, Sept. 8, Jere

North China, Mission, Peking, China, 13, Malakoff

Italy, Terzi, Italy, 29, Jere

Cent. China, Mission, Nanking, China, Oct. 13, Malakoff

Poland, Mission, Posen, Poland, Nov. 10, Malakoff

West China, Mission, Kiating, China, 8, Merril

S. Amer. Miss. Buenos Ayres, S. A., Newman

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS,

Secretary

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Plan of Episcopal Visitation, Fall Conference, 1892.

Conferences in the United States.

Conference and Place. Time. Bishop.

Montana, Anaconda, Mont., Aug. 4, Walden

Idaho, Payette, Ore., 11, Walden

Pugot Sound, Oregon, 11, Walden

Bike Hills Miss., Chester, S. Dak., 25, Warren

Oregon, Portland, O., 25, Walden

Nevada, Reno, Nev., 25, Vincent

St. Louis, St. Louis, Mo., 1, Walden

California, San Francisco, Cal., 1, Vincent

Iowa, West Des Moines, Ia., 7, Andrews

Washington, Seattle, Wash., 7, Foster

Central Illinois, Waukegan, Ill., 14, Foster

Des Moines, Perry, Ia., 14, Andrews

North Nebraska, St. Paul, Neb., 14, Warren

Indiana, Salem, Ind., 14, Newman

Michigan, Hillsdale, Mich., 14, Fowler

Wisconsin, Dodgeville, Wis., 14, Fitzgerald

East Ohio, Cleveland, O., 21, Newman

N. W. German, La Crosse, Wis., 21, Goodell

W. Virginia, Huntington, W. Va., 21, Bowman

Illinois, Shelbyville, Ill., 21, Foster

N. W. German, Chicago, Ill., 21, Newman

Nebraska, Nebraska City, Neb., 21, Warren

Kentucky, Louisville, Ky., 21, Foster

S. E. Indiana, Evansville, Ind., 21, Vincent

Columbia, P. W. Walla, Ala., 21, Vincent

Detroit, Detroit, Mich., 21, Vincent

S. California, San Diego, Cal., 21, Vincent

Wisconsin, Milwaukee, Wis., 21, Fitzgerald

North Ohio, Elyria, O., 21, Newman

Norway, & Danish, Duluth, Minn., 22, Goodell

Ohio, Portsmouth, O., 22, Bowman

S. Illinois, Belleville, Ill., 22, Foster

West Nebraska, Kearney, Neb., 22, Warren

Central Ohio, Van Wert, O., 22, Nind

Gusaco, Allenton, N. Y., 22, Fowler

Pittsburg, Pittsburg, Pa., 22, Newman

East Tennessee, Pulaski, Va., 22, Foster

Arizona, Mission, Phoenix, Ariz., 22, Vincent

N. German, Lehigh, Minn., 22, Goodell

Upper Iowa, Hampton, Ia., Oct. 5, Andrews

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

Official paper for the following Conferences of the Methodist Episcopal Church: Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alabama, Savannah, Florida, North Carolina and South Carolina.

Largest Circulation of any Religious Newspaper in New Orleans.

THURSDAY, AUGUST 4, 1892.

THE dedication of Harrison Chapel at Manchac, La., will be on August 28th, instead of August 25th as announced.

A meeting of the Book Committee of the M. E. Church will be held at 150 Fifth Avenue, New York City, September 1, 1892, at 10 o'clock a. m., for the purpose of electing an editor for the *Methodist Review*, and any other important business which may be necessary to transact.

A. SHINKLE, Chairman.
July 23, 1892.

THE following resolution was passed by the Meridian District Conference, held at Enterprise, Miss., July 14:

WHEREAS, Dr. A. E. P. Albert, late editor of the *SOUTHWESTERN*, has given us four years of faithful service;

Resolved, That we commend to him our heartfelt thanks and pray that success may follow him; and we do hereby pledge ourselves to stand by Dr. Hammond and the *SOUTHWESTERN*.

It is no fault of the colored member that the Methodist Episcopal Church is regarded as the chief instrumentality in the hands of Divine providence for the special work of bringing Christianity, and Citizenship, and Education, to the millions of his brethren in this country. A glance at the history of Methodism from the days of the Wesley's to the present time, will convince the most skeptical that the heart of this great Church has been always right on that subject. When one of her dusky sons, John Stewart, with heart burning with missionary zeal for the salvation of the poor Indian, went forth in the spirit of the Master, and by authority of the Church, as its first missionary, Methodism completed a bond with the colored man, which neither time nor eternity can sever.

Dr. Chalmers has characterized this growing aggregation of spiritual power, as "Christianity in earnest." Why, is the Methodist Episcopal Church, numerically, the strongest protestant denomination on this continent? You will find the answer in her broad catholicity of spirit; in her sound yet simple theology, which has required no re-statement since the tragedy and triumph of Calvary; in her intense loyalty and patriotism; in her eternal hatred of caste, and in her marvelous zeal for the salvation of the masses. Her ecclesiastical polity challenges the admiration of Protestant Christianity, the world over. Her mission is in the whole world and to all the Nations of the earth, and her consecrated ministry bear the glad tidings of gospel grace to every nation and kindred, and tongue, and people. It is not strange that the colored member regards the Methodist Episcopal Church with a sacred veneration. He cannot forget her traditional interest in his moral and religious welfare; her legislative enactments, in favor of his full and complete equality; her ample provisions for his intellectual advancement; and her broad catholic spirit. These have inspired in him a sense of profound gratitude, and have fastened his affections as with bands of steel. The presence in the Church to-day of more than a quarter of a million of colored members is additional proof that the duties, obligations, and ties incident to this relationship have been very diligently recognized, fostered and cultivated.

Unhappy Homestead.

The lessons of the recent riot at Homestead, Pa., are suggestive of a condition which threatens the paralysis of one, if not many, of the great industries of our country.

Certain workmen believing that they had been wronged in the matter of wages by the great Carnegie Company, went out on a strike, and refused to allow the management to employ other laborers in their stead. The company appealed to the civil authorities, who were powerless to protect them. Meanwhile the strikers took possession of the company's plant. The sheriff of the county employed a large number of Pinkerton detectives to oust the belligerent strikers. A battle ensued, and there were several killed and many wounded, the strikers holding possession of the works. After some delay, the governor of the commonwealth ordered out the State militia, who took possession of the company's works, ousting the strikers. The culminating event in the unpleasant affair was the attempted assassination of the manager by a maddened anarchist, who felt called upon to avenge the strikers.

Here is the same old story of oppressiveness of capital on the one hand, and of dissatisfied labor on the other.

There is no doubt that the labor unions of this country will continue to dictate the terms by which their members shall continue in the employ of the great firms representing our vast industries. It is equally probable that these firms will refuse to treat with the workmen thus organized. Here is a crisis. A laborer may refuse to work for wages which to him may seem inadequate. But no firm should refuse to arbitrate on the question of the advance of wages when the request is made in a respectful manner. Capital, however, is king, and the terms will invariably be dictated from his throne. The unions are at a great disadvantage, being often controlled by inexperienced and too frequently by unscrupulous agitators, who thrive upon the confusion incident to their dictation.

There ought to be some remedy for these evils. It will go without saying that the laborer is worthy of his hire. Every workman is entitled to a reasonable compensation for the labor performed.

Indeed, he should not only be assured of an amount which will actually meet his daily needs, but such a surplus as will provide for the education of his children, a supply of good books and other literature, and the possible chance of obtaining a home.

In fact, it should be the duty and aim of those who represent the vast capital of our country to seek the improvement of the condition of the labor by entering into full sympathy with him and by thus assisting him to become a wise, intelligent and useful citizen of the commonwealth. Failing to do this, the American workman is too frequently driven out and his place filled by foreigners of anarchistic tendencies, and the result is just as might be expected.

The very broadest humanitarian principles should enter into this social compact. It is not probable that the labor unions alone will solve the problem. Nor will the difficulty be removed by the inflexible demands of capital. Intelligent and sympathetic co-operation will go a great way in the settlement of this vexed question. The workman has rights which the capitalist is bound to respect, and vice versa.

Some of the great firms in this country are beginning to solve this question by the inauguration of a system which though not fully developed yet, the friction between capital and labor is very materially lessened, and it is presumed when the system is more generally adopted, strikes will entirely cease.

Profit sharing between the employer and employee, so far as it

has been tried, has been found to result not only in the contentment of the employee, but in such improvement in the quality of the work done, as to justify its continuance on a much larger scale. Such a system must secure faithful co-operation and devotion on the part of the employee to the interests of the employer, and is much better than the organization of trusts, syndicates and other soulless corporations which give for the sweat and toil of the labor the barest pittance.

This question should be kept out of politics.

Demagogues are trying to make political capital out of the unfortunate affair at Homestead. No matter what political party comes into power, the relation between capital and labor will remain as it is until the great corporation will be controlled by men, by manly men, broad, liberal, humane, sympathetic, and who will recognize in the workman a citizen, a friend and a brother. Let the great labor unions cease to be controlled by men who are workmen only in name, and who are ready at the slightest provocation to resort to violent measures. Let the principles of these unions stand for that mutual co-operation and fraternal regard which looks toward the improvement of the social condition of its membership. Let them be broad enough to welcome every honest loyal son of toil whether he be as black as ebony or as white as the parian marble, then, and not until then, will there be a cessation of the great labor agitations which have been so disastrous to the vast commercial interests of the country.

Methodist Organic Union.

In his paper before the Cincinnati preachers' meeting, July 25th, Dr. Hartzell criticised the Bishop's views on the practicability of immediate steps toward the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church South, and advocated the proposition that organic union between these two churches was for the present at least, neither practicable nor desirable. The following is an abstract of the more important parts of the paper:

Bishop Foster demands that all questions, historic or present, separating the churches, and which have justified their separate existence for nearly fifty years, should be absolutely ignored. This is unreasonable. There never can be a proper understanding between these two churches until there is a frank and candid discussion of the real differences between them. Administrative differences, as for example, questions of church polity, or the size of the united General Conference if it should come, are not the most important.

Bishop Foster sees in the confederation plan "a possible advance." This is an old scheme, and was talked previous to 1844, when the Southern conferences desired to have some kind of sectional autonomy by which they could control the Southern section of the church in its relation to slavery without being subjected to the General Conference of the whole church. It was, and is still, an effort to carry Southern State sovereignty ideas in the administration of the church. This old scheme is to have four General Conferences of Methodism, three white,—in the South, East and West, and one black, to cover the whole country; and, then above these, or rather connecting them, a Methodist Church council without either legislative or judicial functions. Shades of Asbury and Wesley, what a proposition! Coming from the South it has a sectional egotism bordering on the sublime. That church is to remain intact with all the territory claimed, while the Methodist Episcopal Church is asked, first, to cast off all her colored membership, and thereby commit herself to the Southern view of treating the Negro in church relations, and then

carve her white membership into three sections—East and West and South. Her 260,000 white members in the South are to be given Southern Methodism as a part of the price to secure her friendship! While Bishop Foster does not advocate this project, he yet quotes it and says "it indicates a possible advance," and seemingly would be willing to enter into it in the possible hope that something better might come.

The general principles which should guide Christians in their relations to each other as individuals and churches which the Bishop elaborates are all right, but his failure lies in their application to the case in hand. There are questions vastly more important than the aggregation of members in a single church organization. The organic legitimacy of both churches must be accepted by the leaders of each, or at least, questions relating to it must be so far removed by time or providential changes, as that their discussion will not awaken immediate and widespread antagonisms. Can the Methodist Episcopal Church ignore or reverse her history from 1844 to 1848, on which vast church movements since have been justified, or has the time come for the Methodist Episcopal Church South, simply in the interests of organic union, to rewrite and take out of her church history, or beginning anew to discard everything justifying her Louisville convention and its outcome? It will not do to say that these are old and unimportant issues. They are real, living issues, and when Bishop Foster asks the great body of conservative thinking people of both communions not to mention these and similar questions, he writes himself down as an unreasonable leader.

Organic union is not a practical question until fraternity is an established fact between the churches; not the fraternity that flows glibly from the lips of the fraternal delegates on General Conference platforms, or from Southern orators who as paid lecturers speak to Northern audiences, or from Pullman car tourists, who after conversations with a few Southern people, claim to understand the case; but a fraternity based upon a full and candid and brotherly recognition of the work of each church, by the representatives of both in every part of our own country or the world. There is an advance along this line, but as yet there is not enough to make the proposition for organic union of but little practical significance.

The views and sentiments of our 260,000 white communicants on what was slave territory must be fully considered. The responsibility of the whole church to them is far more sacred than is the question as to how large a single Methodism might be made by adding members.

There can be nothing approaching organic union until either one church or the other fundamentally changes her policy as to the Negro and his church relations. The Methodist Episcopal Church South organized her Negro members into a separate church, and put into the constitution of that church a provision that only colored people could belong to it. The Methodist Episcopal Church has 250,000 Negro members as a part of her communion. Shall she be a party to their going out of the church, or will the Methodist Episcopal Church South reverse her position that the separation between the races should be absolute in the church of God as well as everywhere else? Bishop Foster's treatment of our colored membership is a most unfortunate deliverance. The attempt to throw upon them the odium and responsibility of the embarrassment growing out of their presence in the church, while not so intended, is unkind. He seems to utterly ignore all questions of principle touching the question of the Negro's relation to the church of Christ. To him there is no test of equality involved in the matter of our colored brethren

being retained or practically invited and helped to go somewhere else. What an exhibition is this in the presence of the Roman Catholic Church! The pro-slavery view was that there was no moral principle involved in the enslavement of the Negro. That doctrine cost the nation a million lives and the agony and expense of a terrific war. Shall the Methodist Episcopal Church practically say that there is no moral question involved in the treatment of the Negro before the altar of God? She will never do this. There are difficulties of administration which all admit, but these will be adjusted, and our "brother in black," in increasing numbers, will continue to be a part of our Methodist host.

The talk that we will help the Negro even if he is not one of us organically is foolishness. The present pitifully small assistance extended by the Methodist Episcopal Church South to her own black daughter is a sufficient answer. No church organization has ever yet extended any large or continued aid to peoples outside her own communion. For our great church to surrender to this clamor, based upon white prejudice against the Negro, and permit them to go from us, would make her responsible to God for practically cutting herself off from one of the greatest missionary fields in the world.

While there may be a growing sentiment in the Methodist Episcopal Church in favor of organic union if it can come in the right way, there is absolutely no sentiment worth mentioning in favor of it in the Southern Church. Soon after the war our Bishops wrote the Southern Bishops saying that slavery was gone and suggesting correspondence looking toward organic union. They were promptly told that slavery was not the occasion of separation and that no correspondence looking to organic union was desired. In 1870, when Bishop Jaynes and Doctor, afterward Bishop Harris, went as commissioners from the Methodist Episcopal Church in the interest of organic union to the Southern General Conference, they were officially notified that no organic union was desired. The action of the Cape May commissioners later on paved the way to formal fraternity by settling property disputes, but when our fraternal delegates, Fowler, Hunt and Fisk, went to the next Southern General Conference at Louisville, that Conference voted that if fraternity meant organic union, then fraternity was not desired. Bishop Foster's pathetic and powerful appeal at the late Washington Ecumenical Conference for some word of advance from Southern Methodism was met the next evening by Bishop Wilson of that church, who spoke after consultation with his colleagues, and he said practically, "We want no organic union." Several of our editors have at sundry times advocated organic union, and with scarcely an exception, have been met with illy concealed sneers from the Southern Methodist press.

Our Southern brethren have the reasons for opposing organic union, which to them are sufficient, and which it is the height of folly for Bishop Foster and those who think as he does, not to respect. That church has its own relation to the South as a whole. They have their views on the Negro question. They know perfectly well that the legitimacy of their organization is not recognized as yet in the thought of American Methodism, and their church is prospering wonderfully among the people to whom in the providence of God they are sent. Back of them stand the other great Southern churches, occupying precisely the same relation to their respective Northern branches. Efforts at organic union among Presbyterians have proved a failure, and the two great Presbyterian branches, North and South, have ceased to send fraternal messengers, supplying their place with fraternal letters. Bishop Foster asks, "Does any sane man believe that there is

any truth in the position that there are differences of peoples, blood and civilization, between the North and the South to interfere with organic union?" The wonder is that any thoughtful man can fail to understand that these different churches, North and South, labor among people of widely diverging sentiments, whose convictions on great practical questions are intensely antagonistic. The view which will commend itself to the common sense of Christendom is for each denomination, in the Spirit of Christ, as they themselves understand that Spirit, to go forth and do their work, until God in his own providence shall teach some other course.

Let each church go forward heroically and faithfully as Providence opens the way; let fraternity be everywhere practiced; let questions which tend to irritation rest; stop all talk about the Negro leaving the Methodist Episcopal Church; let there be aggressive work for Christ everywhere. God in His providence will lead to right results, whether it be organic union further on or not.

Memphis, Tenn.

Bro. J. L. Massey writes: "On the fifth Sunday in May I made a trip to Atlanta, Tenn., a charge which I pastored two years. I found the pastor, Rev. G. W. Sanford, standing faithfully at his post. I found the Sabbath school in a flourishing condition, under the efficient control of Bro. Williams, assisted by Bro. Ashe Twittle. They have the work greatly at heart. I preached at 11 a. m. and 8 p. m. On the Monday following I was called to visit the dying mother of Bro. Marshall Harris, one of the oldest members at this point. I assisted the pastor at her funeral on Tuesday. It has only been a few months since Bro. Harris lost his wife. He is well known by all the preachers of the West Tennessee District. He has our prayers and sympathy. We find our work in this part of the country more progressive than in the city, considering the stress that has been on the people. The people in the country are not immigrating as they are from the city. Some go to Oklahoma, some to Chicago, some to St. Louis, and to other western points. I do not concur with the immigration movement at this time. I am of the opinion that where we would not have troubles as we have them here, we would have troubles similar to them. I have never as yet seen where the Lord commanded the church to retreat; for He said to Moses: 'Stand still and see the salvation of the Lord.' Many of us may immigrate to get rid of trouble, thinking that we have left all troubles behind, but there is but one place and one time for the Christian to be emancipated from trouble; and that is in his dying hour."

Flood Contributions.

Dear Editor: I wish to publish the amounts we received for the water sufferers on this district, as follows: From the contingent fund, \$75; Rev. A. B. Leonard, Missionary Secretary, \$45; Rev. R. L. Crawford, pastor at Hammond, \$3; Rev. H. Taylor, pastor at William Chapel, New Orleans, \$6.55; Rev. T. J. Johnson, pastor at Wesley Chapel, New Orleans, \$6.25.

The brethren received their amounts as follows: Rev. S. Carroll, \$20.90; Rev. S. R. Hason, \$21. Rev. Wm. Emmett, \$17.60; Rev. B. Bolden, \$25; Rev. George Johnson, \$25; Rev. A. Venable, \$25.

We thank the brethren for their liberality. May the Lord bless them.

P. E. Shreveport Dist., La. Con.
July 26.

THE *Picayune* of this city is to be commended for its conservative and wise attitude on the labor troubles in Pennsylvania. It is a refreshing contrast to that of many others of its party, who try to make political capital out of a very unfortunate transaction that politics had nothing to do with.

Personal.

—Mrs. Rev. D. J. Price and Miss Maggie Gallagher left last week for Natchitoches and Mansfield, La., to remain during the summer.

—Rev. D. E. Skelton is one of the most progressive young men of the Lexington Conference. During a pastorate of less than three months at Falmouth, Ky., he has succeeded in paying off the entire indebtedness of the church there.

—Rev. E. W. S. Hammond, D. D., editor of the SOUTHWESTERN, of New Orleans, La., has been invited by the World's Congress Auxiliary of the World's Columbian Exposition to present a paper on "What do the Afro-Americans owe to Africa?"

—Rev. M. S. Johnson, Presiding Elder of the Ohio District, Lexington Conference, writes: "I am getting along nicely so far. I have been cordially received at all points by the pastors and people. The district is looking upward and success is within our reach. We will stand by the SOUTHWESTERN."

—Revs. C. Jones of Princeton, C. T. Lewis of Anderson, G. W. Lynch of Terre Haute, D. W. Heston of Lawrenceville, Ill., T. R. Prentiss of Greencastle, and Creed H. Taylor of North Indianapolis, report progress in their respective charges, and promise hearty and cordial support to the SOUTHWESTERN.

—Rev. Will H. Evans, of Covington, Ky., writes: "We are moving along nicely at Ninth Street. Congregations are increasing and all departments of church work thoroughly organized. We have had 45 accessions since conference. We are expecting to remodel the church in the near future. The SOUTHWESTERN is very highly appreciated here."

—The editor regrets very much that he was not able to accept the very cordial invitation of Rev. W. H. Logan of the Navasota District, of the Texas Conference, to visit their Institute and District Conference. Affliction severe, and prolonged in our family, made this anticipated visit impossible. We hope in the near future to visit the brethren.

—Rev. W. H. Brooks, A. M., Presiding Elder of the Washington District, of the Washington Conference, is having much success in his work. Already there are marked signs of progress along all lines. Dr. Brooks is an ardent friend of the SOUTHWESTERN, and we are expecting a large list of subscribers from the progressive men under this very progressive leader.

—Rev. F. T. D. Bickley, D. D., pastor of Main Street M. E. Church, Covington, Ky., has just returned from an extended sojourn in the far East for purposes of recuperation and rest. His is one of the leading churches of the city. This is his third year, and it is hinted that greater responsibilities await him. He is in every way worthy. The readers of the SOUTHWESTERN will hear from him occasionally.

—The Louisville and Indiana Districts of the Lexington Conference have held very interesting sessions during the last few days, and we learn that they were profitable and pleasant. The Presiding Elders, Rev. G. A. Sissle of the Louisville, and W. S. Rollins of the Indiana District, are pushing the SOUTHWESTERN with earnestness and vigor. Considerable progress has been made in the collections for the benevolences, and there is a determination on the part of the preachers to take first rank.

—Rev. Charles R. Brown, one of the most efficient of the young men of the Cincinnati Conference of the Methodist Episcopal Church, and pastor of Wesley Church of Cincinnati, Ohio, has announced his intention to sever his connection with the Methodist Episcopal Church, and accept a pastorate in the Congregational Church. Dr. Brown feels called upon to make this change, not because of any dissatisfaction in his church, nor

with the authorities of the church in general, but because of a conviction long cherished that he can be of greater service in the Congregational Church. While we regret the course which he feels called upon to take, he goes to his chosen field with the prayers and good wishes of a large host of friends.

A WORTHY SON OF HIS FATHER.—Joseph C. Hartzell, Jr., son of Dr. J. C. Hartzell, who graduated last June from U. S. Grant University, has been elected assistant professor in Natural Sciences in Claflin University, Orangeburg, S. C., and will enter upon his work in September. Young Hartzell was born in this city in 1870, and so is a native Louisianian. We are glad that he is following in the footsteps of his father in devoting his life to Christian work in the South. His parents had him baptized when an infant and consecrated to God's work by Bishop Scott, in First Street Church, in this city, during a session of the Louisiana Conference. So he belongs to the South in a special sense. May he prove a very worthy son of his father in his chosen field.

Statement and Address.

NEW YORK CITY, July 9, 1892.

We, the delegates of the Christian Endeavor Societies of the Methodist Episcopal Church, to the Eleventh International Convention of the Societies of Christian Endeavor, held in New York City, July 7th to 10th, 1892, in special meeting assembled, do desire to give formal expression to our appreciation of the action of our late General Conference, whereby is accorded to us as Christian Endeavor Societies, the right of existence in our own church without interference or restriction, other than that we accord with the spirit and intent of the Epworth League as expressed in its constitution, all of which we are heartily willing to do. We also appreciate the action according to the privilege of becoming Chapters of the Epworth League, thereby securing to our societies official recognition and equal status in our own church.

Therefore, Resolved: First, That we are profoundly grateful that in the providence of God no action was taken by our late General Conference looking toward the disintegration of the Christian Endeavor Societies now existing in our Church, or in any wise to interfere with them, but rather according them the right of way and full official recognition, upon easy conditions with which we will cheerfully comply.

Resolved: Second, That under this permission we will proceed to strengthen, and make more efficient in the service of "Christ and the Church," the Christian Endeavor Societies now existing in our churches, and in those charges having no young people's societies, where circumstances especially favor the Christian Endeavor Society, we will organize societies of Christian Endeavor.

Resolved: Third, That we here and now reaffirm our unswerving loyalty to our beloved Methodist Episcopal Church. We accept with unquestioning faith her doctrines and polity, and rejoice in the high privilege of membership in her household; by her teachings we have come to know him, whom to know aright is life eternal; by her fostering care we have been kept from falling, and advanced in Christian life. We would not wilfully or knowingly form any affiliation or connect ourselves with any organization that would in any degree alienate our affections from her, or diminish our efficiency in her service. We seek no higher privilege than membership in our beloved Church until promoted to membership in the church triumphant. We will strive to cultivate in our young people the same spirit of loyalty to our own denomination, and at the same time we most heartily cherish, and will earnestly cultivate that spirit of interdenominational Christian Endeavor movement. We have found our connection with the Endeavor Society a helpful and delightful experience. It has intensified our love for the Church universal; it has given us a broader and more intelligent comprehension of the scope and purpose of the Gospel; it has brought us into closer personal relations with young people of other denominations, and on the wide

field of earnest endeavor for our common Master we have come into higher and purer affection for the "household of faith." We have come to these great conventions adhering to our denominational tenets, and left them with no abatement of denominational zeal; and have learned through those years of delightful affiliation that there may be diversity without difference, and the most intense denominational devotion without a tinge of bigotry, or narrow sectarianism. Our attachment for the Christian Endeavor movement has strengthened with the passing years, and we cherish the hope that this union of Christian Council and Christian Service may never be disrupted or disturbed.

E. K. YOUNG, Chairman.
G. S. SYKES, Secretary.

The following resolutions were also adopted:

Resolved: That in order to widen our fraternal relations as Y. P. S., C. E. Societies in the Methodist Episcopal Church, we recommend the affiliation, in harmony with the action of the General Conference of 1892, of all Y. P. S. C. E. Societies of the Methodist Episcopal Church with the Epworth League.

Resolved: That we, delegates to the Christian Endeavor Convention from Societies in the Methodist Episcopal Church, respectfully request the Trustees of the United Societies of Christian Endeavor, and the Board of Control of the Epworth League of our Church, to appoint a committee of representative men from each body to consider and make recommendation to their respective bodies looking toward the organic connection of the Christian Endeavor Society and the Epworth League.

Resolved: Until such action is taken we will endeavor to allay feeling and not stir up strife upon the present differences.

Resolved: That an Advisory Committee of fifteen, so located as to convene with ease, be appointed, to whom questions arising in the future shall be referred for consideration.

We are glad to notice that there is a movement on foot for the protection of colored girls in this city and elsewhere. It is too well known that they are being subjected to gross insult and outrage, and all sorts of schemes used to entrap them. In too many cases vile negroes, for the sake of a few dollars, entice them into their dens and turn them over to white scoundrels in waiting. Our informant says this has been done while the unsuspecting girls were on the way to and from school. If complaint was made and an arrest attempted, the white man could not be found and the procurer would make such denials as to escape punishment. An organization is contemplated composed of fathers and persons interested in the cause, that has for its object the suppression of such crimes,—punishment of the guilty, and to arouse public sentiment. If what our informant says is true, and we have no reason to doubt, it is a matter that the pastors of our churches should give attention and endorse. They can help largely in creating a right public sentiment.

There are people in every church who stop believing the Bible the minute they look at the dollar.

Don't worry about the opinions of other people, but live so that you can always respect yourself.



Mr. Joseph Hemmerich
An old soldier, came out of the War greatly weakened by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take Hood's Sarsaparilla.

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

Royal Baking Powder Is Superior to Every Other.

It is a scientific fact that the Royal Baking Powder is absolutely pure. . . . I will go still further and state that because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public.

HENRY A. MOTT, Ph. D.,
Late Chemist for U. S. Govt.

Marriages.

In Winsted, La., July 26, Mr. A. L. Jackson of New Iberia and Miss Fannie Taylor of New Orleans. Both members of our church.
C. B. Richards officiated.

Mr. G. M. Willis of Batesville, Ark., and Miss Mattie Duncan of Centrepont, Ark., were united in holy matrimony July 20. They left the same night for their future home in Batesville, Ark.
A. J. Phillips officiated.

Forest, Miss.—At the residence of the bride, Mr. Geo. Burge and Miss Mary Hoard, July 17.
P. R. Crump, P. C.

Aberdeen, Miss.—At Quincy Chapel, Mr. James Hutcheson to Miss Gertrude Broyles.
L. J. Terrell officiated.

At the residence of the groom's parents, at Charenton, La., July 21, Geo. H. Diggs, son of Rev. P. H. Diggs, pastor of St. John Baptist Church, and Miss Julia Jackson, both members of the above named church.
J. A. Tircuit officiated.

Obituary.

Clinton, La.—Little Tener Wilson, July 20, aged 18 years.
Reuben Turner, P. C.

Sister Nancy Sanders, of New Orleans, La., July 17. She was a faithful member of William Chapel, and always brought sunshine to the pastor's home.
H. Taylor, P. C.

Sister Chrisa Joseph, aged about 70 years, in the service of the Lord for over forty years, died Tuesday, July 26, at Port Barrow, near Donaldsonville, La., in full triumph. She was a member of Class No. 2, of St. Peter's M. E. Church, and was buried by the Society of which she was a member.
H. J. Wright, P. C.

Sister Caroline Evans, wife of Rev. Simon Evans, pastor of Pleasant Plain Church, New Orleans, July 22, after fourteen months illness. She was one among the many faithful members of Williams Chapel. Too much cannot be said about Sister Evans' loyalty to the church, as all pastor's wives ought to be. She was one of those that shared the burdens of her husband in the ministry. She leaves a daughter, son, one sister and many friends to mourn.
H. Taylor, P. C.

Bro. A. Gundry of Quitman, Miss., July 6.
R. B. Anderson, P. C.

Sister Mary Foote, July 18, in triumph. She was a member of First Street M. E. Church, New Orleans.
T. G. Montgomery, P. C.

Bro. Frank Gibbs, a member of Booneville Church, July 23, aged 90 years. He died in triumph.
G. J. Rogers, P. C.

Sister Sarah Thompson, of Olive Branch, La., departed this life July 9, in full triumph of faith. She leaves a father, brothers and sisters to mourn her loss. Funeral by the pastor.
Rev. S. McGruder.

Sister Bettie Clay, wife of N. R. Clay, student of Gammon Theological Seminary. She leaves her husband and three little ones to mourn her loss.

Sister Mary Green, July 18, in the triumph of faith. She leaves a mother and two sisters to mourn her loss.
L. F. White, P. C.

Sister Alice Brunt, a member of the M. E. Church at Jonestown, Miss., departed this life in full triumph of faith. She was a native of North Carolina, aged about 83 years. She leaves a husband and six children.
C. E. Cameron, P. C.

Sister Mary Evans, a member of Asbury Chapel, Canton, Miss., died May 27. She was 17 years old.

Sister Hannah Tyler, one of our old and faithful soldiers, entered upon her

reward July 14, leaving a number of children and grandchildren to mourn.
J. C. Hibbler, P. C.

Murfreesboro, Tenn.—Sister Robert Snell, a member of Lock's Chapel, July 8th.

Sister Caroline Kimboo, a member of Spencer Chapel, June 15.
P. R. Woodson, P. C.

DAILY BREAD.

When midnight comes to the wicked it will be high noon for the righteous.

The student who drops study when he graduates will never be a scholar.

In God's army the man who wants his meals regular must stay at the front.

The people who disappoint God the most are those who try to fight their own battles.

Life is full of mistakes and disappointments to the one who tries to live without God.

One of the hardest things for a bad man to believe is that God really will forgive him.

If good behavior will take anybody to heaven the devil would immediately start.

The moment we depend upon our faithfulness, we have ceased to depend upon Christ.

The best thing to do when we cannot see in any other direction is to look straight up.

A revival may always be had by any church that is willing to give up the world to get it.

The sight draft of a good bank is worth as much in winter as in summer. So is God's word.

When ever God is loved the man who loves him is blessed, whether he feels that way or not.

The Bible gives every Christian the right to rejoice when he can't see anything to rejoice in.

The man whom the devil discourages is the one who does not open his Bible very wide.

The people whose lives mean most to God, are those who expect great things from Christ.

When the soul says, "I will wait for God," the roar of the devil's lions cannot make us tremble.

The man who is able to say, "God is my strength," never breaks down under any kind of load.

One of the hardest things the devil ever tried to do is to put a long face on a happy Christian.

When the devil gets a chance to plant a thorn in the flesh of a man like St. Paul he puts it in deep.

The only reason why Adam was lost in Eden was because he thought he could get along without God.

The only people who have to stay outside the gates of heaven are those who want to take their sins in.—Ram's Horn.

Harper's Magazine for August is a delightful midsummer number. The Italian Army is fully described by Colonel Gorian, an experienced officer in the Italian military service, and is appropriately and accurately illustrated. A very timely article on Ice and Ice-making, fully illustrated, gives a lucid explanation of the production of ice, and has a special value from its hints on the comparative healthfulness of natural and artificial ices. An interesting chapter of American history, The Salzburger Exiles in Georgia, is contributed by the Rev. John F. Hurst, D.D., and handsomely illustrated. Harper & Bros., New York.

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Use Brown's Iron Bitters.
Physicians recommend it.
All dealers keep it \$1.00 per bottle. Genuine
has trade-mark and crossed red lines on wrapper.

Sunday Excursions.
Commencing Sunday, July 31, and continuing during the year, the Texas & Pacific Railway will inaugurate the sale of Sunday Excursion tickets at rate of one and one-third fare for the round trip between local points on its line East of Ft. Worth. The tickets will be sold to all points East of Ft. Worth within a distance of 300 miles from selling station, and will be good going and returning on Sunday only. The Ticket Agent knows all about it. Ask him, or address:
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NOT WANTED.

E. W. S. HAMMOND.

Not wanted in your temples? Shame! What inconsistency! How can a Christian find excuse for such inconsistency? Why tearful eloquence for those in heathen lands who dwell, while at your feet a suppliant kneels, imploring light as well, And charity, that suffereth long, e'en for the love that's kind, Which "bareth" trusteth, "hopeth" still the better light to find?

How oft is heard in holy place, in studied cadence fall, That there is neither "bond nor free," but "Christ is all in all!" And then a hearty welcome given to rich as well as poor, Except! Ah yes, the neediest one—the heathen at your door.

In accents sweet, the holy man in solemn tones will pray, "Thy kingdom come, thy will be done," and then by actions say, "We don't expect, and don't invite, these dusky children now To worship in our edifice, or at our altars bow."

No portion in that precious hour, for Africa's stolen son, Though "Greenland's icy mountains" sing, or "heaven on earth begun"—A heaven, *per se*, for those alone whom human right define, And "preference" plead, concessions ask, and sharply draw the line; And boasting loud of charity, within the sacred wall, Deny to brothers e'en the crumbs which from their tables fall.

No welcome to the lowly ones whose souls Christ died to save; No gospel for the humble poor, no bread for those who crave A humble seat, forsooth, to hear a dissertation learned On Christian unity! And then, with reputation earned, As champion of the truth, defender of the faith. What, ho! Watchman, watch for souls, or earthly fame? Dost thou not know That God respecteth not the person, but in every land The lover of the truth, the meek and lowly, by the hand Of love Omnipotent, exalted are by him alone? Justice the habitation is of his eternal throne.

Why spurn those whom the blood hath cleansed? Behold the knitted sheet Thrice lowered within my reach! Arise, O watchman! "Kill and eat." Not so, sayest thou? Would'st call that common which the blessed Lord Hath cleansed? Why not accept his truth? Why not accept his Word? "In every nation, he that feareth him in righteousness, Accepted is with God." Why not with thee? Arise, and bless These lowly ones, the children of one common blood. Their right, Though now it is denied, will be enforced by Heaven's might.

But ah! what shall be said for those who such distinctions make, Then boast of consecrated life; and who, for Jesus' sake, Erect those towering monuments, those pledges of the zeal Of philanthropic interest in all the nation's weal; Those bulwarks of a nation's might, in panoply complete, Ready their influence to flash, and the coming day to greet, Inviting those who'd climb the hill of knowledge and of might, To quit themselves, and play the man, and scatter wide the light? Only, ah! only this we read, perchance, in passing by, In sentiment, if not in word, "No Negro need apply."

Strange! yet, alas! too true it is, that servants of the Lord Too often plead "expediency" to violate the Word Of God's dear Son, and bow before the unholy shrine of caste. But Truth to earth, though crushed,

will rise, and Right will win at last.

The gospel of the Son of God, designed to make men free, Is like a tinkling cymbal unless preached in purity; And always by the purest men, with consecrated life, Who poise the lance of justice in the thickest of the strife; Who fear not frowns, nor favors court, but by the Saviour's blood Proclaim "the brotherhood of man, the Fatherhood of God."

"The end of the commandment" is pure and holy love, In copious benediction sweet descending from above; Makes no excuse for color, but outlines a wondrous plau Of human unity, nor spurns the humblest child of man.

Its author, Christ, in golden lines, this rule would give to thee: "As ye do to the least of these, ye do so unto me."

The Negro once was wanted. Ah! you now remember well The dark days of the past, when seemed the very gates of hell Let loose upon the Nation; and you say he did not fail To stand—yes, by our side, like Mercy's angel, while the hail Of fire and shot and bursting shell brought woe and tears and death; And made the strongest men to bow, and Nation stand with bated breath.

And when the wail of dying men rang out upon the air, He was your ever faithful friend, with love and tender care To minister with tears, anon with prayers—a humble slave, Giving his life for your life, he was true as well as brave.

How oft when for the precious boon of liberty you prayed, And dared to risk the fated "dead line," ever undismayed, Stood faithful guide: or ready he to bravely lead you on Through hostile lines to friendly cabin, off on shoulders borne, When weak and faint; when hungry, fed; when naked, clothed; in need, Your wants supplied; and then when safe, the hearty prayer, God speed.

You hailed him as an ally then, and armed him for the war; He fought, as only hero could, until the strife was o'er. He won his right to freedom and the dignity of man; And he is faithful to his trust, deny the fact, who can!

All hail to thee, Columbia! Long may thy banner wave From ocean unto ocean, o'er a land without a slave. Let North and South and East and West conspire to swell the sound, That now to lift the weaker ones henceforth shall help abound; And men with Spartan bravery, unsheath the trusty blade They've sworn to wield for truth and right, for men whom God hath made. The battle is the Lord's; ne'er cease the work so well begun; 'T is not by might nor power, but by the Spirit of the Son.

Millions of stalwart, faithful men, hold up your hands in prayer, That God may give the arm of strength in this unceasing war Of tongue and pen, and heart and brain! Let justice be the guide. March forward unto victory, for Jesus rules the tide. Egypt her princes fain would send, and Ethiopia stretch her hands, Until the Lord's promise fill in blessings for all lands.

—Western.

The Household.

The Hard Fate of the Farmer's Wife.

Every day of her life she goes through the dreary, monotonous round. At an early hour, every morning through the hot summer, she prepares the same black coffee and fried pork (perhaps hot biscuits,) and before she can clear away the breakfast things and make the bed she hears the calves bleating, the milk-cow stamping, both impatient to have the morning's business done with. Then comes the dreary routine of the forenoon's work, the baking of bread, the washing and the like, until the meridian sun warns her that the everlasting mid-day meal is due and must be ready at once. To round up the duties and responsibilities of the day her labors are carried far into the night, and often, very often, they continue long after those of the male portion of the family have ended. She has long since ceased to think

about her personal appearance. A tender kiss from her husband would almost surprise her. Once she grieved that her little girls were so barely clad; now, she scarcely thinks of it. That she should have a spare hour every day to read never enters her head, and the bare suggestion that on every Sunday she should "dress up" and devote herself, during the rest of the day, to social intercourse would cause a stare of incredulity. For be it understood that Sunday for the farmer's wife is a sort of clearance day to adjust the odds and ends of the previous week's cares and labors, to be in readiness for the renewed labors of the coming week.—John W. Bookwalter.

The decrease in the size of families is a subject which causes some alarm. Taking the United States as a whole, it is found by the census figures that in 1850 the average family consisted of 5.55 persons. There has been a gradual decrease it being in 1860 5.28, in 1870 5.09, in 1880 5.04, and in 1890 4.94. Looking at the different geographical divisions, it is found that this rule holds true except in the Western division, where the average size of the family has risen from 4.18 in 1850 to 4.88 in 1890, the increase having been steady through the intermediate decades. This result would have been expected, of course, on account of the settlement of the West in the last few years, the population having increased rapidly and being more and more brought to the family basis instead of that of single individuals or young families settling in Western Territories. The small average size of the family in Oklahoma, now a Territory just opened for settlement, shows the influence of new settlements upon the size of the family. In Oklahoma the size of the family will increase until population becomes fairly dense, when it will follow the rule of older communities and decrease. When population becomes more or less urban in character the maximum is reached, and after that a constantly receding average will probably be shown at each succeeding census.—From Lessons from the Census, by Carroll D. Wright, in The Popular Science Monthly for August.

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IT PAYS

To be cautious in the choice of medicines. Many are injured by trying experiments with compounds purporting to be blood-purifiers, the principal recommendation of which would seem to be their "cheapness." Being made up of worthless, though not always harmless, ingredients, they may well be "cheap;" but, in the end, they are dear. The most reliable medicines are costly, and can be retailed at moderate prices, only when the manufacturing chemist handles the raw materials in large quantities. It is economy, therefore,

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Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st. That all anonymous letters go directly to our waste basket; 2nd. Letters must be written on only one side of the paper; 3rd. No frivolous questions will be noticed; 4th. Abbreviations should not be used; 5th. Notes and items must be condensed so as to insure brevity; 6th. We return no manuscripts.

B. F. Abbott, Sweet Springs, Mo.

Some of the members and friends visited the parsonage on the 15th inst., and presented the pastor a donation of \$7.

J. A. Rush, Mchpelah, N. C.

We are in the midst of a great revival. The altar is crowded with persons crying for mercy. Over 100 have joined the church on probation within eleven months. Within the same time 128 have been converted to Christ and 80 received in full membership. District conference for the Western District convenes August 4-9, at Asheville, N. C. Tucker's Grove camp meeting, August 24-30.

H. L. Kennedy, Pass Christian, Miss.

I am glad to say my work is moving on nicely. The Presiding Elder was with us on the 20th and held the quarter. We had a good time. April 24 was grand rally day for the building of our church. We raised \$150. May 29th we raised \$54.

W. Ellison, Farmington, Tenn.

Our camp meeting began July 17, closing July 22. Revs. H. W. White, W. H. Vaughn and D. C. Ransom were with us. Rev. H. W. White preached the opening sermon. Many souls were revived by the coming of the Holy Ghost, reclaiming backsliders, convicting sinners, and converting mourners. The brethren will be long remembered by our people. Conversions, 14; amount raised, \$35. We are now planning to raise all of our benevolent collections. The SOUTHWESTERN is never forgotten here. I am closing my third year on this charge.

H. D. Robinson, Wiley M. E. Church.

The concert given on the 9th by Mrs. J. T. Willis, for the benefit of the committees on Freedmen's Aid and Church Extension, was a success. Notwithstanding the bad weather, a portion of the assessment was raised.

O. H. Flower, Bay St. Louis, Miss.

The corner stone of our new church will be laid August 28. A cordial invitation is extended to all. We expect Dr. Hammond, editor of the SOUTHWESTERN, to lay the stone, assisted by Revs. B. L. Crump, A. D. Payne, H. May, H. L. Kennedy and I. C. Rucker.

L. F. White, Aberdeen, Miss.

We closed our revival with 15 conversions and 12 accessions. Church greatly revived. Revs. W. H. Scott, L. J. Terrel, J. H. McAllister, and J. W. Parks rendered valuable help in the meetings. Total number added, 27.

Children's Day was celebrated at Ingraham's Mills, Miss., July 17 and \$6.50 was raised. H. Y. Saulter is pastor.

"I would like to sound the praise of Hood's Sarsaparilla over the entire universe," writes Mrs. Longenecker, of Union Deposit, Penn.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to find my brother-in-law, Henry Robinson. In his youth he resided near Byrry, about seven miles from Chester, Miss. His parents are Litt and Charles Robinson. Address R. A. Jeffers, Chester, Miss.

Fanny Crosby.

This found name, which is so dear to thousands the wide world over, was given to a little child who was born in New York in 1823. Very tenderly the mother pressed the babe to her heart, for, although it was only six weeks old, the light was gone from its little eyes forever. By unskillful treatment, the child had become blind, and the mother's tears fell fast over the sweet face as she pressed it to her bosom, and sweetly sang,

"Hush, my dear; lie still, and slumber."

Little did the mother think that some day the dear little blind child would write hymns that would be sung by millions, while her name would be as a household word in every land.

They named her "Fanny," that soft, clinging, winsome name.

Sheltered and brooded over by a mother's special love and care, when she was twelve years of age she was placed in the Institution for the Blind in New York City. She remained there as a student seven years, and then became a teacher in the Institution. She occupied this position with great acceptance for eleven years.

When thirty years of age, she made a public profession of her faith in Christ, and united with the Methodist Church. We hear the yearning of her soul for Jesus in her beautiful hymn,

"Pass me not, O gentle Saviour."

Hear my humble cry:

While on others Thou art calling,

Do not pass me by."

Her life has ever since manifested a beautiful trust and patience, while the secret of her deep spiritual vision and the delicate breathing of her celestial thought, is found in her prayer-hymn,

"Jesus, keep me near the cross;

There a precious fountain,

Free to all,—a healing stream,—

Flows from Calvary's mountain."

In 1858 she was married to Mr. Alexander Van Alstyne, a former fellow teacher in the Institution for the Blind. Although both are totally blind, and have never seen each other's faces, their married life is a peculiarly happy one. They are both musicians, Mr. Alstyne making the tunes and his wife writing the words. She usually prepares a half-dozen or more hymns a week, and writes them out with her own hand. She possesses most wonderful keenness of touch, often recognizing her friends by the hand-clasp. Her hymns always speak to the heart. Thousands have found comfort in the hour of bereavement in the sweet words, "Safe in the arms of Jesus," while "Rescue the Perishing" has been the inspiration of thousands of temperance gatherings.

While multitudes have shouted, with glad hearts, "Blessed assurance, Jesus is mine," countless numbers on bended knees, have prayed,

"Draw me nearer, nearer, nearer, blessed Lord,

To the cross where Thou hast died;

Draw me nearer, nearer, nearer, blessed Lord,

To thy precious bleeding side."

It must be a great joy to have entered so helpfully into the lives of others, and it is no wonder that, as she draws near to the calm, sweet sunset life, a glory fills her soul, and that the peace of God which is like a river, is her richest reward.—Christian Standard.

I SUFFERED from acute inflammation of my nose and head—for a week at a time I could not see. I used Ely's Cream Balm, and in a few days I was cured. It is wonderful how quick it helped me. Mrs. Georgie S. Judson, Hartford, Conn.

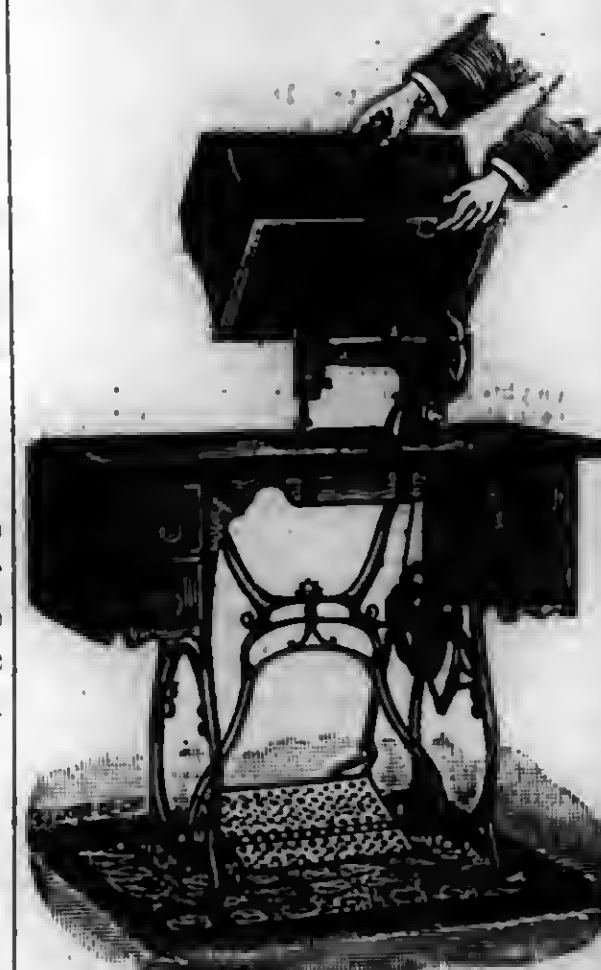
FOR THREE weeks I was suffering from a severe cold in my head, accompanied by a pain in the temples. Ely's Cream Balm was recommended to me. After only six applications of the Balm every trace of my cold was removed.—Henry C. Clark, New York Appraiser's Office.

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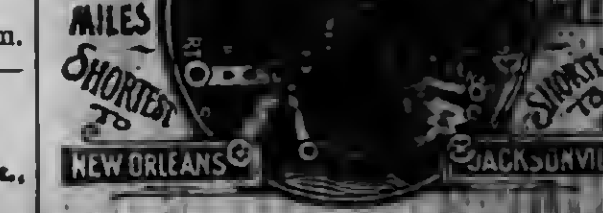
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The great call of the Bible is to persuade people who would like to be right in eternity to be right now.

The only peace that remains and sustains when peace is needed, is the peace that comes from trust in God.

If a man wants to tell you he is a Christian, believe him when you see his bread on some poor widow's table.

There are people who seem to have an idea that the most of the promises were put in the Bible just to fill up.

The Christian is walking on dangerous ground who is not trying every day of his life to become more Christ-like.

If God had to choose between a fine church and a noble character for saving a community, he'd take the character.

It doesn't make any difference how black your sins were yesterday, God is willing to make your heart white to-day.

God has never made any attempt to explain himself to man. All he has tried to do has been to manifest himself.

True riches do not consist in the things that the world can give; but in the things that the devil can not take away.

It is a very weak-kneed kind of religion that never carries a man to church except when he feels like it.

It is better to have God for our Deliverer than it is not to have anything from which to need deliverance.

The man whose joy is in the God of his salvation never wants to go to law when his neighbor's hens scratch up his garden.

Real trust is something God has promised never to disappoint, no matter whether it comes from a prince or a pauper.

There has never been a time when a man could be a seven-day-in-the-week Christian without having trouble with the devil.

The God of the universe has pledged his word that no one can become a true follower of Jesus Christ and lose anything by doing it.

For the SOUTHWESTERN.

The Colored Man in the M. E. Church.

L. M. HAGOOD, M. D.

I.

The beginning of the work of the Methodist Episcopal Church in the South, was prefaced by the action of the General Conference of 1864, in appointing a committee "on freedmen" and the adoption of the following:

Resolved: "That in the events that have thrown the thousands of freed colored people upon the benevolence of the humane and loyal people of the North, we recognize a providential call to the Christian public for contributions for their physical relief and mental and moral elevation, and especially to the Church of Christ for the means of their evangelization."

This put at once before the American people the deplorable condition of four and one-half million souls for whom Christ died. This was but a declaration of the unselfish willingness of our church, as soon as practicable, to enter the then uninviting and apparently barren field to help elevate, educate and culture a race more fearfully demoralized than tongue or pen can describe or write; to preach to them the everlasting gospel of peace. Shortly after this the banner of the Cross was flung to the breeze, and the command was given to go South. The grand old church enlisted for this campaign some of the bravest, truest and most devout, as well as best qualified, sons and daughters of the North, whose indefatigable labors contributed much toward making this meeting a necessity and a success. The arduous tasks performed, the impositions they endured, and the crosses they were compelled to bear, will be told by others. We turn to the subject assigned us, and attempt to answer the following questions:

1. What has he done?
2. What will he do?

What has he done numerically? It must not be forgotten that the colored man was not a stranger to Methodism of some kind when the war ended. When the organization of the old John Street Church, of New York, was completed, colored members were found therein, and there has never been an hour since that he has not filled his place at her altars. It is true that the disruption of 1816 at Philadelphia, and that of New York in 1823, out of which grew the African M. E. and the African M. E. Zion Churches, made considerable drain upon his forces, but he has never surrendered.

Morally, he has done what he could to keep up the standard of Christianity. When we say what he could, we mean under the past existing circumstances. It is not intended to mean that he will not go on to perfection along this line. It should not be so surprising that he has not been able to do more, as that he has traveled so fast and far since he started. I know of no rule of mathematics that will enable us to measure the distance he has traveled along the road of morality, having had in the start to blaze his pathway through a dense forest, with but few, if any, guides and no sign posts. Bishop A. G. Hagood, though a philosopher, declares he does not know how much farther he will go. Much of this improvement within the church is due to the fostering care of the Christian ministry. No church in America has been more zealous, concerning and painstaking in trying to elevate him morally than ours.

The quarterly, annual and biennial examinations of character in public, has helped wonderfully in uplifting him from moral depravity and finally fixing him upon the

solid foundations of the moral law. Should it happen that the unworthy passed, by the skin of their teeth, through the quarterly conference, the district conference ordeal must now be tried, and then the annual conference gets a chance at him. These have been of great service morally to him since out of these have grown many good tendencies. Designing persons, those morally, intellectually and spiritually unqualified, find but little inclination to knock at the doors of our annual conferences for admission. If there were any false shepherds within the fold, whose chief object was to fleece rather than feed the flock of God, they would become so uncomfortable as to seek more congenial and successful fields in which to operate. Instead of this being a hardship or imposition upon him, it has challenged the admiration, the approval and, in some few instances, adoption of others; it has provoked other denominations to mend their fences, fasten more securely their gates, and be more circumspect in their efforts to feed the flock of God.

Much of the praise for the moral attitude the colored man in the M. E. Church now occupies, is due to the fatherly, impartial and godly oversight of our chief ministers—our bishops. It will not be considered derogatory to other denominations, nor egotism on our part to say that there has never been, and is not now, on earth a more sympathetic, painstaking class of ministers than the bishops of our church. From the organization of our church in 1784 at Baltimore, Md., to now, there has been no reproach brought upon the church, nor the word of God by a single one of these, our chief ministers. Being men of pure morals, true Christians devoted to the work of God and the church, thoroughly equipped, intellectually, have been wise and prudent in the selecting and training of those who have come under their care, into whose hands they have handed down the interests of the church.

Educationally, he has achieved some success. Notwithstanding the boastful sayings of many vain fellows, the colored man in the M. E. Church to-day stands, educationally and intellectually, on a level where he does not tower above with any other class of colored people on this continent, and is destined, in the near future, to lead the crowd. Preaching to him to-day may be found men of note. Not simply noted among a certain class, but by all classes. Among this number may be found money with third-rate certificates, bachelors of arts, masters of arts, doctors of divinity, doctors of philosophy and doctors of laws, whose degrees come regularly and legitimately from recognized institutions of learning that still live. In the General Conference he has been so far recognized, because of his qualifications as to be elected secretary, members of important committees, editor of the church paper, and indeed filling each and every place with honor to the church and credit to the race.

In the professions he is not a whit behind, if he does not lead. Presidents of colleges, occupying professorships, pleading at the bar, practicing the arts of Esculapius, teaching school, practical and efficient mechanics, in the employ of the government, representatives in the halls of Congress, and filling their places like other men. These he has gathered with the church not by making unfair promises; nor by unfair, unkind, unchristian or false statements concerning the financial, intellectual, moral, religious or representative or numerical strength; nor by catering to religious, race or color prejudice. But we rejoice to know that it has

been done by preaching the glad tidings of great joy; preaching the law and the gospel; obeying the one and declaring the other; by promulgating the sacred and inalienable rights of mankind; teaching the wholesome doctrine of the fatherhood of God and the brotherhood of man.

On whatever others may boast, it is our glory that all the members within our ranks were not captured by denominational tactics, but most of them came into the ranks from the wilderness of sin, by way of the mourners' bench and the reeking cross of Christ.

The work so far accomplished by him has demonstrated the fact that two races of people may stand around the cross of Christ at the same time without jostling or discommoding each other; that at God's altar all who love him may worship at the same time without fear of the greater, stronger and influential using the weaker as hewers of wood and drawers of water; that it is not necessary to colonize the race to give it chance to show its manhood and womanhood and be recognized as free.

Racially he is teaching that which Bishop Campbell, of the A. M. E. Church, in an address, says is the proper thing for him, "assimilation and not separation." He is teaching that the success will be grander, stronger, more influential and meritorious when achieved by contact with those whose forefathers were tickling mother earth with a hoe, that she might smile upon them with a beautiful harvest, while our forefathers were scratching her back with a stick. That assimilation with those who own the money, the land; who run the industrial, political, educational and religious affairs of this country; and that it is as universal as it is hazardous to array any one race of a nation against another when both are equally native and neighbors.

For the SOUTHWESTERN.

Not Emigration.

REV. JOHN BRADEN, D.D.,
President Central Tennessee College.

Off for Oklahoma. So said the colored people of Memphis a few weeks ago. Anywhere to get out of Memphis; anywhere to get away from the mob violence that can be aroused against us, and where the law and public sentiment are no protection to the colored persons who are in the hands of the legal authorities. This was naturally the first impulse of the insecurity felt after such an outbreak of the mob spirit in a city, where the better classes of both white and colored, denounced and deplored the outrage on the rights of citizens to a fair trial before condemnation and punishment. Evils in state and church must be eradicated in order to the highest good of all. It is the duty of all to labor for the improvement of society and the church. It is the mission of manhood to endure evils till they can be removed. To leave home and friends and property and associations in church and school and the comforts of an advanced civilization for the wilderness with society without organization, government crude, people wild with a speculative mania in lands yet to be developed, and in sites of cities yet to be built, and town lots which will be corn fields for the next quarter of a century, is not wise. This emigration hurts no body so much as many of the emigrants. They went without preparation. They took no time to prepare for the new conditions in their new homes. They did not take time to find out the full extent of the disaster which had happened, and the extent of its consequences to the colored people. They did not reflect

that if the mob spirit rules in the case of the colored prisoner in the hands of the officers of the law, it will not be long before it will rule in the case of the white, under similar conditions. Some of the emigrants disposed of their effects at a nominal price, and found they needed them again, but had nothing with which to purchase. In their new homes they did not have the comforts they left behind, and they found more or less of the same spirit of domination in the whites in Oklahoma, that they found in Memphis. Emigration is not the panacea for all the ills that are endured by the colored people of this country. There is more or less of this spirit manifest everywhere in the United States. It is not a color prejudice, as is evident in the case of an Indian or Hindoo, who may be as dark colored as the Negro. The former are admitted to society where the latter, educated, cultured, refined, is excluded because he is a Negro—not because he is black. The Negro is under certain disabilities in this country, growing out of his past condition of servitude. These cannot be overcome in a day. Public sentiment is too strong for a revolution to take place at once. Public sentiment has changed in the last twenty-five years, and is changing now; as facts in history, are developed by daily occurrences. Public sentiment must be molded till it has taken the form of justice, righteousness and recognitions of the rights of men. The colored people developed a public sentiment, during their two hundred years of slavery, to the effect that they made good slaves. Now they have the task before them to create a public sentiment to the effect that they are good mechanics, good farmers, teachers, lawyers, merchants, doctors, preachers—of one blood with the rest of mankind, of equal capacity, because a member of the same family—the "brother in black" having been sent to the cotton field, when his brother in white was sent to college. The latter was a long start ahead, but the former is making progress towards the front, not by emigration, but by labor, patient endurance, economy, education, pure home life, and a faith in God for triumph, as their fathers had for emancipation.

Central Tennessee College, Nashville, Tenn.

Our Indianapolis Letter.

WILLIAM D. COLLINS.

Our churches here are in prosperous conditions, membership constantly increasing and the Spirit of God being made manifest in each department. Our Sunday school of Simpson Chapel has good attendance, a good selection of officers and teachers; so you see the work of God is going on.

We have organized an Epworth League Chapter in our church, and have received our charter under the name of the E. W. S. Hammond League Chapter. The members of each department are well interested in the work and are pushing onward.

North Indianapolis is moving along in the even tenor of its way. Some few of our people are acquiring property, and the outlook is hopeful. The SOUTHWESTERN is very highly prized here, and we are going to lead the conference.

One of the district conferences of the Texas Conference has decided to renew no local preacher's license until he subscribes for the SOUTHWESTERN. We hope every district conference in our territory will do likewise.

Subscribe for the SOUTHWESTERN.

For the SOUTHWESTERN.

The Epworth League and Its Relation to the Sunday School.

JOHN H. REED, A. B.
(Read before the Sunday School Institute, Houston District, held at Harrisburg, Tex., July 27-31, and published by request of those present.)

I.

The millions of youths throughout the land may truly be regarded as the mighty fabric of the future Christian church. All of the great reformations and revolutions brought about in both church and state, have had their origin in those whose minds have been imbued in youth with the fundamental principles of such great movements in the world's history. When the ancient heathen sage in the person of Socrates desired to bring about a moral reformation among the inhabitants of the world-renowned Athens, he began by instructing the youth, for which alleged crime he was condemned and made to drink the deadly hemlock. When Cataline wanted to overthrow the Roman Government, he attempted to corrupt the minds of the Roman youths and incite them to insurrection. When Alfred the Great would bring about a literary refinement among the English people, he became a patron to literature, and gave the youth of the land a higher taste for the English tongue, out of which has grown the most widely spread and easily spoken language that is destined to rule and shape the higher civilizations of the world.

The history of our own country is no less wanting in this particular, for the struggle for independence was but the outburst of patriotic fires kindled in the breasts of American youth, and fanned into a conflagration that finally swept the despotism and tyranny of George III from the face of the American continent. Well may the psalmist sing: "Rejoice, O young man, in thy youth," for truly this is the period of life in which those great central principles are formed and nurtured that shall determine our intellectual, moral, political and spiritual relation among men. The Roman Catholic Church, taking advantage of this fact, has always been foremost in the instruction of youth in the doctrines of Catholicism until late years, when Protestants have learned that the perpetuity of our religious institutions depends upon these who are now being trained to take up the work where our fathers shall lay it down. Hence, the organization of the various young people's societies throughout Protestantism. Our own denomination keeping steady pace with the religious movements of the century, has not been wanting in plentiful resources to interest the young. The Epworth League, of which this hour is given for discussion, was organized May 14, 1889, thus making it a fraction over three years old. The small beginning, as then set forth by those who instituted the work, has had a most wonderful growth, having now about nine thousand local chapters, aggregating upward of 500,000 membership. Time and prudence will not permit a full discussion of this mighty church movement. The object of the League, however, is to afford the requisite amount of Christian culture that will prepare young folks for usefulness in the church. It has now become the official young people's society of the M. E. Church. Its local chapters consist of six departments, all of which work in harmony with the doctrines and usages of our church.

The late General Conference, held at Omaha, adopted plans for the wider workings of this wonderful organization. This league is by no means a substitute for the Sabbath school, but rather would we term it a complement.

Letters from the Districts.

Program Ohio District, Lexington Conference.

To be held in Union M. E. Church, Cincinnati, Ohio, Aug. 31 to Sept. 2, 1892.

Introductory sermon, Aug. 31, Rev. H. W. Tate.

How to get out of debt, J. H. Payne.

How to conduct revivals, N. A. Ellett.

Freedmen's Aid and Southern Education Society, Alex. McDade.

Adoption and the witness of the Spirit, W. H. Brown.

Missionary sermon, Sept. 1, A. W. White.

The Christian Sabbath, J. W. Moreland.

An educated ministry, W. C. Echols.

The Epworth League, H. W. Simmons.

The value of the Bible, W. H. Evans.

Inspiration, Wm. Johnson.

Why I am a Methodist, W. W. Heston.

What the M. E. Church has done and is doing for the colored man, H. W. Tate.

The successful pastor, B. Daniels.

Getting ready to preach, Henry Steene.

Education, W. B. Harris.

Can a Christian fall from grace? T. T. Carpenter.

A divine call to preach, Scott Ward.

The power of prayer, C. J. Nichols.

The temperance cause, G. W. Bailey.

Woman's work in the church, J. R. Adkins.

What is the best method to conduct class meetings? G. L. Firman.

Brethren: I come to you as a fellow laborer. My spiritual birth was in our church, and for her my tears shall fall, for her my prayers ascend. Our is the banner district in benevolent collections. Let us hold our own. Work for the conversion of souls and the Lord will give you success. Be sure to prepare on the subject assigned, that we may have one of the best sessions ever held. The district stewards will meet on the third day of the conference at 3 p. m. I am your brother and co-laborer in the cause of Christ, M. S. JOHNSON, P. E.

Program of the Nashville District Sunday School Institute.

At Shelbyville, Tenn., Aug. 27, at 10 o'clock a. m.

How to Study the Bible, C. B. Wilson, A. B.

Teachers' qualifications, W. H. Vanghn.

Teachers' preparation, Dr. J. Braden, D. D.

Principal instruction, J. W. Richmond.

How to continue the Sunday school the year round, Prof. R. E. Battle.

The best methods of instruction, P. R. Woodson.

The general Sunday School work, Presiding Elder J. P. Price.

The scope and aim of the Sunday school, John Clendenen.

How to get the pupils' attention, Samuel Knight.

How to teach the normal class, G. W. Taylor.

How home can help the Sunday school, Thomas Allen.

The best method of managing a class, W. Ellison.

Can the Sunday school help home, and how? A. Ridley.

The week day influence of the Sunday school, Dr. W. B. Deuney.

How many departments should the Sunday school have? F. Allen.

The relation of parents to the Sunday school, John W. Hall.

Will each pastor, where no one is named on his charge, see that his charge is represented by the best worker on the same. Get some of your girls to bring an essay. Let them choose their own subjects. Each brother whose name is on the program is expected to have a paper.

G. C. HARDEN, President.

JOSEPHINE PRICE, Sec'y.

Marion District Conference.

Met at Tuscaloosa, Ala., July 20, Rev. H. N. Brown, Presiding Elder, in the chair.

After religious services, T. C. LeVert was elected secretary.

The pastors were all present, with one exception. On account of the continuous rain and high waters, several of the other brethren were absent.

Reports were encouraging. The membership is increasing, the benevolences are being raised, souls are being saved, and the district is both spiritually and financially progressive. Already she stands as the banner district of the Central Alabama Conference. With our beloved Presiding Elder leading the district, and each pastor nobly leading his congregation, and the people proving loyal to our noble cause, success along all lines is inevitable.

The Presiding Elder read an interesting report of the work done upon the district. In the latter part he touched upon R. S. Foster's dreadfully surprising book. The sentiment of the book was discussed by the conference. The conference as a whole considered the production unnecessary, and an injury to our Methodism.

Tuscaloosa is somewhat a hard place for our church. The demon of color seems to reign, and every weapon is turned on our church because she knows no man after the flesh. T. C. LEVERT.

Proceedings of the Gainesville District Sunday School Convention.

The third annual session of the Sunday School Convention of the Gainesville District convened at Gainesville, Ga., Wednesday, May 25th.

The program for the evening was an introductory sermon by Rev. A. J. Hall of Gammon Theological Seminary.

Tuesday, May 26, the Convention convened at 11 a. m., at Summit Street M. E. Church. The presiding officer, Elder M. M. Alston, being delayed, Rev. E. Kirby filled the chair.

Mary G. Johnson was elected secretary; Rev. P. H. Travis, assistant.

The roll was then called and 13 members responded to their names.

First was the welcome address by Rev. P. H. Travis. One could not listen to this eloquent voice of welcome and feel himself elsewhere than among a generous hearted Christian people.

The response was given by Rev. Kirby.

The organization of the convention was perfected. The hours of meeting and adjournment of the morning session were fixed at 8:30 a. m. and 12 m., respectively. Of the afternoon, 2 and 5 o'clock, respectively. The first half hour of the morning session to be devoted to devotional exercises. The Convention adjourned until 2 o'clock p. m.

The afternoon session met promptly at the appointed hour, Rev. E. Kirby in the chair. Devotional exercises were conducted by the chairman, after which the house was opened for business. The minutes of the morning session were read and adopted. Rev. B. F. Porter of the Baptist Church was introduced to the Convention.

The program of the afternoon session was carried out as far as possible. First came reports from the pastors representing the various charges on the Gainesville District. Then followed addresses by Revs. Boston, Travis, Kirby, Harris, Holliday, Hall, Williams, Nealy, Watkins, Johnson, and Presiding Elder M. M. Alston. The addresses were listened to with profound interest.

Rev. S. C. Upshaw, Sunday School Agent, being present, took a lively interest in the proceedings. Excellent essays were read by Misses Mollie Hayes and Annie Johnson.

Altogether it was a season of great profit, and the interests of the Sunday schools will be very greatly advanced.

The next session will be held at Lansville, Ga.

J. A. HOLLIDAY, Reporter.

Jackson District Conference.

The conference convened in the M. E. Church, Brandon, Miss., July 6.

Sickness prevented the Presiding Elder's presence, and Rev. J. K. Comfort called the conference to order, after which an election was held, resulting as follows: Rev. J. C. Houston, president; L. J. S. Bell, secretary, with P. W. Baldwin, assistant.

The Lord's Supper was administered.

Roll call showed only one absentee among the pastors in the entire district. The other members attended in quite a large number, aggregating nearly one hundred persons.

The regular order of business was begun. The pastors' reports showed general prosperity spiritually and otherwise. The local preachers, exhorters, class leaders, Sunday school superintendents and district stewards reported, to the approval and satisfaction of the entire conference.

The conference was favored with the distinguished presence of a few worthy divines from the Baptist fraternity, in the persons of Revs. Lewis of Brandon, J. Blowe, Morris, Hunter, and L. Johnson. Also, Revs. E. D. Tate and H. Cobbs of the A. M. E. Church, attorney E. H. Johnson and many teachers of Rankin county, worthy of their station for the elevation of the race.

The sermons and literary exercises were characteristic of progress and elevation.

Prof. J. M. Hicks and E. Selmer delivered the welcome address on the part of the city of Brandon, which bore such marks of depth and ability that every member was made to feel that the city and its inmates had united to welcome a people who championed the cause of the Almighty. The response on the part of the conference was delivered by Revs. A. M. Trotter and J. C. Houston, and was full of enthusiasm and grateful ambition.

The committee on the observance of the Sabbath made the following report:

The Sabbath as a day of rest is of divine authority, of universal and perpetual obligation; that it is manifested in the order and constitution of nature, that it is declared in the revealed will of God and formulated in the fourth commandment of the moral law, that it is interpreted and applied by our Saviour Jesus Christ and his disciples, that it is approved of by its beneficent influence upon personal and natural life, and that its strict observance is sacredly and positively enjoined upon all members of the Methodist Episcopal Church, both by the General Conference and the general rules handed down to us by the founder of our blessed Methodism, — is a self-evident truth. Therefore, be it

Resolved, That as preachers and co-workers for God's glorious cause, we put forth our every effort to bring about the necessary observance.

The committee thereupon appointed Rev. J. C. Hibbler to preach a sermon on the observance of the Sabbath, which he did with such force and effect as to show his ability to handle the gift bestowed upon him by Him who reigns omnipotently on high.

Through the divine providence of Almighty God, we were favored on the second day with the presence of our distinguished Presiding Elder, Rev. J. Campbell. Although convalescing, he was able to remain during the session.

The following is the report of the statistical secretary:

	Benevolence.	Conversions.	Accessions.
Benton.....	\$18.40	50	57
Brandon.....	11.00	5	27
Bolton.....	16.35	58	75
Canton.....	49.20	51	58
Canton ct.....	9.60	42	52
Clinton.....	9.75	20	
Edwards.....	5.60	5	10
Greenhill.....	18.00	3	9
Jackson.....	16.50	85	50
Jackson ct.....	11.00	23	27
Pelahatchie.....	35.50		14
Rosenath.....	9.00	68	72
Steen's Creek.....	7.25	2	3
Trenton.....	14.00	12	16
Yazoo City.....	2.30	21	23

W. L. Lambz was recommended for admission into the traveling

connection and for orders, and J. E. Holmes was recommended for orders.

The God fearing and hospitable people of Brandon entertained the conference in such grand style as to merit the approval and praise of the district, which they did in one enthusiastic strain.

The session was one marked for its superior management and harmony. It adjourned to meet at Bolton, at the time for its next regular session.

J. CAMPBELL, President.
L. J. S. BELL, Secretary.

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BY UNCLE CEPHAS.

Dear Uncle Cephas: I take pleasure in writing you my second letter. Our Sunday school closed here a few weeks ago. Prof. Robt Williams was our teacher, and he was loved by all. Also our commencement exercise was a grand affair, such as has never been witnessed here before. Our people seem to be thirsting after an education in this section of country. My brother, S. S. Riley, has just returned from Mansfield La., where he has been teaching six or seven months, and reports quite a success. Brother will only be with us a few days, and then will return to his school in Louisiana. Bro. S. S. Riley seemed to have his whole heart in the work of building up humanity. The greater part of our family belong to the M. E. Church. Excuse this short letter, as I am quite busy now. I will write one of more importance next time. I am
Your Niece,
WINNIE E. WILLIAMS,
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(CHRONOLOGICAL.)

Conferences in the United States.

Idaho, Payette, Ore..... 11. Walden

Puget Sound, Puyallup, Wash..... 17. Walden

Bik Hills Miss., Custer, S. Dak..... 25. Warren

Oregon, Portland, O..... 25. Walden

Nevada Miss., Bishop, Cal..... 25. Vincent

St. Louis German, Quincy, Ill..... 31. Andrews

Cincinnati, Middleburg, O..... 31. Stude

West German, Higginville, O Sept. 1. Foster

N. Pacif. Ger. Miss., Portland, Ore..... 1. Walden

California Germ., Oakland, Cal..... 1. Vincent

Lowry, Wash., D. C., Ind..... 1. Andrews

Central German, Seymour, Ind..... 1. Nide

California, Pacific Grove, Cal..... 7. Vincent

Frie, Warren, Pa..... 7. Newman

N. W. Swedish, Molle, Ill..... 8. Fowle

W. Nor. Dan. Miss., Portland, Ore..... 8. Walden

Chicago German, Kenosha, Wis..... 8. FitzGerald

Central Illinois, Watoka, Ill..... 14. Foster

Des Moines, Iowa, Ia..... 14. Andrews

North Nebraska, St. Paul, Neb..... 14. Warren

Indiana, Salem, Ind..... 14. Nide

Michigan, Billede, Mich..... 14. FitzGerald

W. Wisconsin, Dodgeville, Wis..... 14. Newman

East Ohio, Steubenville, O..... 14. Fowle

East Tennessee, Pulaski, Tenn..... 14. Fowle

California, San Diego, Cal..... 21. Vincent

Waconia, Milwaukee, Wis..... 21. FitzGerald

North Ohio, Elyria, O..... 21. Newman

Central Ohio, Van Wert, O..... 21. Goodell

Ohio, Portsmouth, O..... 21. Bowman

S. Illinois, Belleville, Ill..... 28. Foster

West Nebraska, Kearney, Neb..... 28. Warren

Central Ohio, Van Wert, O..... 28. Fowle

Gemecoe, Albion, N. Y..... 28. Newman

Pittsburg, Blairville, Pa..... 28. Vincent

East Tennessee, Pulaski, Tenn..... 28. Goodell

Upper Iowa, Hampton, Ia..... 28. Andrews

Holston, Morristown, Tenn..... 5. Fowle

C. New York, Auburn, N. Y..... 5. FitzGerald

Rook River, Sterling, Ill..... 5. Goodell

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ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m. Prayer meeting Tuesday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main. Greta, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 7 p. m.; communion, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: prayer meeting at 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sabbath-school at 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL—on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m., 3 and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts. Rev. T. G. Montgomery, pastor. Sunday services: prayer meeting, 11, 3 and 7 p. m.; public worship, communion, monthly, on the first Sunday; Sunday-school at 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAYEN CHAPEL—Jefferson street, Carrollton. Rev. W. S. Harris, pastor. Sunday services: at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street. Rev. Wesley Turner, pastor; public worship Sunday at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; Monday evening prayer meeting at 7:30 p. m.; preaching at 11 a. m., 3 and 7 p. m.; Wednesday, 7 p. m.; class meeting Monday at 7 p. m.

M. E. CHURCH—Perdido street between Johnson and Priests. Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday-school at 1 p. m.; early prayer meeting at 3:30 a. m.; class at 5:30 p. m.; preaching Tuesday night at 7 o'clock; prayer meeting, Monday evenings, at 7 o'clock.

ST. MATTHEW M. E. CHURCH—Vernette street, Algiers, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annandale. Rev. D. J. Price, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Friday evening; prayer service at 5:30 a. m.

TROMBON CHAPEL M. E. CHURCH—Post and Rampart. Samuel Davis, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m., preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sabbath-school second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 6 a. m., 3 and 7:30 p. m.; preaching at 11 a. m., 3 and 7:30 p. m.; class meeting Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clintons street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m.

WEST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. and 7 p. m.; prayer meeting Wednesday at 7:30 p. m.

SOUTH GERMAN M. E. CHURCH—Eighteenth street. Rev. Charles Sennor, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Letters from the Pastors.

SPECIAL TO CORRESPONDENTS.—Please take notice, 1st, That all anonymous letters go directly to our waste basket; 2nd, Letters must be written on only one side of the paper; 3rd, No frivolous questions will be noticed; 4th, Abbreviations should not be used; 5th, Notes and items must be condensed so as to insure brevity; 6th, We return no manuscript.

Rev. J. C. Sammons, Roanoke, Ala.

I am a member of the old Church; love her dearly and am willing to die for her. I am thankful that the old Methodist Church is not ruled by one man. We are alive here. Our church is moving on. We have the Epworth League here. My people seem to take hold of it at once. We have not stopped working for the church and its cause. We will bring all of its benevolent money at the appointed time. We desire the prayers of all.

S. D. Troupe, Abbeville, Miss.

Our rally day was quite a success, and in the midst of it we were favored with the presence of Dr. H. R. Revels to hold his quarter. Burford Chapel sisters had every thing good in their baskets. Sixty souls communed. Collection, \$23.30.

Rev. A. Alexander, Jefferson, Tex.

My third quarterly conference was held July 9-10 at Jefferson St. Paul M. E. Church with Rev. Wade Hamilton in the chair. The reports showed progress in my work. Our well-beloved Presiding Elder preached two able sermons and also administered the Lord's Supper to one hundred and five communicants, and we also added one to the church. During his stay many souls were made glad. Paid to the pastor this quarter, \$100.55; paid Presiding Elder, \$20; paid for benevolent causes, \$14.50. We had a grand corner stone laying on the 24th of June. The amount raised during the day was \$157.50. My people give liberally. Pray for us.

Rev. Jas. W. Woodlee, McMinnville, Tenn.

Rev. J. P. Price, Presiding Elder of the Nashville District, held his third quarterly conference here on the 9th, 10th and 11th inst. As nothing but harmony prevails among this, the once divided people, the meeting was a grand success, religiously and financially; many members kneeling and partaking of the Lord's Supper. This harmony is due to the pastoral efforts of Rev. J. W. Richmond, whose untiring efforts and rousing sermons have won for him many warm friends among the people of this and surrounding places. Reports showed that the members of the several committees had not been indigent during the quarter. The Presiding Elder, speaking of the matter, expressed himself well pleased. He made during his sermons and lectures urgent requests that the SOUTHWESTERN be subscribed for by all the members of the church, as it is an invaluable aid in the progress of church work. Efforts are on foot for the re-creation of a brick church, the original being destroyed by fire.

Rev. C. E. Alexander, Lewisburg, Tenn.

Our church at this place is on the upward move. We have had our church neatly papered and painted, and is the model church in this town for the colored people without an exception, but has the smallest membership. Dr. J. Braden, of Central Tennessee College, was with us July 3, and, notwithstanding it was a very rainy day, preached three sermons. The people came between showers. It was a success in every way. We were enabled to meet our church obligations to within \$5. Our people are jubilant over the largest, neatest and best arranged church in this place. Our third quarterly meeting was conducted by Rev. Mr. Hocker, of Nashville. Every body was very much pleased with him. We had a good congregation at each service. The church is spiritually and financially alive. Since our last quarter, May 31, collection for the trustees, \$43.25; stewards, \$8; Children's Day, \$3.75. Fifty partook of the Lord's Supper. Collection for elder, \$9.02. Our Sunday school is the best. We have a \$125 organ that charms and elec-

trifies. It is a large church organ. We have a literary society of 61. We have the control of the best people or class of people of the town. Pray for us.

[From this progressive charge we should have a largely increased list of subscribers to the SOUTHWESTERN. What say you, Bro. A? —ED.]

Rev. A. W. White, Springfield, Ohio.

Our second quarterly meeting was held July 9-10. Our new Presiding Elder, Rev. M. S. Johnson, was with us. He preached two fine sermons, and the church was well pleased and much edified. The elder's salary was paid in full, which was \$25. Raised for mission \$18; for education, \$5, which is the apportionment. Children's Day was the most delightful one ever held in Springfield, Ohio. Our collection was \$4. I am glad to say that we have been getting along nicely here, but on the 13th we had a terrible cyclone, which was very destructive to property. Our church was damaged to the amount of \$150.

Rev. G. W. Reeves, Oneonta, Ala.

The Lord is my shepherd; I shall not want. Oneonta is a great place. I have been here nearly three years, and would be willing to remain three years more with such a people. We have a good part of our benevolent collections well in hand. The white people treat us very kindly. The white brethren held a district conference here a few weeks ago, and it was a season of great profit. I was introduced to the body and made entirely welcome. Their preachers supplied our pulpit on the Sabbath, and we had a time long to be remembered.

[We should think that Oneonta would be a good place to secure a large list of cash subscribers to the SOUTHWESTERN.—ED.]

W. Watson, Bastrop, La.

Yesterday, Sunday, July 17, being one of the grandest days in the history of Mt. Nebo M. E. Church Sunday school. We gave a grand Sunday school rally for the purpose of raising money to purchase window sash and blinds for our church and parsonage. Essay by W. Watson, on duties of children to parents; essay by J. B. Johnson, Esq., of Ouachita Parish, on education. Able pulpit orators were on hand. Arousing, animating and soul-stirring sermons were delivered. We had a good congregation. Despite of the hard times and stringency of money, the collection of the day was \$25.20. Our beloved pastor, Rev. M. S. Goins, assisted us nobly in our rally, working with untiring zeal. The Lord be praised.

Rev. S. G. Turner, Winchester, Ky.

Permit me to speak of our work at this place. We are in fine shape, and ready for an aggressive warfare against the cohorts of unrighteousness. The church, on the whole, is moving forward, and the Lord is blessing our efforts. There is a healthy increase on all lines and in all departments of church work. We are praying for an ingathering of many precious souls. We are also working for the success of the SOUTHWESTERN. We have already secured four subscribers, and have the promise of more. A short time ago, while sitting in the parsonage, we were aroused by the sound of many voices. In a short time, the rooms were filled with many of the good people of the church, who brought with them many good things for the inner man and many tokens of their regard. Surely, we were invaded by the very bands of heaven. Our hearts were full of gratitude that our lot was cast among such a generous people. [Brother Turner and his estimable wife will find a large hearted people at Winchester, who will gladly subscribe for the SOUTHWESTERN.—ED.]

R. T. Adams, Newnan, Ga.

Sunday, July the 10th, was a grand day with us at Newnan Chapel. It was our Silver Dollar club rally day to raise money to build the vestibule and tower as an addition to our present brick edi-

fice. Rev. W. P. Thirkield, D.D., of Gammon Theological Seminary, was with us and preached a most inspiring sermon at 11 o'clock a. m. from Matt. xxii, 37-39. Every soul in the large audience was electrified by the wonderful manner the Doctor handled his subject, and many shouted hallelujah of joy. Following the sermon, amid much enthusiasm, the names of the clubs were called, and the members and friends paid each one the silver dollar. At 8:30 p. m. another matchless sermon by Dr. Thirkield. Following this, the clubs were called, and the collection of the day was continued with the following result: No. 2, Mrs. S. Stevenson, leader, \$29; No. 3, Mrs. C. Beech, \$108.80; No. 4, S. Bolden, \$63.86; No. 5, Mrs. M. Page, \$84.33; No. 6, Mrs. E. Amy, \$14.87; No. 7, Mrs. M. Keller, \$42.86; No. 8, Mrs. R. Jones, \$28.42; No. 9, Miss F. Carlington, \$18.84; No. 11, T. W. Wheat, \$91.43; No. 12, W. Buchanan, \$9; total collection, \$503. We are now preparing ourselves for what we trust will result in a glorious revival meeting. The Atlanta district is holding its place as the leading district in the conference. Success is our motto, and victory is perched on our banner.

Mallieu Chapel.

Our second quarterly conference was held June 30. Rev. E. Williams, Presiding Elder, was on time as usual, and with a good amount of fatherly instruction and warning for all concerned. He said that the reports were excellent. Six converts and twenty-five added to the church. Great deal of improvement. Paid pastor and Presiding Elder \$482.50 raised this quarter. Spartan League's Day last Sunday was crowned with success in raising money to pay for the iron fence in front of the church. Revs. T. G. Montgomery and congregation D. Richard and Stephen Priestly, Presiding Elder of Monroe District, were with us. Revs. A. P. Camphor, A. M., professor of mathematics New Orleans University, W. P. McLaughlin, D.D., Presiding Elder of Mission District, M. C. B. Mason, A. M., B. D., Field Agent Freedmen's Aid and Southern Education Society, delivered excellent addresses. At night Bro. Mason preached a good sermon. Text:—"If thou wilt, thou canst make me whole."

Rev. J. W. Hall, of the McMinnville, Tenn., circuit is the grateful recipient of a \$20 suit of clothes, donated by his parishioners and friends.

Ayer's Ague Cure never fails to cure fever and ague and malarial disorders. Warranted.

The Correct Columbus Day.

The recent action of Congress changing the date for the national public school celebration from October 12 to October 21, is a step in the direction of scholarly accuracy, and it is remarkable that it should have been so long overlooked.

If there is to be a national observance of the 400th anniversary of the discovery of America, it should take place on the date which marks the true centurypoint. It is obviously stupid to await the recurrence of a date which by reason of arbitrary changes in the method of reckoning time has lost its significance and does not indicate the true cycle of years.

Every American knows that Columbus discovered this hemisphere on October 12, 1492, and at first thought October 12, 1892, would seem to mark the 400th anniversary of that event. But it will be remembered that time was then calculated upon a different basis than is now in vogue.

For many centuries the Julian calendar was the accepted authority for all calculations, although its inaccuracy was not unknown. In 1582 a reformation took place. The Gregorian calendar was then introduced in Europe, and this calendar is now used by all civilized nations, with the exception of Russia, which still adheres to the Julian method of computing time. When



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this reformation occurred it was found necessary to drop ten days from the calendar; and October 4, 1582, became October 15, 1582. These dropped days were the accumulations of many centuries of erroneous reckoning. The Julian calendar assumed that a year contained 365 1/4 days, and as this was 11 minutes and 14 seconds too long, the error amounted to 3 days every 400 years. The Gregorian calendar corrected this defect by making every centennial year a common year unless divisible by 400, whereas by the Julian calendar every year (centennial year included) divisible by 4 was a leap year. Thus by the new style of computation the years 1500, 1700 and 1800 were not leap years.

As previously stated the reformation took place in 1582, and ten days were suppressed. But as the discovery of America was previous to the year 1500, which by the Gregorian calendar was common, there are but 9 days to omit. Consequently, on October 21, 1892, the sun will occupy the same relative position to the earth as on the 12th of October, 1492, when for the first time Columbus beheld these shores.

For these reasons, together with the fact that every precedent is in favor of adopting the "new style" of reckoning, we favor the change.

The Gregorian calendar was not introduced into Great Britain until 1751, ignorance and prejudice defeating the change up to that time. Consequently, it has been necessary to correct the dates of our American anniversaries which commemorate events previous to 1751. Washington was born February 11, but by the "new style" his birthday falls on the 22d, and that is the day we celebrate. The anniversary of Forefather's Day and of the founding of the city of Boston, are both observed on the corrected date. It is unfortunate that the act of Congress of April 25, 1890, naming October 12, 1892, as the date for the dedication of the World's Fair grounds has not been amended by a change of date to October 21. The fair will be practically a year late, and the dedicatory exercises should take place on the true anniversary, which is October 21. Congress has already shown its good sense by placing the popular and general celebration of which the public schools are to be the centers on the correct date. It only remains for Congress to extricate the nation from the comical predicament of a two-headed celebration of Discovery Day by changing the Chicago date to correspond with the corrected date it has already set for the popular public school celebrations.

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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, AUGUST 11, 1892.

To the Brethren.

The SOUTHWESTERN will be glad to publish items concerning your work. We have reserved special space for this purpose. Let your letters be brief, not more than one hundred words. To embrace such items as condition of church and Sunday school, revivals, accessions, benevolences, and such other items as will be of interest to readers throughout the church generally.

Write on one side of the paper. Give name of conference, district, state, county, city.

Last but not least, push the canvass for the SOUTHWESTERN, which will be sent from now until January 1 for the small sum of fifty cents.

In another column will be seen the splendid offer of the management. Brethren, take hold immediately. Push the canvass thoroughly. Send in the names of subscribers with the cash as soon as received.

What's in a Name?

The SOUTHWESTERN will take increased interest in the children of the Church. It is proposed to devote some space which will be of special interest to them. We believe a vast amount of good will be thereby accomplished.

No name has been selected for this department, and an opportunity is hereby given the thousands of our readers, old and young, of joining in the christening.

We want an appropriate name for this column, and hereby make the following proposition:

To the person selecting the most appropriate name, we will give a No. 1 cloth-bound Hymn Book of the M. E. Church.

The names received will be submitted to a committee of competent persons, who will decide as to their appropriateness, forward the prize offered, and publish the name of the successful person with the name selected for the Children's Column in the SOUTHWESTERN.

Write plainly. A postal card will suffice.

All propositions must be in this office before the 1st of September next.

Remember the address, No. 139 Poydras street, New Orleans, La.

BISHOP Fowler has gone to his Episcopal residence in Minneapolis, Minn.

MR. A. A. Crayton is one of the progressive young business men of New Orleans. He deals extensively in coal, and supplies many of the prominent families with that necessary article. Aside from his business he is a thoroughly competent gentleman, and very worthily represents his race. He should be encouraged.

WE are indebted to J. S. East, 147 Camp street, for a photograph of the first Mississippi Mission Conference, held in New Orleans, Dec. 25, 1865, Bishop Thompson president, and Dr. J. now Bishop Newman, secretary. The photograph was accompanied with a lithographic group of the first colored members of the U. S. Congress.

THE proposition to relieve Sister Amy Jones, widow of the late Rev. Daniel Jones, is a worthy one, and should be heartily seconded by every friend of humanity. Sister Jones is indeed in deep distress, is practically out of a home and dependent upon the cold charity of an unfriendly world. Five hundred dollars will secure a home for her. Rev. L. M. Hagood, Presiding Elder of Bowling Green, Ky., is chairman of the committee having the matter in charge. The SOUTHWESTERN will acknowledge all monies sent to this office for his purpose.

Is Union Desirable?

This is an age of investigation. "The symbol of the nineteenth century is the interrogation point." Men are seeking for truth, and it is one of the hopeful signs of the times that in the discussion of great questions there is a decided tendency to the exercise of calm, dispassionate judgment, and that regard for the opinion of others which is so essential to their consideration.

It will be very generally admitted that a union of the Episcopal Methodisms of this country would be very desirable, since "In union there is strength," and that such an union would be more in harmony with the spirit of the Master, whose ardent desire was that his Disciples might be one.

Looking at the subject from a purely Christian standpoint, there seems to be no valid reason why this desirable consummation should not be encouraged. Says Bishop Foster, "The reason for consolidation when of such a nature as to involve conscience, that is, such as to demand re-nuon on the ground of its rightness, becomes no less but really more binding than when it demanded severance, inasmuch as union is more certainly desirable than dis-union."

The determining principles, however, are: First, its desirability; and, second, its practicability. As to the first, it is presumed that from a standpoint of "Christian conscientiousness," in which there is the very highest conception of the relationship which each of the interested parties sustain to God; and all their fellow men, that there will be the largest practical agreement.

On this theory, the largest concessions will be made, past differences adjusted, and in fact all the details incident: will be so arranged that there would be not the slightest suspicion of any disposition to hold in abeyance any motive or sentiment which might mar the delightful harmony of the desired union.

The second principle is its practicability. Upon this point, there will be necessarily some considerable discussion since it would involve questions of the readjustment of the temporalities and the re arrangement of geographical boundaries, etc. Happily, no re-statement of doctrinal polity or faith would be required. The gracious and wholesome doctrines of repentance, toward God and faith in our Lord Jesus Christ, of justification by faith, of adoption, and sanctification, and we might add glorification. These grand old principles of our common Methodism would inspire and thrill until the various branches of Episcopal Methodism forgetting their differences, in the great era of interest, and sympathy, and love, would form a glorious union, whose basal principle would be "The Fatherhood of God and the brotherhood of man."

The National League for the Protection of American Institutions.

Document number fourteen gives a brief statement of the work done by this magnificent organization since the last report. The appointment of over two hundred secretaries in the centres of our population; the adoption of the proposed XVI Amendment to the Constitution by two great political parties, its introduction into both Houses of Congress, and promises of favorable action by a large majority of both Houses, are matters of great encouragement to the members of the League.

This magnificent organization is an evidence of what an aroused public sentiment can accomplish toward the overthrow of the evils which threaten American institutions.

It is splendidly equipped, having among its members some of the most prominent men of the Nation. The Rev. James M. King, of the Methodist Episcopal Church, is the very efficient General Secre-

tary. The League should have the hearty co-operation of every American citizen, regardless of political or religious creed.

We could wish that its labors and usefulness would be so extended as to touch all the great questions which have to do with our social and political life.

Dr. King will be pleased to give any information concerning the League which might be desired. Address No. 140 Nassau Street, New York.

Editorial Comment.

The editor of the *Christian Index* thus tersely and forcibly puts "The Duty of a Presiding Elder." Among other sensible things, he says:

All preachers have not the executive ability to preside over a district, even if they are classical men, familiar with the Greek roots and Latin idioms, solve truncated prisms, or understand calculus. The executive ability is the one great quality to be found in a presiding elder. Some men are too lazy to be put on a district. They have no get-up in them. The district seldom builds a new church, their quarterly conferences are rendered unimportant. The eighth question is the keynote, and after that the conference practically is closed. The presiding elder should be a "hustler," not afraid to go in the towns where we have no churches and open up the way. It is silly, unwise, and a lack of love for the church for a presiding elder to have his "pet." To them he tells his intentions for the next year. They invariably know their appointments twelve months hence. It tends to injure the cause of Methodism and destroy the usefulness of preachers.

To all of which we say Amen.

It's not saying too much that the presiding elder should be a leader indeed; not in getting the fleece, not in making himself "solid" with the men; but in all that pertains to the moral, social and intellectual advancement of the people. If he is a mere demagogue, if he has secured his office by "button-holing" bishops and elders, if he has secured his place by corrupt methods, he will surely sooner or later come to naught.

Let bishops and elders keep their eyes on these inordinately ambitious brethren, who desire leadership only for the spoil.

Obituary.

Blanche Ethel Taylor was the youngest child of James A. and Mary E. Taylor. She was taken ill Thursday, February 25. On the 22d day of April she took to her bed, from which time she was unable to leave it until death claimed her as its victim. During her illness she bore her suffering patiently. On June 3 she was happily converted. She called her mother to her bedside and said, "Ma, I am the King's daughter. I have prayed earnestly to God and He has claimed me as His child." On June 6 she was baptized by Dr. E. W. S. Hammond, from which time she trusted wholly in the Lord.

She realized her feeble physical condition and said to her mother, "I will be sorry to leave you all, but I'll soon be at rest." Last Friday evening she said to her sister, "Isn't it glorious news! I'll soon be there." On Tuesday morning she said to Amelia, "Do you know how happy I feel! Oh! I feel quite different to what I did before. You must get religion, and then you'll know how happy I am. If I should get well, I'll be a different girl." She spoke of all her associates, calling each girl by name, "Gertie, Maggie, Alice, Lucy, Lizzie, Jennie and Clarissa, be good girls; I'm going away; I'll see you again."

Wednesday morning she said to her mother, "I have no pain, not one, but I'm dying. Now, don't worry, ma, I'll be with you a few hours longer. The Lord gave and the Lord taketh away." She repeated the words of that beautiful hymn, "I would not live always." She called each member of the family to her and shaking hands with them bade them a last goodbye. At 10:30 a. m., July 6, the angel of death came and took her

to that beautiful land where there is no sickness, no death, no suffering or sorrow, no parting and farewells. She was greeted there by her three brothers and a sister, who had gone before. She was an obedient daughter, a kind and loving sister, and a true and faithful friend.

The services were unusually impressive. Rev. E. W. S. Hammond officiated, assisted by Revs. H. W. Simmons and A. W. Puller.

The following resolutions were passed by members of the Little Whittier Club:

CINCINNATI, O., July 9, 1892. WHEREAS, We, as members of the Little Whittier Club, hereby desire to offer the following resolution.

WHEREAS, It has pleased the almighty God to remove from our midst our dearly beloved Blanche Taylor, we bow our hearts in humble submission to His divine will; therefore, be it

Resolved, That we will wear a badge of mourning for thirty days.

NEW YORK, July 4, 1892.

Dear Dr. Hammond:

Accept my expressions of sympathy in your present family affliction. Remember the Lord puts great afflictions upon great Christians; but faith will help you to acquit yourself well under the greatest trials. That the good Master may strengthen you with this mighty element is the wish of one who prays for your success in your new field. I like the looks of the paper. I admire your style and prophecy for the paper under its new incumbent a welcome reception in the homes of every loyal Methodist family in the South and Southwest.

The authorities here speak well of you, and express unbounded confidence in your ability to guide the affairs of the paper. Wishing you again success,

Yours in Christ,
ERNEST LYON.
125 W. 53d Street, New York.

The following letter is a tribute to the moral and intellectual worth of our brother Rev. Ernest Lyon, A. M., who has been transferred from the Louisiana Conference to New York:

NEW YORK, June 3, 1892.
Rev. Ernest Lyon, Pastor St. Mark's Church:
My Dear Sir:

A duty, and a most pleasant one, devolves upon me as the Commander of the John A. Andrew Post, to tender to you sir, the members and the congregation of St. Mark's the sincere thanks of each comrade forming the Post, for the brilliant, eloquent, forcible and stirring sermon you preached to the comrades Sunday evening. It aroused in us feelings of delight and pleasure to hear the burning words so truthfully and ably spoken.

Sir, the thanks we tender to you in the mute and silent language of pen and ink are rich in love, gratitude, and respect.

Please accept it and with it our united hopes that your life will ever be as happy as you made ours on that night.

That you may long continue in the church you so admirably adorn is the highest wish of John A. Andrew Post.

The Memorial Committee honored the Post in selecting such a clear headed and eloquent a speaker to deliver the annual Memorial sermon as you have proven yourself, and you, sir, will do honor to the race by pursuing in your new position that brilliant style of delivery, which so charmed and captivated the audience, and caused them to give the Post the generous donation of thirty-two dollars.

I am with profound respect, your obedient servant for the Post I have the pleasure and the honor to be the Commander of.

WILLIAM P. BAKER.
228 W. 30th Street, N. Y. City.

We the members of the Memorial Committee for the year 1892 do most heartily concur and endorse the sentiments herein expressed by Commander Baker.

THOMAS GREEN, Chairman.
H. C. PARKER, Sec'y.
HENRY DE GROOT, Treas.
ANDREW SYRIS, S. Q. C.
MADISON ROGERS.

Letter from Bishop Mallalieu.

AT SEA, STR. GARLIC.
June 27, 1892.

Since the adjournment of the General Conference, and especially since it became known that I had changed my residence from New Orleans to Buffalo, a large number of letters were coming to me day by day, until I went on board the steamer, these letters expressing the regrets of the writers in view of the change of my residence. I could not possibly find time to answer them, and hence avail myself of the columns of the SOUTHWESTERN.

I realize that it is a great thing, and also a very pleasant thing, to be able to say that, during the entire eight years of my abode in the South, no preacher connected with any Southern conference, whether black or white, and no one of our members has ever spoken to me a single unkind word, or a word the remembrance of which gives me the slightest pain. In all respects, my family as well as myself have been treated with the greatest tenderness and consideration. In every way possible it has seemed to be the desire and purpose of all the people and preachers to render me every possible aid in the prosecution of my work, and their sympathy and prayers have been constant and abounding. I am conscious of the fact that I have earnestly sought to reciprocate all this kindness, and have endeavored to the best of my ability, in every way within my reach, to promote the interests of all our people. Hence it comes to pass in this partial severance of the pleasant relations which have been developed, there is a measure of regret and pain in my heart far beyond what I had supposed would be the case.

And these numerous letters, so full of love and kindness, some of them almost pathetic in their tone, have touched and moved the profoundest sensibilities of my nature. I think of the South by day, I dream of it by night. My heart will never cease to yearn for it. I shall never cease to love and pray for all our people there. Nor will my efforts cease to promote all their interests. As long as life continues they may count on me as their faithful and devoted friend. Neither time nor distance can possibly diminish my care and affection for those with whom I have been so intimately associated for eight laborious years.

I trust, I know that I shall not be forgotten. I ask a continued interest in the prayers of all, that God may make me useful to the South all the days of my life, and bless all my work in the missions to which I am sent in the order of the church.

To all who have written me, I send personal greeting and assure them of my sincere love and friendship. For Christ and humanity,
Ever faithfully,
W. F. MALLALIEU.

DR. J. W. Hamilton one of the corresponding secretaries of the Freedmen's Aid and Southern Education Society, in a recent sermon, preached in Boston, Massachusetts, made use of the following forcible language:

"The great problem of American civilization, is to train up the descendants of immigrants to America's broad notions, and wipe out the narrow views of the old world. Prejudice against race is a hindrance. In the North it is that of Jew and Greek; in the South that of bond and free. In dealing with these hindrances there is only one duty—we must demand that America shall be the home of Americans, and insist on the training of all immigrants to that idea."

To the social question, as looked upon by the Methodist Episcopal Church of the South there are two sides. If we consent, it is claimed to allow our colored work to go off in a church by itself we have yielded practically the only distinction that there is between the two churches to-day, and which distinction is in our favor. The other side is toward the black man himself. He is given to understand that our church will not give him positions, and that the affairs of higher election in the general church cannot be filled by him, be-

cause the public sentiment of the northern church will not endure it any more than will the southern church; therefore he must never expect to be a bishop or hold any other high office in the church.

Such a doctrine of prejudice toward the black man was against the national idea, the constitution and its amendments, and against all statutory enactments, such as the civil rights bill, in which the nation certainly is ahead of the church.

The remedy is in the carrying out of the golden rule; The secret of Christianity is to care for all men by the best care of the one man.

In the South the Methodist Episcopal Church has a great work to do. Among the freed men race prejudice must be cast out. Christian education is second only in importance to the gospel preaching. More hope is to be found in the future in the training of the youth than in the conversion of the adults.

There is a popular notion that the church which separated North and South on the slave question would re-unite. Let this be done, but let it be in the name of Jesus Christ. To facilitate this reunion it is proposed to set off the colored people by themselves in churches of their own, but this is not the spirit of Christ. The distinctive work of the northern church is to preach the gospel to the poor.

The stand taken by Dr. Hamilton is after all the only one which will guarantee to all the members of our great Church that liberty which alone will satisfy the true friends of humanity.

There is a very mistaken notion abroad that the colored man in the Methodist Episcopal Church is dissatisfied because he feels that the Church is too tardy in giving him official recognition. While it is reasonable that among the quarter of a million of our colored membership there are a few who possibly believe that there has been a failure to secure the desired official recognition, the great masses are earnestly and faithfully reaching forward to that higher standard of social and moral and intellectual worth, which will in the proper time, and in the proper way, command not only the desired recognition, but will bring with it that respect and confidence which will make that recognition a matter of mutual satisfaction.

The colored man will stay in the Methodist Episcopal Church, nor will he sacrifice any of his personal ambition to do so. The brightest page in her history is that which records her interest in his welfare during all the years of the past, and no thoughtful Methodist will deny that confidence in the colored man is increasing as he comes more and more in contact with the higher and better social and moral and intellectual conditions which the church so generously provides for him.

We object to those indiscriminate and effusive overtures for union with other bodies, especially when it is neither asked nor desired. The deliverance of the late General Conference on our white and colored work in the south is the harbinger of a better day.

Let us close up the ranks. Let there be no more separations on the color line. Let it be known East, West, North, and South, that the Methodist Episcopal Church is one, and that if union with others be desired it will be upon the basis of a well trained Christian conscience, and such as will meet the approval of our heavenly Father.

A Resolution by the Second Quarterly Conference.

WHEREAS, It has pleased almighty God, in his wise providence, to call from our midst Mrs. Sophia Butler, mother of Rev. W. R. Butler. Therefore, be it

Resolved, That we extend our heartfelt sympathy to Rev. W. R. Butler, our pastor, in his great loss, and commend him to God, the great supporter of those in trouble.

Done by order of the second quarterly conference, held July 18.
REV. J. F. MARSHALL, P. E.
F. C. BLUNDON, Secretary.

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One of our No. 1 Hymnals, or a copy of the new Discipline, for every list of 5.

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Now, Pastors and Friends, here is your chance!

CLUB THE NEW EDITOR!

With 5,000 New Subscribers in the Next 30 Days.

This offer is open to all, regardless of denomination, age, sex, color or "previous condition."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

LAWRENCEBURG, Tenn. Aug. 2. I want to add my testimonial to the prize you offer. The machine came duly in guaranteed order. It is all that could be desired. I hope that many may accept the offer at once. Yours, MRS. S. A. DANLEY.

Schools and Colleges.

Clark University, Atlanta, Ga.

We have forty men at work rebuilding Chrisman hall, that this splendid brick and stone building that cost \$40,000, will be rebuilt larger and better. We are extending the chapel wing twenty-five feet. We will be ready with the school rooms by the opening of the college year. We have arranged for dormitory room to take care of a large number of students. Letters are coming every day arranging to enter school. Our fire has been an advertisement, and we intend to make it a blessing. We are now arranging to put in a steam plant of 160 horse power, by which to heat Chrisman hall and Warren hall, and perhaps some other building. We need and must have \$10,000. Our outlook is full of hope, and we were never in better cheer. W. H. HICKMAN, President.

[Clark University is one of our best institutions, and deserves the co-operation of every philanthropic citizen. Dr. Hickman is doing a grand work in securing funds for the rebuilding of Chrisman hall. Success to this noble enterprise.—EDITOR.]

Personal.

—Rev. Andrew Foster, of the West Texas Conference, has moved from Waco to Calvert, Texas, and desires correspondents to address him there.

—Rev. J. W. Hudson, of Union Chapel, reports his church in good spiritual condition. They are preparing for a glorious revival, congregations are increasing and all departments alive.

—Mr. J. W. Pierce, of this city, gave the office a pleasant call Saturday. He speaks in the most glowing terms of the SOUTHWESTERN. He is at present representing the Republic of Liberia as Consul.

—Rev. T. G. Montgomery, pastor of First Street M. E. Church, this city, is moving things pretty lively. He received thirty-one persons into full membership, and six on probation Sunday. The people have a mind to work, and are collecting funds to build a church.

—The Methodist Advocate-Journal, of Chattanooga, Tenn., is a consolidation which will very materially advance our interests in the Central South. Drs. Cooke and Northrup are experienced helmsmen, and the new craft will be an interesting addition to our Methodist weekly literature.

—Mr. William D. Collins, of Indianapolis, Ind., is one of our most progressive young men. He is one of the few skilled workmen employed in the great Uddell Wood Working Manufactory, stands deservedly high in the estimation of his employers, and is an ornament to his race. He will be a frequent contributor to the SOUTHWESTERN.

—The District News, published by Rev. I. L. Thomas, Presiding Elder of the Alexandria District of the Washington Conference, is a bright, newsy journal, and full of information concerning the work of the district. It is to be issued quarterly. Now, then, let the brethren of the Alexandria District subscribe for the SOUTHWESTERN and success will be sure.

—Rev. Emperor William, Presiding Elder of the North New Orleans District, Louisiana Conference, gave the office a pleasant call this week. He is looking hale and hearty, having just passed his sixty-sixth birthday. Bro. Williams is an Emperor indeed. His throne is a throne of love, and is situated in the hearts of thousands of his people, who love the "old man eloquent" as a father indeed. At the great reception tendered to the editor of the SOUTHWESTERN, he made the opening prayer. We shall not soon forget his earnest and eloquent plea, "O Lord, bless the brother in his new field of labor. Make the paper prosper in his hands. Let it go into all our homes." We believe that God will answer this remarkable prayer.

A Royal Welcome.

The reception tendered to the editor of the SOUTHWESTERN at First Street M. E. Church was a notable event in the history of our Methodism in New Orleans. First Street M. E. Church was filled with members of the various churches, including several of our most distinguished citizens. Rev. T. G. Montgomery presided. Among the ministers present were Revs. Emperor Williams, Presiding Elder of North New Orleans District, J. F. Marshall, Presiding Elder of Baton Rouge District, Rev. W. P. McLaughlin, D.D., Presiding Elder of the Mission District. Also the following pastors: Revs. J. W. Hudson, of Union Chapel, M. P. Franklin, Cushman Chapel, T. S. Montgomery, First Street Church, F. T. Chinn, Mt. Zion, T. J. Johnson, Wesley Chapel, Henry Taylor, Williams Chapel, Frank Walker, St. Matthews Chapel, A. J. Piskett, Chinn Chapel, Samuel Bell, Kennerville, G. S. Easton, of the Ames, Altin Presbyterian Marks, Baptist, James, A. M. E. Also Hon. John F. Patty, U. S. naval officer, Mr. C. C. Morse,

manager of the SOUTHWESTERN, Dr. Coker, Rev. Anatolie, of the Item, and other distinguished gentlemen.

Rev. J. T. Marshall read the scriptures, and was followed by Rev. Emperor Williams, who offered a most fervent prayer for the new editor; praying earnestly that "our paper may enter all our homes, and be a power for good." The singing was superbly rendered by the First Street and Mt. Zion choirs. The church was very handsomely decorated with our National flag and beautiful flowers. At the close of the exercises, the large congregation was tendered a reception by Rev. T. G. Montgomery, where was had a "feast of reason and a flow of soul."

The address of welcome was delivered by Rev. J. W. Hudson. Responses were made by Hon. J. F. Patty, Rev. F. T. Chinn and E. W. S. Hammond. Altogether, it was one of the grandest events we have ever witnessed. We have the most abundant evidence that the SOUTHWESTERN will be not only welcome, but will grow in the favor of these good people. We give a synopsis of the address of welcome by Bro. Hudson:

"Mr. Chairman, Ladies and Gentlemen:

This is no mean occasion upon which we have met to welcome in our midst Dr. Edward W. S. Hammond, of Covington, Ky., who on the 20th day of May last, in the city of Omaha, Neb., was elected editor of the SOUTHWESTERN, which has the largest circulation of any religious paper in the State of Louisiana, if not in the South-west.

Doctor Hammond, we are here to-night to receive you as editor of the SOUTHWESTERN. Since Saturday morning, May 21, when the cables and telegraph flashed the news of the General Conference, from the St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Pacific and across the ocean, you was then received in the hearts of 180 ministers of the Louisiana Conference, with 14,769 communicants, 14,045 Sunday school scholars, 1,364 teachers and officers.

The voice of the great church of our choice, including members and probationers, 2,093,935, called you from the presiding eldership of the Ohio District, in the Lexington Conference, and to leave your comfortable home in the city of Covington, you doubtless left behind many, very many warm friends.

We welcome you as a citizen and brother of the State, whose motto is, "united we stand, divided we fall," to the State of Louisiana, whose motto is said to be "justice."

The city of New Orleans has a population of 241,995. Only a few boast of human perfection, but many charitable men and women, should you or yours fall sick among us, early or late, will go to your respectable place of abode to give assistance. Drs. Mullen, Newman, Coker, Perazze and Brown stand side by side with the best physicians of this city. Should any of your relations from old age wish to change the will in which you was to get one-half of their earthly goods, to get the whole, for you and yours, Mr. James Vance, our young and gifted lawyer, will give you satisfaction in any way desired.

Mr. Martinet, editor of the Crusader, Dr. Williams, of the Ferret, and Mr. Fred Minor, its business manager, all of whom you will find to be first-class gentlemen, of which our race need to be proud. Mr. Editor, the truth that will be sent forth from your editorial sanctum will forever be on the scaffold, necessarily coming in contact with wrong forever on the throne. But that scaffold will sway the future, and within the shadow of the unknown standeth, God, whose all-seeing eye ever looks down from above, and will protect his own.

In the name of our citizens, in the name of our church, and in the name of our common Methodism, we welcome you. We feel perfectly at home.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Among Our City Churches.

Our first Sunday in New Orleans was both pleasant and profitable. In the morning we attended the Sunday school of Simpson M. E. Church, and were pleased to meet with a goodly number of young people. The pastor, Rev. J. W. Hilton, with a faithful corps of teachers, were at their posts. The superintendent, Bro. Landry, is one of our most efficient officers. After a short address, was followed by resolutions of thanks and pledges of co-operation. The pastor promises to secure a large list of subscribers to the SOUTHWESTERN.

At First Street M. E. Church, Rev. T. G. Montgomery, pastor, we witnessed a most remarkable meeting, being the monthly "general class." It will never be forgotten. The large audience room was nearly filled with earnest, faithful christian people, who were unusually moved by the power of the Holy Spirit. The fathers and mothers of the church had the field. The pastor is highly esteemed. Thirty-five subscribers were secured for the SOUTHWESTERN, with the promise that the pastor would secure fifteen at the evening session, making a total of fifty for the day. All honor to First Street M. E. Church.

Union Chapel, under the pastorate of Rev. J. W. Hudson, held a full day yesterday. A good collection was realized for the trustees. Union aspires to the leadership among our city churches. The large auditorium was comfortably filled in the evening. The singing was excellent, and we trust that the services were profitable. Twenty-one subscribers were received for the SOUTHWESTERN, with the promise to lead the other churches in this respect. We shall expect our list of subscribers to be largely increased in the city churches. Altogether, it was a most glorious Sabbath.

Notice to the Ministers of the Texas Annual Conference.

Dear Brother Ministers: Rev. Henry Smith, one of the oldest ministers of our church, is suffering from a stroke of paralysis. The whole of one side has been dead for five months, and wishes assistance from all his brethren. Now, dear brethren, please take up a penny collection for the old veteran. Send per Rev. A. Taylor, Texarkana, Ark. He lives in Texarkana. Yours for God and humanity, P. MORGAN, P. E.

REV. E. W. S. HAMMOND, D. D., of the Lexington (Ky.) M. E. Church Conference, came to the city Tuesday to assume his post as editor of the SOUTHWESTERN to which he was elected by the late General Conference. Wednesday evening he was tendered a brilliant reception at the First Street Church. Rev. J. W. Hudson delivered the address of welcome and the new editor responded in an eloquent speech. A large audience was



Willie Tillbrook

Son of

Mayor Tillbrook of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him Hood's Sarsaparilla.

Hood's Pills cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

Royal Baking Powder Has no Equal.

The Royal Baking Powder will make sweeter, lighter, finer-flavored and more wholesome bread, biscuit, and cake than any other leavening agent. It is of higher strength, and therefore goes further in work and is more economical. All government and scientific tests go to show this. Royal Baking Powder as a leavening agent is absolutely without an equal.

Rush Medical College, Chicago.

As the result of my tests I find the Royal Baking Powder superior to all the others in every respect. It is entirely free from all adulteration and unwholesome impurity, and in baking it gives off a greater volume of leavening gas than any other powder. It is therefore not only the purest, but also the strongest powder with which I am acquainted.

WALTER S. HAINES, M. D.,

Prof. of Chemistry, Rush Medical College, Consulting Chemist, Chicago Board of Health, etc.

present. The Crusader joins the numerous friends of the SOUTHWESTERN in welcoming its new editor to the Crescent City and wishing his stay in our midst to be a pleasant and profitable one.

[We heartily appreciate the sentiment expressed by The Crusader.—ED.]

Self-Denial Week.

MISSIONARY OFFICE, 150 Fifth Ave., New York.

One year ago we conceived the idea of calling upon the whole Church to set apart one week for practical self-denial in the interest of the holy cause of Missions. The week was widely, though not universally observed, and the result was most gratifying, not only in the amount of money contributed, but also in spiritual profit to the churches. But for the offerings of faithful souls we would not have closed our fiscal year, October 31, 1891, with a balance in the treasury, but against it, rather.

The pressing demands of our great Mission fields at home and abroad made it necessary for the General Committee last November to advance the appropriations considerably beyond those of the year previous. By reason of the advanced appropriations the treasury has paid out in eight months of the current year \$88,000 more than for the same period last year, while the income, by reason of the falling off in legacies and sundries, has been \$90,989.85 less. While there has been a gain by collections in the Spring Conferences of the current year, and we hope for proportionate gains in the Fall Conferences, we cannot expect that these will be sufficient to make up for the loss that must be sustained on legacies and sundries. The loss on legacies does not indicate that the Missionary Society is being less frequently and generously remembered in wills than formerly, but that not so many of the good people who have devised liberal things are being taken to their

mansions in their "Father's house" above.

The only way to protect the treasury against a burdensome debt at the end of the current fiscal year is to enlarge the contributions from the churches. We hope Self-Denial Week will save the Society from a debt incubus. It will, if every church faithfully observes it.

Let the week beginning Sunday, September 25, 1892, be set apart for personal self-denial by every Methodist for the cause of Missions. During that period let every one whose heart beats sympathetically with the heart of Christ make a special offering. Let it be in addition to the usual contribution, and let it represent real self-sacrifice. Let the week be entered upon prayerfully and joyfully, remembering the words of Jesus, "Whosoever will come after me, let him deny himself and take up his cross and follow me."

C. C. McCABE,
J. O. PECK,
A. B. LEONARD,
Missionary Secretaries.

The Self-Denial Week circular, issued by our Missionary Secretaries, contains matter of the most vital importance to our vast Missionary interests at home and abroad. It will be noted that there is, for some unaccountable reason, a falling off in legacies, and consequently the fear is expressed that the Society will be retarded in its great work, unless there is unusual activity on the part of the benevolently disposed. By all means let there be a general and enthusiastic observance of Self-Denial Week. We cannot allow our great Missionary interests to fail. We should advance along all lines. We call special attention to the circular, and hope our people will faithfully observe the very reasonable suggestions it contains.

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Only a small incidental charge for fuel and lights. Dormitory heated by steam. Next year opens October 5, 1892. Correspondence invited. For catalogue and full information, address

PRESIDENT W. P. THIRKIELD, Atlanta, Ga.

TRIUMPHANT CONQUEST.

BY STYLUS STEELE.

Thou hast gone to the land of the blest,
From thy prison of sorrow and night;
Thou hast snatched immortality's vest,
And mantled thy spirit in flight.

Thou hast grappled and triumphed o'er
death,
And rushed through his caverns of
gloom;
Thou hast drawn the unquenchable
breath,
That defies even the thunders of
doom.

Thou hast stretched forth thy gossamer
wings
O'er the azure of boundless repose,
And drunk of the nectarine springs
Where the river of Paradise flows.

We weep not, though thou hast
fled,
In the blossom of beauty and prime;
The flower is transplanted, not dead;
The sunshine of heaven's thy clime.

Two cruel to pray for thee back,
Since thy glorified soul is at rest;
We weep not, but follow thy track;
Thou hast gone to the Land of the
Blest.

The Household.

Some Nice Summer Drinks.

LEMONADE.—The proper way to make lemonade is to first peel off all the yellow rind, except a very tiny piece; then roll on a table until quite soft, cut the lemons in half; and squeeze dry with a lemon squeezer. To three lemons add one pint and a half of fresh boiling water, and sweeten to taste; when cold strain through a jelly strainer and serve in tumblers half filled with pounded ice. A tiny slice of lemon may be placed in each glass.

Lemonade with soda water is a very refreshing beverage. To make it, squeeze the juice of one lemon (free from seeds and pulp) into a tumbler. Dissolve it in two lumps of sugar; add some pounded ice, and fill up the glass with soda water. Drink at once. Soda water with fruit syrup and pounded ice makes a very palatable drink in summer.

CREAM SODA.—Six quarts water, five pounds sugar, six eggs beaten with a cupful of flour, juice of five lemons, five ounces of tartaric acid, two ounces of pineapple flavoring, mix all together, strain through a coarse cloth, bottle and keep in a cool place. When wanted for use, fill a glass partly full of this mixture, add a pinch of soda, and fill up with ice water.

GINGER DRINK.—Take one drachm of powdered ginger, four ounces of powdered sugar, five drachms of carbonate of soda, divide into twelve powders and do up in pink paper.

Take once ounce of tartaric acid and divide into white papers. Take two tumblers filled about a third full of ice water, dissolve a powder from the pink paper in one, and a powder from the white paper in the other. When dissolved pour one upon another and drink at once. These are almost invaluable to travelers. All kinds of tart fruit juice should be canned, as they form with the addition of powdered ice a most grateful and refreshing drink in fevers.

ICED TEA.—Tea to be either wholesome or palatable iced, should be hot, and not as many people make it from tea that has been standing many hours. True it is somewhat more expensive, as far more ice will be needed than if made with cold tea, yet how few who have drunk iced tea made in the proper manner would not be willing, even for the sake of economy, to have it in the old way. A small teaspoonful of tea is allowed for each person; the water should be boiling, and if hard water is used, a small piece of carbonate of soda should be dropped into the teapot. Two or three minutes is as long as the tea should be steeped (but never boiled). Plenty of pounded ice should be served with it, the glasses not being filled more than two-thirds full of tea, in order to make room for the ice.

One needs interesting occupation in vigorous old age. Continue

to keep the brain active. Rest means rust.

Unless we learn to do our duty to those whom we employ, they will never learn to do their duty to us.

Tea made from the roots of freshly dug dandelions is said to be a remarkable nerve tonic. Take three times a day.

When making white cakes use one-half teaspoon more of cream of tartar than soda, as this extra quantity of cream of tartar makes the egg whiter and stiffer.

Anyone can add strength and weight to his body by rubbing well with olive oil after a warm bath. Oil baths are particularly beneficial to delicate children.

Gold rope is used for picture frames. It should not be more than half an inch in diameter, except for large pictures. Hemp and manilla are also used, but hemp is better, for it is smooth.

Salt mackerel should be well washed in tepid water, the thin, black skin on the inside scraped out, the head and tail cut off, and the fish soaked skin side up over night in a large panful of cold water.

To get a good polish on mahogany easily, mix one part of boiled linseed oil with two parts of alcoholic shellac varnish. Shake well before using. Apply in small quantities, with a cloth, and rub the work vigorously until the desired polish is secured.

It is said that when you feel the pricking pain on the eyelid that announces the coming of a sty, use as an application very strong black tea or simply the tea leaves moistened with a little water put in a small bag of muslin over the eyelid. Moisten again as it dries. This, if used before the sty gets well under way, will generally prove efficacious. Also a piece of ice frequently applied to the lid will, it is said, prevent a sty from being troublesome.

TEMPERANCE.

Morgan City, La.

Friday night, July 22, was a night which will be long remembered by the people of Morgan City. In connection with the celebration of the first anniversary of the Loyal Temperance Union of Union Chapel M. E. Church, there was held in said chapel a silver medal contest, in which the following ladies participated: Miss L. Cross of Bayou Ramos, Misses P. Thomas, H. Ghorm and T. Burke of Morgan City. At 8 p. m., the time for commencing, there were seated between the walls of that consecrated building about 200 eagerly waiting listeners, who evidenced by their countenances that they were deeply concerned in the gathering.

The following program was very excellently rendered:

Opening song, "In thy Love," "Destruction of the liquor traffic," by Miss Louisa Cross. Song, "Sister's prayer," "Young America's war cry," Miss Theresa Burke. Song, "That old story is true," Miss Clara Brown and L. J. Sanders. "Rizaph mourning her son," Miss P. Thomas. Song, "Save the boy," Misses Emma Murray, Rose Murray and Anna Burke. "Our national curse," Miss Harriet Gorman. Song, "The sweetest voice," Misses L. Cross and Elma Brown.

The judges retired and brought in a report that they had decided upon Miss T. Burke, thus entitling her to the medal.

The efficient president, Miss L. J. Sanders, deserves to be specially congratulated for her untiring efforts in the temperance cause. As the closing song, "God be with you till we meet again," was being sung, six brave characters walked up and signed the pledge, making an enrollment of 43. Let the temperance cause of this country unfurl its banners, plant its beel upon the neck of King Alcohol, and march on to victory.

Excellent music was furnished by Mrs. W. S. Hawthorne, of Houma, La. O. M. BURKE, President.

The Trials of Columbus' Voyage.

Early in September they left the Canaries behind, and plunged into the abyss of ocean. It growing urgent that Columbus should do this, for in the eyes of his companions the most ordinary phenomena became celestial warnings. In the clear, half-Andalusian, half-tropical nights of the Canaries rose the deep-furrowed violet cone of the volcano of Teneriffe, in crimson eruption, like a new sun springing into birth, shooting its iris-tinted flames through clouds of smoky ashes, with torrents of stony fragments like falling meteors, or glowing like an incandescent milky way—all this filled them with dread, for they deemed the flaring mountain some vast Cyclops, imprisoned there by the divine hand at the uttermost portals of the known earth, to bar the pathway to the unknown world. Columbus showed them the error of their superstition, and how the self-same phenomena were repeated on the shores of Etruria, Italy, Sicily, and Greece. But although their dread was speedily tranquilized by his marvelous eloquence, any unforeseen and fortuitous occurrence threatened to revive their fears and to wreck the plan through uncontrollable panic. At length a favoring easterly breeze sprang up, and the ships sped arrow-like on their course. The land soon sank from view, and the explorers found themselves alone with sea and sky.

As the astute Genoese well divined the dread which the ever-increasing distance was certain to arouse, he kept two log-books, one for himself and the other for the crew. In the former he recorded the actual run, in the latter a lesser distance; by which device he diminished the fears and restrained the impatience of his susceptible shipmates. But in doing this an unforeseen complication arose. Their sure guide, the compass, that ever had pointed fixedly to the north, began to waver. Although this phenomenon had been known for two centuries,—though many say it had never been observed until then,—the crew gave themselves up for lost, and imagined that for them even the one fixed point was shifting, as though God had cast them off. Columbus recognized the necessity of explaining this phenomenon as he had explained the volcanoes. But the explanation was not easy, for while the volcanoes were like others already known, it was impossible to understand or explain the variation of the needle by any familiar fact or experience.—Emilio Castelar, in the August Century.

A Friend

Wishes to speak through the Register of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are

In Need

of a laxative to try Ayer's Pills."—Boothbay (Me.), Register. "Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes, when the sores disappeared and have never troubled me since."—H. Chipman, Real Estate Agent, Roanoke, Va. "I suffered for years from stomach and kidney troubles, causing very severe pains in various parts of the body. None of the remedies I tried afforded me any relief until I began taking Ayer's Pills, and was cured."—Wm. Goddard, Notary Public, Five Lakes, Mich.

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48 "	725 lbs.	1600 lbs.	425.00
50 "	800 lbs.	2000 lbs.	450.00
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VETERAN'S DEPARTMENT.

To the Members of the Fall Conferences.

BY REV. J. BENSON HAMILTON.

The failure of the late General Conference to adopt a plan to provide for the conference claimants has created wide-spread disappointment. The striking out of the chapter in the Discipline adopted by the conference of 1888, was doubtless the best thing to be done under the circumstances. What can now be done? Are we to let this shame and neglect continue, or shall the Annual Conferences, by concerted action, perfect and unify their local plans and prepare the way for a connectional plan in 1896? The board of managers of the Veteran Ministers' Relief Association at their meeting held since the adjournment of the General Conference, decided to appeal to the Annual Conferences to adopt a uniform plan of sustentation. The plan of the New York East Conference was selected as the one to be submitted to all conferences for their adoption. It is here given, as published in an editorial in the New York Christian Advocate, May 5, 1892.

I. COLLECTION.

Each congregation shall observe a Sunday to be known as Veterans' Day, upon which the pastor shall present this cause to the members of the church, and emphasize their obligations to the conference claimants. A collection shall be taken in the public congregation for the support of conference claimants separate from any other interest.

II. DISTRIBUTION.

All moneys received for annual distribution in aid of the support of conference claimants shall be divided into two sums; the first consisting of 75 per cent of the whole, shall be called the Annuity Fund; second, consisting of 25 per cent of the whole, shall be called the Necessitous Fund. All superannuated ministers, the widows, and children under fifteen years of age of deceased ministers, shall be conference claimants, unless the claim be voluntarily relinquished. The Annuity Fund shall be divided among the claimants upon the following basis: Each minister shall receive annually \$10 for each year of his effective service; each widow shall receive one-half her husband's claim; each child shall receive one-fifth its father's claim. These claims shall be paid pro rata from the moneys in hand.

The Necessitous Fund shall be divided among the claimants, whether superannuated, widows or children, whose annuities are insufficient for their needs, in such proportions as the committee on conference claimants may deem equitable.

The gross allowance to each claimant from the above funds shall be reported to and approved by the Annual Conference.

WHEREAS, The carrying out of this plan will require an increased income for the support of conference claimants; therefore,

Resolved, That each member of the conference, except those superannuated, will be expected to contribute at least \$5 annually to the above funds.

The reasons for selecting this as the best plan for adoption by all Annual Conferences, may be given in a few words:

1. It has been in successful operation in the New York East Conference for several years.

2. It is based upon term of service, and thus places a premium upon a long ministry. It includes

a claim for necessity in addition to the annuity, and thus makes provision for the needs of the superannuated, or his family, of short ministerial service.

3. The pauper idea is banished absolutely. Every superannuated, the widow and young child of a deceased minister are made by right, claimants as they were at the beginning.

4. By requiring an annual payment from each member of the conference, except superannuates, the claim is made one of equity and frees the ministry from the charge of asking for an annuity to which they do not contribute.

5. It discontinues the omnibus collection. The neglect to give this cause a special presentation is largely responsible for the pittance contributed to it. A day set apart for the consideration of the claims of the veterans, and a public collection for their support taken separate from every other interest, will lay the matter upon the heart of the church in a way to secure all needed supplies.

A few suggestions as to what is best to be done may be helpful. Do not tinker or amend this plan, but aid in securing its adoption. After it has been worked a while, such changes as may be necessary can be made. The adoption without change, at once unifies all Annual Conferences plans and makes easy the transition to a wise and ample connectional plan.

Put this out and carry it with you and initiate political methods in capturing the individual voter. Talk the matter up; solicit the co-operation of the members of your conference by letter and personal appeal; secure the pledge to help adopt this plan at the coming session of your conference from every member possible. Adopt as your exemplar in method, the important widow. Do not stop until three-fourths of all the members of your conference have agreed to vote for the measure. As soon as the session of the conference opens, introduce the plan and ask for its reference to a strong committee. Get the report before the conference at the earliest possible moment. Permit nothing to delay or side-track it. Get it adopted. Have a judicious, warm-hearted, clear-headed committee on conference claimants appointed to work it. This can be done. This ought to be done. This must be done. Brethren, will you not say "it shall be done?"

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Books and Current Literature.

Margaret Sidney's strong story of North Carolina life, Tryphen's Bicycle, which appears in the August Wide Awake, is a dramatic reminder of her character of studying in the Sky Country a few years ago. The engraving of New England stock on North Carolina hill-sides blossoms out here into a striking story of pluck and spirit.

The Treasury of Religions Thought, for Pastor and People, is on our table for August. This midsummer number is like all its predecessors, excellent in every department. Its Themes and Thoughts cover a wide field of scholarship, and are breezy and invigorating as the mountain atmosphere of a summer morning. Yearly, \$2.50; Clergymen, \$2; single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

The demand of the general reader seems to be for short stories. In none of the current magazines is this tendency more fully recognized than in the August number of The Cottage Hearth. Herbert H. Smith recounts a very novel experience with Some Formidable Fishes commonly found in the rivers and lakes of Brazil. The regular departments offer unusual attractions. Handsome illustrations add interest to the stories and articles. W. A. Wilde & Co., Boston, Mass.

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Tex. and Ark. Express. 8:30 p.m. 6:50 a.m.
Local..... 9:00 p.m. 10:05 a.m.
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8:20 p. m. train has through Pullman Buffet Sleepers to Shreveport, Dallas and Fort Worth, connects with Cannon Ball train for Hot Springs. Also through sleeper to Little Rock via Alexandria.
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THIRD QUARTER. — Lesson VII. Ananias and Sapphira. A. D. 30. Acts 5:1-11. Commit to memory verses 9-11. August 14, 1892.

HOME READINGS.

M. Acts 5:1-11. Th. Matt. 6:1-6. W. Matt. 12:31-37. Th. Matt. 7:15-23. F. Prov. 12:13-22. S. Eccl. 5:1-6. S. Psa. 139:1-12.

GOLDEN TEXT.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Gal. 6:7.)

LESSON HYMN. S. M.

Ah, how shall fallen man
Be just before his God?
If he contend in righteousness,
We sink beneath his rod.

If he our ways should mark
With strict inquiring eyes,
Could we for one of thousand faults
A just excuse devise?

Ah, how shall guilty man
Contend with such a God?
None—none can meet him, and escape,
But through the Saviour's blood.

Time.—A. D. 30, a few days after the events of the last lesson.

Place.—Jerusalem.

Connecting Link.—The liberality of Barnabas. (Acts 5:32-37.)

QUESTIONS FOR HOME STUDY.

1. Ananias, v. 1-6.
- What sale did Ananias and his wife make?
- Of what deception were they guilty?
- What did they do with a part of the money?
- Who had prompted Ananias to his deception?
- To whom had he lied?
- What three questions did Peter ask about the land?
- How did these words affect Ananias?
- How did others who heard his words feel?
- What was done with Ananias?
- How long after did his wife come?
- What did she know of what had happened?
- What says the law about keeping vows? (Deut. 23:21.)
2. Sapphira, v. 7-11.
- What question did Peter ask Sapphira?
- What was her reply?
- Of what wicked compact did Peter accuse her?
- What prediction did he utter?
- What happened to her?
- What then was done with her?
- How did these things affect the Church?
- What great truth is illustrated by this lesson? (Golden Text.)

TEACHINGS OF THE LESSON.

1. The folly of a lie?
2. The wickedness of a lie?
3. The peril of a lie?

HOME WORK FOR YOUNG BEREANS

Who is the father of lies?

What apostle tells us that liars are not admitted to the heavenly kingdom?

THE LESSON CATECHISM.

[For the entire school.]

1. What was the sin of Ananias and Sapphira? Lying.
2. What led them to lie? The love of money.
3. To whom did they tell the lies? To the Church.
4. Whom did Peter say they tried to deceive? God.
5. What punishment came upon them? Sudden death.

EXPLANATIONS.

But—This is in contrast to the liberal gift of Barnabas in the previous chapter. Sold a possession—A piece of property. Kept back part—Did not give all, while pretending to do so. His wife—privy to it—Acquainted with it and sharing in the plot. Brought a certain part—This he had a right to do provided he did not pretend to be giving all. At the apostles' feet—To be divided among the poor. Peter said—Inspired with knowledge by the Holy Spirit. Satan filled thine heart—Satan could not have done this unless Ananias was willing to let him. Lie to the Holy Ghost—By lying to the Church in which the Holy Ghost was dwelling. Keep back part—Thns he told a lie by his act,

without speaking. Was it not thine own—To give or to keep—as its owner chose. After it was sold—The money was still his, even after the land was sold. Conceived this thing—Planned it. He was held guilty, though Satau filled his heart. Lied . . . unto God—By lying to God's Church. Gave up the ghost—Died in an instant, by the stroke of God. Great fear—A fear of God and a fear of doing wrong. Young men—The young men in the Church, who were strong and fit to do work. Wound him up—Wrapped him around for burial. Buried him—In some place outside the city. In the East burial takes place very soon after death. Three hours after—The wife had longer time to repent, but did not. For so much—Naming the price of the land and probably pointing to the money. Yea—A more open lie than her husband's. Tempt the Spirit—To treat God's spirit contemptuously by trying to deceive God's Church. At the door—Just returning from the burial. At his feet—At the feet of Peter. Fear—A reverence for God and respect for the Church.

Doctrinal Suggestion.—The penalty of sin.

THE CHURCH CATECHISM.

84. Can you repeat the Lord's prayer? Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

What folly! To be without BEECHAM'S PILLS.

Marriages.

Baldwin, La.—August 1, Mr. Aleck Gonsoulin and Miss Ellen Bailey.

Also, August 2, Mr. Albert Stewart and Miss Mary Garrett. The above parties are all members of our church.

J. A. Trecut, P. C.

Obituary.

West Point, Tenn.—June 2, Annie Gabriel, aged 40. Husband and five children mourn.

July 14, Minerva Welch, aged 50. Leaves a husband and nine children to mourn.

July 24, Rosie Blair, aged 50. Leaves a husband and two children in sorrow. These having been in the M. E. Church 18 years, died in the true faith.

S. B. Danley, P. C.

Brenham, Sister Missouri Roberts died at her home July 20. She was a faithful member of Pleasant Grove M. E. Church for 16 years. The funeral was attended by Bentrap A. Naley of the M. E. Church.

E. Michaux, P. C.

In this city, July 27, Sister Mary Williams, a probationer of Walden Chapel, aged about 45 years.

Wesley Turner, P. C.

Sublime, Texas.—Sister Emma Hearing departed this life July 29, 1892; received in the M. E. Church July 25, 1886. She was married to Bro. L. H. Hearing November 23, 1870. She was the mother of seven children, five of whom are living on earth, and two are with her in glory. Before she died she said all was well. She was a faithful member, a loving mother and an affectionate wife. Her funeral was largely attended, Rev. E. E. Cooper officiating, assisted by Rev. Broaden of the Baptist Church.

E. E. Cooper, P. C.

Steen's Creek, Miss.—May 31, Sister Bettie Brown, a faithful member of Jerusalem Church, having joined last August. She lived true to her church and died in full triumph of faith in Christ. She leaves many friends to mourn her loss. Our loss is heaven's gain.

July 2, Jane Colbert, aged 45 years, a member of the M. E. Church for 25 years. A husband and seven children still survive her. She died as she lived, a Christian.

P. W. Baldwin, P. C.

Nashville, Tenn.—Sister Vioey Rotane departed this life July 5, after a long illness, in full triumph of faith. She was 60 years of age at the time of her death. Perfectly sensible of her death, she talked to the last. Elder Price, who had been her pastor and teacher for years, was with her just before she passed away. While singing and praying with her she seemed very happy

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and frequently praised the Lord. She said, "I am ready and willing to die. Good bye. Preach my funeral." She has been an officer in the Sunday school and church for many years, and loved to work for the cause. Her house was always the preachers' home. She loved her race and church. Her last words were, "O Lord, take me! sweet Jesus, take me."

Jas. Price.

St. Martinsville, La.—Sister Harriet Sinner died in full triumph of faith after an illness of two years. She was one of the first members of the M. E. Church. She has been an active member in this place for 25 years. She died July 29, aged 75 years.

F. D. Bowers, P. C.

Perryville, Tenn.—Will McCorkle departed this life June 9, aged 32 years. His last words were, "Wife and friends meet me in heaven."

Sister Mary Taylor departed this life July 27. She was a member of the A. M. E. Church, and was about 100 years old. She died happy.

Frederick Petrigue departed this life July 24, aged 37 years. He was a faithful member of the M. E. Church, and died in peace.

A. A. Johnson.

Conference Notices.

Murfreesboro, Tenn.

Notice to those coming to the Nashville District Conference, which meets August 24, 1892, at 7 p. m. Arrangements have been made with the Nashville, Chattanooga & St. Louis Railroad, between Nashville and Sparta, and intermediate points, for round trip tickets, at one and one-third rate. Tickets must be purchased August 23, 24, 25, and 26, and will be good until August 29.

P. R. WOODSON, Sec'y.

Greenwood District, Upper Mississippi Conference.

Third Round.

Kosciusko	Aug. 12-14
Kosciusko	12-14
West sta.	20-21
Durant	26-28
Durant	27-28
Pickens	Sept. 2-4
Goodman	2-4
Valden	10-11
Valden	10-11
Lexington	16-18
Lexington	17-18
Winona	24-25
Winona	24-25
Bea Lake	Oct. 1-2
Tobias	8-9
Carrollton	12-13
Greenwood	18-19
Shiloh	21-23
Miner City	22-23

Please notice the appointments and have everything ready.

W. F. McDONALD, P. E.

Program Ohio District, Lexington Conference.

To be held at Union Chapel M. E. Church, Cincinnati, Ohio, August 21 to Sept. 2d. All local preachers, exhorters and Sunday school superintendents are requested to prepare papers for this occasion. No pains will be spared to make this one of the most profitable district conferences ever held on the Ohio district. Ample accommodations will be made for the entertainment of the members. Brethren from the other districts are cordially invited to participate with us. The editor of the "Southwestern" is cordially invited to be present.

M. S. JOHNSON, P. E.

H. W. SIMMONS, P. C.

Notice.

All who wish to attend the district conference of the M. E. Church to be held at Martinsville, La., August 17-22, upon application to your local ticket agent, from Shreveport, New Orleans and all local stations on this road, will be furnished reduced rates. Special Sunday excursions by the Texas & Pacific Railway after August 1.

J. H. FIERRE, P. C.

Reduced Rates to the Alexandria (La.) District Conference.

Dear Brethren: The fare for round trip tickets will be one and one-third rate (40 per cent mile away) over the Southern Pacific R. R., good until August 1st. Tickets will be sold on 7th and 10th of August only.

S. E. H. MORANT, P. E.

Notice.

Brethren on the South New Orleans District will please come to the district conference August 11, prepare to settle up with the Presiding Elder the balance due on the Louisiana Conference Minutes for 1891, and those of 1892, and then on the 12th to settle up his account. Do this and oblige your friend,

Schriever, La.

Tupelo District, Upper Mississippi Conference.

Third Round.

Corinth	Aug. 11
Corinth	11-12
New Albany	13-14
Pontotoc	20-21
Pontotoc	21-22
Tupelo	26-28
Tupelo	27-28
Oklahoma	Sept. 3-4
Oklahoma	3-4
Houston	10-11
Amory	17-18
Shannon	21

Let us make this the banner district.

R. SAWELL, P. E.

West Tennessee District, Tennessee Conference.

Fourth Round.

Martin	Aug. 6-7
Alamo	12-14
Crockett	18-19
Friendship	20-21
Friendship	21-22
Memphis	26-28
Memphis	27-28
Warren Chapel	Sept. 3-4
Memphis	4-5
Memphis	10-11
Memphis	11-12
Memphis	17-18
Albion	21-22
Albion	22-23
Clarksville	Oct. 8-9
Clarksville	9-10

Dear Brethren: Push your benevolent collections and bring up a. assessments to conference.

B. F. ANDERSON, P. E.

Starkville District, Upper Mississippi Conference.

Third Round.

Tamplin	Aug. 6-7
Starkville	10-11
Starkville	11-12
Starkville	17-18
Walston	20-21
Louisville	27-28
Bellefontaine	27-28
McCool	Sept. 3-4
French Camp	10-11
Cedar Bl. H.	10-11
Edmund	17-18
Enpora	17-18

Dear Brethren: Push all of your benevolent collections. Send in your money for Rat Hall to Dr. Lilly as fast as it is collected.

P. C. JAMISON, P. E.

San Antonio District, West Texas Conference.

Third Round.

Cuero	Aug. 20-21
Gonzales	27-28
Gonzales	27-28
Holmes	Sept. 3-4
Holmes	3-4
Olms	10-11
San Antonio	17-18
Pleasanton	17-18
Boerne	24-25
Lavernia	24-25
Hondo	Oct. 1-2
Flowersville	8-9
Guilad	15-16
Fannin	22-23
Victoria	22-23
Victoria	22-23
Edna	27

Dear Brethren: Push the collections on all lines so as to bring up a full report. There will be reduced rates over the Arkansas-Paso Railroad from the conference at Goliad, August 10, at one cent per mile, by showing that you paid full fare to the conference.

E. HENDERSON, P. E.

Greensboro District, N. C. Conference.

Fourth Round.

Empire	Aug. 13-14
Center	20-21
Holmes	15-16
Mt. Tabor	31
Summersfield	Sept. 2-3
Wesley Chapel	10-11
Carrollville	16-17
Reidsville	16-17
Leaksville	24-25
Stoneville and Epstonville	24-25
Greensboro and Newing	Oct. 1-2

Brother Pastors: Have all the committees at work to collect the benevolences, so as to report in full. Collect the same amount as last year. Let the children help in the Sunday school.

R. SMITH, P. E.

Palatka District, Florida Conference.

Third Round.

Palatka	Aug. 4-5
Hawthorne	10-11
Anthony	10-11
Spring Hill	13-14
Palatka	15-16
Mt. Zion	20-21
Orlando	26
Cocoa Plant	27-28
Faust	27-28
T. in Lake	Sept. 10-11
Tarpoo Springs	12-13
Key West	14
Lakeland	24-25
Homeland	24-25
Palatka	27-28
Orlando	Oct. 2-3
Orlando	2-3
Timaville	10-11
New Smyrna	16

S. A. HUGER, P. E.

Gainesville District, Florida Conference.

Third Round.

Newnanville	Aug. 6-7
White	13-14
Hager	15-16
Gordon	20-21
Mt. Vernon	22
Sampulski	27-28
Arredondo	Sept. 2-4
Waldo	10-11
Stark	17-18
Galveston	23-24
Cedar Keys	24-25
Archer	30
Williston	Oct. 1-2
Galveston	15-16
Microcopy	15-16
Pleasant Plain	22-23
Keyville	23-24

Dear Brethren: Please take due notice of the above and be likewise governed. The district conference will convene at Micapony, beginning Thursday morning, October 12, at 9 o'clock, continuing through the 16th. All traveling and local preachers, exhorters, the district steward, and one Sunday school superintendent and class leader from each pastoral charge on the district, are specially requested to attend and present their reports in writing. Visiting Preaching Elders and brethren from other districts will be present. Pastors will please report their benevolent collections in full. Let us pray that we may have the guidance of the Holy Spirit with us in our assembly, and that the work done may be to the advancement of the Redeemer's Kingdom.

A. DENROSE, P. E.

Huntsville District, Central Alabama Conference.

Third Round.

Huntsville	Sept. 3-4
Decatur	10-11
Courtland	12
Athens	17-18
Spartanburg	24-25
Stevenson	24-25
Hollywood	30
Guerraville	Oct. 1-2
Huntsville	4
Cedar Grove	8-9
Warren	11
Triana	15-16
Union	22-23
Unadilla	27-28

WESLEY PRETTYMAN, P. E.

Notice.

The annual camp meeting of the Baton Rouge District, Louisiana Conference, J. F. Marshall, Presiding Elder, will take place at Slaughter, La., August 31, closing Sunday, August 28, with a grand annual love feast, conducted by Rev. J. W. Anderson and T. J. Johnson of the North New Orleans District. For further information address A. A. LACEY, P. C., Slaughter, La.

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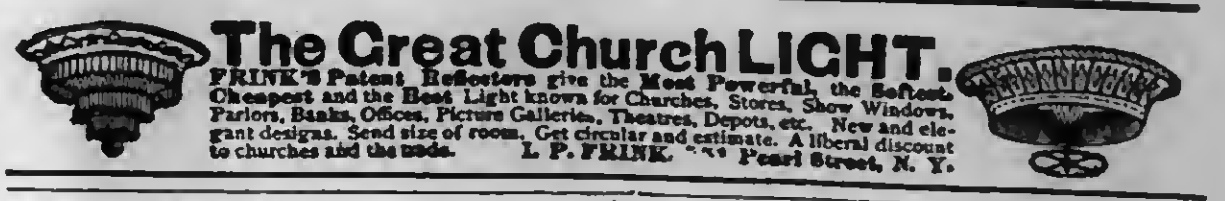
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Bishop Foster's Book.

BY REV. F. L. TEAGUE.

There are many things said about Bishop Foster's Book on "Organic Union of Methodism." There is no cause for alarm. Let us act wisely and make it a matter of prayer and proper discretion, and the Lord will lead and direct us in the way we should go; for there is a way that seemeth right to a man, but the end thereof is death. Let us watch and keep sober, for it will prove detrimental to our well being should we attempt to act hastily in the matter. The greater part of our people, both church and congregation, are uneducated, and will not place the proper construction on the propositions set forth in said book.

This is not a small matter, but one that requires prayer, thought, wisdom and experience. If God has ordered such a thing, he will speak with no uncertain voice

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DAILY BREAD.

[“Ram’s Horn” Blast.]

All the “no harm” people in the world have never driven the devil back a single inch.

The quickest way to become convinced that there is a devil is to try to live a Christian.

Apply the rules of higher criticism to roast beef, and you will starve yourself to death.

All the preaching ever done can be boiled down into three little words: “God is love.”

One of the hardest lessons for us to learn is that things that look harmless can be wrong.

Be mindful of God in the small things of life and you will not forget him in the great ones.

The right kind of repentance not only means to stop bad doing, but to begin doing better.

Every gift that comes from God’s hand is a good gift, no matter how unbecomingly it may look.

The only difference education can make in sin is to make it change the manner of its expression.

It never makes us a bit broader to go up and down the earth declaring that somebody else is narrow.

If a man could go to heaven on a flowery bed of ease he would feel very lonesome after he got there.

There are some people who think that sermon is the best which misses them and hits all their neighbors.

God wants his children to find out that his hand is always within reach, no matter how dark it may look.

It will be found out some day that the only people who are truly rich are those who gave up all for Christ.

There are men who always take out their watches with an air that seems to say they know the sun is wrong.

One reason why a good many boys leave the farm is because they have to do a man’s work with an old woman’s hoe.

Before you try to destroy the Bible, sit down and ask yourself the sober question: “Has it ever made anybody better?”

He that overcometh shall inherit all things; and I will be his God and he shall be my son.” To be God’s heir is to have the securest place within God’s gift.

For the SOUTHWESTERN.

American Caste.

I. L. THOMAS.
[Washington Conference.]

Article XIV, Sec. 1 of the Amendments of the Constitution of the United States says, “All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside.”

No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; or shall any state deprive any persons of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws. It seems that those who have the shaping and directing of character, thought, justice, sentiment and the well being of the citizens of the United States, have overlooked almost entirely the section quoted; especially when applied to the colored man. The above section recognizes all men as citizens who were born upon this soil or have been naturalized.

The new relations and better opportunities which have surrounded the colored man for the last quarter of a century have enabled him to settle the long standing doubt of his capability to receive as high intellectual training as any other race of the human family.

Is the colored man branded because of the previous condition of the race? Every civilized nation has been in slavery. It was the gift and right of freedom and the acknowledged brotherhood of man that has brought social recognition to every race. It is admitted that the colored man is physically free, but in no other respect can we claim that he is. He is politically, and still more so socially, a slave. Let the colored man of America enjoy the same freedom and privileges as other men upon the American soil, and he will be then in a position to convince the American people of his capacity of becoming a great and beneficial power in the affairs of the nation. There is nothing that so rapidly tends to advance the condition of any people as true political, religious and social freedom. The grandest achievements of intellect, the noblest efforts of valor, the sublimest ministrations of benevolence, the richest fruits of human industry that have illustrated and adorned the annals of a race, have sprung from these principles.

It was only when America threw off her colonial bondage that she began to develop into one of the grandest nations of the earth; and the colored man will stand side by side with any other man when freedom in every proper form is given him. He will be as patriotic as any other race under the American flag. The educated men and women of the race will continue to agitate this claim more earnestly than ever, because they see clearly that there developments and possibilities which the colored man is capable of, that in his present bondage he has little or no opportunity to secure.

In twenty-seven years, a period less than a single generation, and with very limited opportunities, he has accumulated over \$100,000,000 worth of property. It was said before he was emancipated that he would not earn his own bread. He has proven the falsity of all such predictions.

The 8,000,000 that are in the United States are not emigrants from Africa. They are American born citizens. None of them know anything about African life, habits, customs, etc., only, as like others, they may have been visitors to that country. As the colored people

have been bred and born in this country, why should they not be as truly Americans as any other people? The climate is congenial to them, as is proven by the rapid increase of their population. They have been loyal to the Government, have supported its free institutions, and been patriotic in the perilous times of the republic namely in the Revolutionary, Mexican and the late Civil War. They have never been traitors to this grand Government.

The people who helped most from the beginning to develop the material greatness and power of this country are less recognized socially than any other nationality which go to make up this great American Republic.

Especially in the South should we expect to see these prejudices abolished. Why should southern men whose childhood sports were with colored children, who were carried in the arms of colored nurses and even nourished at their breasts; why should they disdain to travel in the same railroad car or lodge in the same hotel with their colored playmates, now their fellow citizens; and as well dressed and as well educated and behaved as their other citizens.

This social American caste which discriminates to the prejudice and injury of the colored man, should be swept away. Can a republic go on prosperously with such a socially proscribed nationality within its borders? Can Hindu barbarism be successfully maintained amid the free institutions and the Christian civilization of this country? Without hesitation we answer, no. Neither republicanism nor Christianity can admit such an abnormal condition of things; every fundamental law of national life is against it; and every man who loves right and truth is glad that it is not otherwise.

The colored man, notwithstanding the injustice of the past, simply asks, and intends to continue to ask, for the same recognition and privileges that are given other men under this professedly free and benign Government.

His capacity has been too often and too thoroughly tested to be called in question. The most thoroughly educated among the whites have admitted that the colored man as capable of diversified and extended culture as any other race on earth.

Open the doors to the most intellectual studies of the human mind and he will stand side by side with any other man. He is expounding and settling the Negro Problem. It will not be far in the future when he will be able to answer all involved in the problem by living facts.

Some of those who are unwilling to recognize him socially are having a great deal to do about his native home. May we not ask where is his home? The answer is Africa. I utter the sentiment of over 8,000,000 of those born in America, that Africa is not their home and they do not intend by emigrating to it, to make it their home. America is as truly theirs as it is the white man’s; therefore we are here to stay until God dissolves this great nation. There is another question that is closely allied to the one we have just considered. If the colored man is permitted to continue in America where shall he reside? Some answer colonize him in the Sunny South, others in the far regions of the West. May we not ask what is there about the colored man that makes him unfit to live among the other nationalities of this country? Has he not proven himself to be a great factor in its development?

Colonization is not the remedy for social caste. The only one that

God will be pleased with, and the colored race heartily approve, is political, intellectual and social equality. How then can the present state of things be abolished?

The Church must evidently lead off. One of the great doctrines of the Gospel is the fatherhood of God and the brotherhood of man. The two propositions of supreme love to God and equal love to man compose the whole sum of the moral law and for all law for the government of human society. The religion of the Lord Jesus is above social prejudices.

As the Church should be one, so all people being created of God of one blood, should be one, and so all, including native Americans, red, white and colored, Spanish French, German, Italian, etc., and even those from heathen nations, should be considered as one under the laws of the United States; only providing that they shall be required to be good and true citizens.

If the principles of Christianity are practiced among the followers of Christ, social caste will not be able to exist in the Church. The Supreme Court at Washington has decided against the Constitutionality of the Civil Rights Act of 1875. The decision still leaves the Act in full force in the Territories and the District of Columbia, and even this much will tend to fashion public opinion; but in the individual States, colored citizens are without legal protection against disparaging treatment in hotels, public conveyances, etc. The individual States themselves should now provide that protection.

We believe that legislation, which has produced the tremendous inequalities under which we are now suffering, can be made the machine by which our rights can be secured. We further believe that the Constitution of the United States is the bulwark of our liberties. We ask no more than the Constitution provides for us. We are satisfied that if these laws are enforced that they will immeasurably improve our present condition and that the beneficent results which will be attained will lead inevitably to greater peace and prosperity, and to the complete realization of the brotherhood of humanity.

The time has come when sincere and patriotic citizens of influence and great power should earnestly ask themselves whether they are doing all that they can to secure the rights and privileges of their colored constituency.

Public opinion should demand no special favors for the colored man, but it surely should demand for him perfect impartiality; it should claim for him equal treatment with the Japanese, Chinese, Hindu, or any other marked race of equal personal conditions. Public opinion broke the chains of slavery, changed the National Constitution to make the colored man a citizen; and we believe that, beginning in the church, it will forever abolish social caste.

Social caste is against national good sense, religion and republicanism. We take delight in speaking of those noble men of God who have devoted their lives in helping to raise their colored brethren to creditable manhood.

Brethren of the race, let us remember that it is not pleasure or happiness that gives value to our days, but the work done for the progress of our race and humanity at large.

REV. Sam Jones is to add literary fame to his evangelistic honors by furnishing a letter and a sermon every week to the Atlanta Journal, the most enterprising and popular afternoon daily in the South.

For the SOUTHWESTERN.

Our Work.

REV. JOSEPH COURTNEY, D.D.

I.

“My Father worketh hitherto, and I work.” These words of our Saviour are sublime. They imply a two-fold co-operative work. All of God’s works are works of necessity, whether they were performed on the Sabbath or on the week day. “Hitherto,”—heretofore or up to this present—“my Father” worked. Now as the embodiment of his will, I work. Now all of Christ’s works were works of necessity and mercy; they were to benefit both the souls and bodies of men. Personally, and in his representative capacity, he impressed men as a man singularly pure in life and simple in his actions. He was the highest ethical development of humanity, and in him we behold the real ideal man. He was so comprehensive in knowledge that the secrets of men’s hearts were open and plain to his view. He was a co-operative laborer with man, physically as well as spiritually. In fact, he was man engaged in the great undertaking—working and paving out the plan of salvation for the entire human family. God’s work was a work of absolute necessity, and so was that also of Christ. Thus, this divine co-operative work with the Father and the Son is significantly comprehended in the prophecy of Daniel in the stone that should become a mountain and fill the whole earth. The Spirit of the promised Saviour was the active agent in carrying forth the works of love and mercy in the world, prior to his advent in the flesh. Christ came into the world as the representative God-man. He was the center of the world’s attraction. He fully proved himself by his own works, which demonstrated his human and divine natures. Christ in his representative capacity, has completed his work and returned to his Father’s throne.

Now, shall the good work so well begun and persecuted, thus far stop here? Surely not! For such in reality to occur now, would precipitate upon the world an unparalleled disaster. But, thank the Lord, the good work still goes on. Human agents are now the authentic representatives of the great Head of the church. Now, our special work as ministers of the gospel is to care for the Church of Christ; the grandest and noblest work on record. To perform properly the duties of that sacred office requires considerable qualification, mentally, morally and spiritually. How very important, is it to be able to present the gospel with such clearness that it may be distinctly understood by all? The minister’s greatest work, as a preacher, is to make plain the truths of God. Those sublime truths born in heaven and loaned to earth. O, what would our world be without the ministers of the gospel to proclaim the glad tidings of salvation to it? How sad, dark and lonely would it be without them? The minister of the gospel goes forth under the impression that he is empowered to engage in a work which tends mainly to civilize and christianize the world. He sees the millions of souls who are perishing for the gospel, and he at once goes into the work with a mind to succeed, under God, in ameliorating their condition.

Lexington, Ky.

One of the strongest evidences that people do know God is that they trust in him.

The devil counts it a good day when he can get a minister to stop preaching the gospel, and go to defending his creed.

For the SOUTHWESTERN.

Methodist Union Through Disunion.

REV. P. O. JAMISON.

[Presiding Elder Upper Mississippi Conference.]

Having read with great care and consideration Dr. Thirkield’s letter on “Methodist Union Through Disunion and its Results,” please permit me to say a few words through the grand old SOUTHWESTERN concerning it. Not that I can add anything to what our own Dr. Thirkield has said, for his letter is complete within itself. But “out of the abundance of the heart the mouth speaketh.” I have been a member of the M. E. conference and a traveling minister of the same upward of twenty years, and I feel safe in saying that I voice the sentiment of nine-tenths of the colored membership of the M. E. Church when I say we are in the M. E. Church, and are here to stay with no intention or desire of separating from the “Old Mother Church”—for we have long since learned to “labor and to wait,” and withal, have not forgotten the church that first spoke deliverance for us; sacrificed so much for us, and the church that recognizes fully the “Fatherhood of God and the Brotherhood of Man.” “By their fruits ye shall know them.” While the present is doing much for us in the grand “Old Mother Church,” we are not unmindful of the glories she has in store in the future for her colored membership. If the past twenty-six years have built colleges, seminaries and institutes all over this broad land, what—O! what, tell me, will twenty-six years more do? Who can tell? What! leave the church of my choice and faith; the church at whose altar many of us have taken solemn vows, and from which many of our friends and relatives have left for the “courts above?” and I am voicing the sentiment of thousands of her colored members when I say we will not leave our mother.

For the SOUTHWESTERN.

How to Succeed.

REV. W. L. DUNCAN.

You are the architects of your own fortunes. Do not depend on others to make your life a success, but rely upon your own strength of mind and body. The Almighty never intended that you should be fed and clothed at the expense of others.

Good health and a clear conscience are always essential to great and successful efforts; to be a spendthrift of either will prove a certain failure. Competition among men to-day has become so strong in the race for fame and wealth, that you must be strong, physically, mentally and morally, in order to succeed.

False dignity has no place among intelligent people; to be truly worthy. Do not mistake your calling; to no other cause in life are failures so frequently traced as to a mistaken calling. It is none too easy to make a success of life at the business for which you have a love. It is far more difficult to succeed where you must first urge yourself and then do the work.

If you would succeed you must go to the front. Push hard and be careful that it is the right direction. Think well of yourself; the man who has no confidence in himself rarely succeeds; but, on the other hand, avoid conceit and bigotry; remember that you often talk with people who are wiser than you.

Aspire to great and noble efforts. Fire above the mark you intend to hit; if you don’t your purpose will come beneath your calculations. Bear in mind that the great difference between the feeble and the powerful, the great and the insignificant, is energy, ambition, and an invincible determination.

Never take a mean advantage of any one who is dependent upon you, or who is within your power. Be a true gentleman, and if controversy arises, before deciding upon your course, ask yourself the question, “Is it right?” And, above all things, love truth, honor, virtue and your fellow men.

LETTERS FROM THE CONFERENCES.

[The following letter speaks for itself.—ED.]
Our Colored Work in the Northwest.

Since the General Conference has taken notice of the movement of our colored members in this direction, and has arranged for a better oversight of our colored work in the Northwest, I have been asked by several pastors and three or four Presiding Elders to give, through some of the church papers, the intended boundary of what is to be the Iowa District, and the number of colored people now living in said bounds. I don't know why this request is made, but I reply as follows:

First, the intended boundary of what is to be the Iowa District that is colored work. As I understand by the action of the General Conference, it is to be composed of the States of Iowa, Nebraska, and that part of the State of Illinois west and north of the following line: Beginning at the south at the city of Cairo, and running north on the Illinois Central railroad to the town of Mendota, Illinois; then east to the State line, so as to include the city of Chicago and all of Cook county in the Iowa District, and including all the towns on the Illinois Central railroad above named in said district. This is as I understand it, being daily in the committee on boundaries.

Second, the colored population of said boundary now proves the best information that I can get. After careful search and research, I give the following: Nebraska, 13,000; Iowa, 30,000, and the part of Illinois mentioned, 60,000; total, 103,000, and this is under rather than over estimated.

Now, then, as I have complied with these requests, I feel at liberty to say a few words touching the same. One Presiding Elder said that he made the request because he was interested, and I say that I replied partly because my soul goes out in this field, and believe in ten years this number will be doubled. What we want out here in the Northwest is a fair chance, a few educated colored men full of the Holy Ghost and called of God to preach and willing to do missionary work, and very soon victory will be perched upon our banner. Let the lovers of our race that want to help build up and strengthen the cause of Methodism and temperance, look this way with a helping hand. I am yours for the Lord's poor, and only ask in his name that you will hear me for my cause. Wm. E. Wilson, 344 Madison Street, Ottumwa, Iowa.

Arkansas.

Pine Bluff District Conference.

Will convene in Hensley, Ark., September 1, 1892, at 9 a. m.

PROGRAM.

Introductory sermon, John Hamilton.

Missionary sermon, S. McDonald.

Needs of the district, G. W. Taylor.

How to build up Sunday schools, J. C. Cramley.

How to secure subscribers for the SOUTHWESTERN, J. S. Smith.

How to take benevolent collections, L. D. Daniel.

How to organize new work, J. H. Hynes.

What is man? T. R. Wamble.

How to conduct a revival, H. P. Coulter.

Pastor's difficulties and how to overcome them, R. C. Colman.

Infant baptism, John Hawkins.

Benefit of a district conference, John Qualls.

All the local preachers and exhorters select their own subjects. All will bring written reports as to their work.

Dear Brethren, see that the collections of our various benevolent enterprises are attended to. Don't fail to bring with you, or send to Dr. T. Mason your Freedmen's Aid collection, as the work there demands it in haste. All local preach-

ers and exhorters will be prepared to stand their examinations. The Presiding Elders and pastors of other districts are cordially invited to attend.

Committee: John Qualls, secretary; S. McDonald, H. P. Coulter, G. W. Lacey, Presiding Elder.

Central Alabama Conference.

J. A. Thompson, Randolph.

I would like to say a few words in regard to our Presiding Elder, W. F. Smith, and Pastor J. T. Willis. The church was in a low state. J. Perry was sent here, but failed to come. The Presiding Elder, who is always watching with the eye of an eagle, sent us Rev. J. T. Willis, a young man of high christian standing and a gentleman of ability. Since his entrance on the work, much good has been done. Our Children's Day was an exceptional one, \$35 being realized. The Presiding Elder was with us and held the second conference, which was a success. We are going to work as never before. The SOUTHWESTERN is liked better and better. Long may it live to do good and build up the church and people.

B. G. Smith, Montgomery.

We have a nice edifice to worship in. Rev. E. M. Jones, the former pastor, is to be commended for his faithful work here. We have an enrollment of thirty people in our Sunday school with five teachers. We have twenty full members enrolled on our church record. We have had five conversions and fifteen accessions to the church.

A. N. Jackson, Lafayette.

I closed a series of two weeks meeting, resulting in seventeen additions to the church.

East Tennessee Conference.

"Entreat Me Not to Leave Thee."

REV. T. COTTON.

In reading an article in the editorial department of the SOUTHWESTERN, of June 2, written, I presume, by Dr. Albert, in review of Bishop Foster's recent book on "Union of Episcopal Methodism," I was reminded of the pathetic and noble words of Ruth, addressed to her mother-in-law Naomi, "Entreat me not to leave thee," etc.

When near the close of the review, I read the words: "Such is a bare outline of this remarkable book, from one of our most venerable and representative bishops. We read it with heavy heart and tearful eyes. Such has been our constant devotion to the dear old Church." I must confess that a thrill of sympathy brought a temporary sadness to my own heart, almost to the point of moistened eyes; but I remembered that "the Lord of hosts is with us; the God of Jacob is our refuge," and I hasten to exhort our ministers, members and friends in the Southern field of the Methodist Episcopal Church, whose fidelity and devotion have withstood every test to be unmovable, always abounding in the work of the Lord.

I feel sure that there will be no such carving, readjustment, division, and consequent destruction of our Southern work as our enemies, with untiring vigilance, are seeking to bring about.

W. F. McGinnis, McMinnville.

Our third quarterly conference was one of the best ever held here. Our beloved Elder, Rev. J. P. Price, was on hand full of tact and business as usual. The reports showed that we had paid the pastor \$93.43; paid the Elder, \$11.25; report of missions, \$3.18; report of Freedmen's Aid Society, \$7.25. The reports show an increase in every department of the church. The pastor preached at 11 o'clock. At 3 o'clock was love feast, and at 7:30 was the Lord's Supper. The Elder preached an eloquent sermon. On Monday night at the lecture, the Elder spoke on the work of the general church, and urging the people to rally together and build the new church and also to subscribe for the SOUTHWEST-

ERN. Resolutions endorsing the SOUTHWESTERN were passed.

[If all the quarterly conferences would take such interest, our subscription list would soon reach the 10,000 rank.—ED.]

Florida.

Jacksonville District.

The district conference will convene Thursday, September 22, in Simpson Chapel, Jacksonville, at 10:30 a. m.

Opening sermon will be preached by Bro. John Simpson; alternate, Bro. Dock Roberts.

PROGRAM.

An educated ministry; its obligation to the present age, James F. Elliott.

The doctrine of regeneration, J. H. Higgs.

The Sunday school; its relation to the church, R. E. Robinson.

Elements of success in the pastorate, R. Drake.

Class meetings; their relation to the spiritual life of the church, D. E. Jacobs.

Class leaders; their relation to the pastorate as sub-pastors, R. B. Pinekey.

The immortality of the soul, James P. Patterson.

How to preach effectively, J. H. Williams.

Ministerial support, J. B. L. Williams.

All candidates for recommendation for admission into the traveling connection, as well as those local preachers, who expect to have their license renewed, will be required to pass a satisfactory examination as found in the discipline. Each pastor, local preacher and the exhorters, class leaders and Sunday school superintendents, are all earnestly requested to be present with full reports. Brethren, let us come full of the revival fire, and have a most blessed and glorious meeting. Yours in the cause of Christ and humanity.

BENJAMIN DILWORTH, P. E.

Lexington Conference.

J. E. Warren, Irvington, Ky.

Saturday, July 23, was the day set apart for my second quarterly conference at Germantown, by Elder A. Posey of Hardinsburg, Ky. On Sunday morning Brother Posey preached. At 2 p. m., we entered into love feast, which closed up like Christians. We raised all the Elder's money and a little for the pastor. Come again, Dr. Posey.

Louisiana.

South New Orleans District.

MRS. FLORENCE A. LANDRY.

Upon the invitation of friends and the Presiding Elder, I visited the South New Orleans District. The trip from Donaldsonville on the steamer Louisiana down Bayou Lafourche, July 15, to connect at Thibodeaux with the Southern Pacific railroad, was a pleasant one. I was booked for Charenton, Winsted, Franklin, Centreville, Morgan City, Beattieville, Schreiver and Thibodeaux; but on account of the bad condition of the roads, I was compelled to forego the pleasure of visiting the friends at Charenton, Centreville and Beattieville. I was kindly received at Franklin and cared for by two of God's noble servants, Bro. Charles and Sister Ellen Kinchin. They spared no pains for my comfort while under the shadow of their roof. The Rev. Thos. McCary, the popular pastor, the eloquent preacher and good songster, filled his pulpit Sunday evening in one of his best moods, and "carried his crowd" as it were by storm. The quarterly love feast on Monday evening, July 18, was a season of great spiritual revival. Three persons joined the church. Accompanied by Sister Kinchin, July 19, we reached Winsted, the seat of Gilbert Seminary. Rev. E. B. Richards met us at Baldwin station. We were the guest of my son Charles and wife. Leaving there we spent a few moments at the home of Mr. Simmons Baker, the manager of the plantation, where we were pleasantly enter-

tained. At night we attended church, where Rev. Richards was preparing for a revival. He is deservedly popular here with his flock, and stands high in the community. At Morgan City, July 20, I was delighted to meet so many of our bright young men and women with their hearts and minds engaged in the service of the Master under the spiritual leadership of the Rev. Travis Larkins, their faithful pastor and true friend. The kindness shown during my short stay by Mr. John Eter, wife and mother, Mr. Joshua Thomas and family, Sister People, Prof. J. W. Gray and others, will long be remembered. At Schreiver, July 22, I had the pleasure of a short chat at the depot with the pastor, Rev. Stephen Green, who is hard at work preparing for the district conference at New Orleans. It was a source of pleasure to spend a night at Thibodeaux as the guest of Sister Monroe. There I had the pleasure of meeting Mrs. Brown, of Clinton, La., mother of Sister Monroe, Emma and Carrie, two sweet girls, constitute the happy family circle. The Rev. Charles Monroe is one of the most popular colored pastors of that antiquated city. In the "Calvary M. E. Church Aid Circle," an organization within the church and for the church, Rev. Monroe has an auxiliary of great power for good and one worthy of its name. G. C. Bryant, M. D., Thibodeaux's skillful and popular young colored physician, is the founder, secretary and general manager of same; Mrs. Eliza Jefferson is president. The circle meets regularly every Monday evening, when an especially prepared program is carried out. Home again.

Donaldsonville, La.

H. J. Wright, Donaldsonville.

The second quarterly conference was held by the Presiding Elder June 25. The reports showed advance all along the line. We had a glorious revival this quarter after Bishop Mallalien's visit, which resulted in the conversion of fifteen happy souls and sixteen reclaimed, making thirty-one in all. Church and Sunday school spiritually and financially alive. Since reading Dr. Albert's article in the SOUTHWESTERN, of June 2, under the caption of "Union of Episcopal Methodism," we that read ought to re-read and understand what we do read. It is a mistake. The white people have not put us out, nor do they intend to do so.

M. H. Hunter, Bastrop.

The Colored Educational School, taught in our church at Bastrop, La., by Rev. M. H. Hunter and wife, has closed a very successful year's work July 2, with very gratifying results to patrons and scholars. The number of scholars enrolled during the year was 94. Addresses were delivered by Prof. B. M. Hubbard, A. M., principal of Alexandria Academy at Alexandria, La., and Prof. J. C. D. Brown,

of Bastrop, La. The next term will open Sept. 5.

G. C. Nelson, Nolensville, Circuit.

Our fourth quarterly conference was held by our Presiding Elder, and it was a success. The church at Mt. Pisgah has been repaired and painted this year, and there have been nine conversions and fourteen added to the church. Eight of the leaders made their reports, which shows the work to be in a good condition. The Sunday schools are in a flourishing condition. Miss S. A. Halford is a teacher that can carry any community. She is the principal of our Sunday school. On Sunday, Thos. Word, the ex-pastor, was present, and gave us one of his old-fashioned sermons, after which the Presiding Elder made some remarks. The sacrament was administered to one hundred and thirty-nine lovers of Jesus. Collection for benevolences, \$9.25; for the Presiding Elder, \$12.50; for the pastor, \$12.25; for Rev. Thos. Word, \$6.15.

S. Green, Schreiver.

My quarterly conference convened July 23-24. On Sunday, at 11 o'clock, Bro. P. Landry, Presiding Elder, preached an interesting sermon. Collection, \$11.50. Seven souls have been added to the church. [Glorious news.—ED.] For benevolent purposes we have raised \$17.

Mississippi.

B. J. Jones, Carey.

As I have seen nothing said about Carey Circuit since it was changed from Rolling Fork to Carey Circuit, I thought we as stewards of the circuit should let the brethren know that we are alive, though the times are hard. Our churches are doing well under the pastorate of Rev. D. D. Goodwin, the firm and well tried M. E. preacher of the Mississippi Conference for 22 years. We have received 12 persons into the church since our last conference. The church never was so well satisfied as at present with its pastor and Presiding Elder Rev. S. A. Cowan. The more we meet the Elder the better we like him; he takes such interest in the work of the church. Our churches are alive spiritually, but the high water has caused so much poverty among us that we can hardly take care of our families. To give you some idea of the situation—the best men among us, who have always been able to get money or any thing else they needed, can only get from two to three weeks rations, and only meat and meal at that. If the conference could help us from any source for three months, we could get through and take care of the pastor. Our faithful Presiding Elder has done all he could in helping and sacrificing for us. As soon as the water started down the rain set in, so we are still in a bad fix. Pray for us that we may get through the struggle.

R. Sewell, P. E., Tupelo District.

I made a visit to Corinth and found that the wife of our pastor, Rev. O. Gillespie, was very sick and had been sick several weeks. Bro. Gillespie is well known by all the brethren of the Mississippi and Upper Mississippi Conferences, and all will no doubt pray for and sympathize with him in this affliction of his dear wife. We pray for her speedy recovery.

C. H. Brown, Bolton.

We had a rally at St. Paul Sunday, June 30, to build a church which we are very much in need of. We raised \$17.90, and had thirty-odd dollars already in the treasury. We are in much need of a church, and hope to have one before Christmas. The work is on the look up. The Sunday school had a good time on Children's Day. Asbury Sunday school collection was \$8.10. The whole collection for the circuit \$14.30. We are getting along nicely.

A. J. McNair, Meridian.

We had a grand rally at Haven Chapel, Sunday, July 31. Eight sermons were preached by Revs. J. L. Pratt, C. W. Ivy, E. M. Logan, L. Hopkins, J. L. Jones, J. McCarty and the pastor. We collected \$53, an amount nearly sufficient to clear the church of debt. We are spiritually alive.

[CONTINUED ON PAGE THREE.]

What Stronger Proof.

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvelous cures it has effected after all other remedies had failed? Truly, Hood's Sarsaparilla possesses peculiar curative powers unknown to other medicines.

Hood's PILLS cure Constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

The numbers of the Living Age for July 23 and 30 contain Ulster and Home Rule, and Some Great Jewish Rabbis, Egypt 1882-1892, Statesmen of Europe, The Submarine Eruption at Pantellaria, The Plague of Voles in Scotland, and The Animal View of Man, with installments of Aunt Anne, etc. For fifty-two numbers of sixty-four large pages each (or more than 3,500 pages a year) \$8. For \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Little & Co., Boston, are the publishers.

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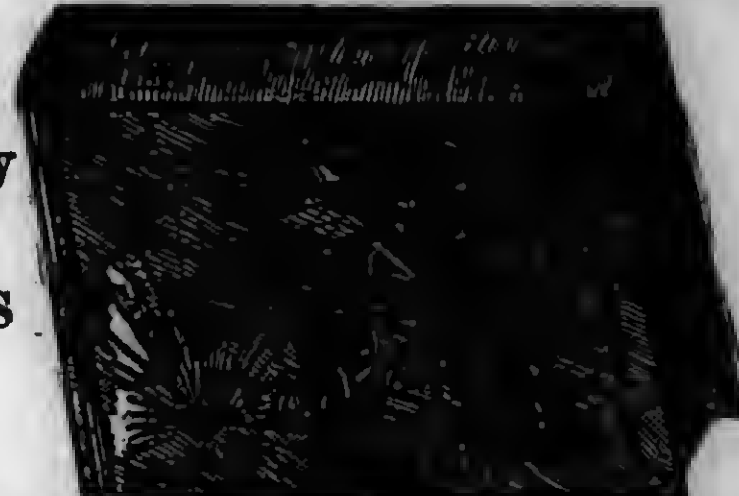
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BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 2 and 7 p. m.; class meeting every Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Sunday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 1 a. m.; preaching 11 a. m., 3 and 7 p. m.; Sabbath school 1 p. m.; class meeting Thursday evening.

CUSHMAN CH.—on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath school at 1 p. m.

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HAYEN CHAPEL—Jefferson street, Carrollton cor. Plum street. Rev. W. S. Harris, pastor. Services at 11 a. m., 3 and 7 p. m.; Sunday school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARZ STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chien, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

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PLEASANT PLAIN CHURCH—Perrito street between Johnson and Piquet; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3 and 7 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chartres; Rev. J. W. Ellison, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post et. dr. Rampart, Samuel Dargatz, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meetings 3:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m., preaching at 11 a. m., 3 and 7 p. m.; Sunday school at 9:30 a. m.; class meeting Tuesday evening, 7:30 p. m.; preaching Thursday night, 7:30 p. m.; communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evenings at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eighteenth street. Rev. Charles Senor, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

LETTERS FROM THE CONFERENCES.

South Carolina Conference.

Orangeburg District.

The following report of the Committee on Organic Union of Episcopal Methodism, was unanimously adopted at the recent session of the Orangeburg District Conference, held at Mechanicsville, S. C., July 28-31. The committee was instructed to forward a copy to the SOUTHWESTERN for publication.

REPORT.

Your committee beg leave to submit the following report:

In view of the widespread concern felt among our people in reference to this important subject, and especially to the propositions set forth in a book written by R. S. Foster, one of the Bishops of the Methodist Episcopal Church, and in consideration of our relation to the Methodist Episcopal Church, of which we are a part—for which we have labored, suffered and sacrificed so much: and, inasmuch as our fathers have ever held sacred the ordinances of God as taught by the church of our choice, we deem it our duty, in district conference assembled, to give public expression to our sentiments concerning this matter. We believe we express the sentiments of the people whom we represent when we say that we are unprepared to accept organic union on the terms proposed by the author of the book, "The Union of Episcopal Methodisms." Holding firmly the doctrines of the Gospel and the Epistles, and feeling as we do, that the propositions named in the book are out of harmony with them, we decline to accept organic union based upon the principles enunciated. We do not always know what is best "for the glory of God;" but this we do know, it is always safe to obey him who said "Ye are one in Him." "Love one another."

We advise our people to be calm and judicious in the discussion of this important topic, and commend to them the book, "The Organic Union of American Methodism," by S. M. Merrill, one of the Bishops of the Methodist Episcopal Church. We favor organic union on terms that are alike honorable to all concerned: and no others will be acceptable to us.

Respectfully submitted,

J. B. MIDDLETON.

N. T. BOWEN.

L. ARTHUR.

Camden, S. C., August 4, 1892.

[This action commends itself to every right thinking member of our church. The statements and arguments are put clearly and forcibly, and are conclusive.—ED.]

H. C. Asbury, Spartanburg.

The work on the Spartanburg Circuit is beginning to look up. We are putting forth every effort to complete the new church now being erected at Allen Chapel. On the 4th of July our Presiding Elder, I. E. Lowery, A. M., preached and laid the corner stone of the new church. The rain poured down, but young and old were interested. At the conclusion of the Presiding Elder's sermon, a collection was taken. When we counted up our money it was found that we had \$60 for the church. Our hearts were made glad again on Tuesday by receiving a draft for \$50 from the Church Extension Board.

Texas.

G. T. Scott, Prairie Plain.

We have just closed a three weeks' protracted meeting at David Chapel. Twenty-nine souls were happily converted. We ask the prayers of all the brethren. Don't forget us.

G. F. Leatherwood, West Circuit.

We gave a grand concert at Galilee M. E. Church July 30, for the purpose of raising money to complete our church. Miss Mattie Garrison of Kosciusko was our organist. She was a power with her organ. We had a nice time. Our young people here are holding up the banner of Methodism. Collection, \$15.

T. S. McMorris, Tyler.

We have succeeded once more in erecting our church here. Our church is now completed and will be seated nicely by the time of the district conference, which will convene August 24. We have had a hard struggle here since last February. Our Presiding Elder is an untiring worker and a Christian gentleman, who has stood by us through the thickest of the fight. We have flung out our own banner, Sister McMorris and I, and to-day we see the tree, and the pruning depends upon the amount of zeal which we exercise. We are determined, with the help of God, to let the church see that we are staunch Methodists. The names of Mrs. Louisa Anderson, Sister Price, F. Love, C. Manning, Harris, A. E. McMorris, Prof. J. R. Price and Rev. Wade Hamilton are worthy of mention. Let every local preacher bring us one dollar, and every member bring us one dollar, and every pastor bring us two dollars, and we shall be able to pay the debt off.

Upper Mississippi Conference.

Greenwood District Conference.

Met in Wesley Chapel M. E. Church, July 28, 9 a. m., with Rev. W. McDonald, Presiding Elder, in the chair.

Rev. J. J. Johnson conducted the devotional exercises. The roll was called; all the brethren present except three.

J. W. Winbush was elected secretary, with T. A. Ross and F. G. Wilton assistants. Rev. C. W. Walton was elected statistical secretary, with S. H. Nevils assistant.

The various committees were appointed, and the reports from them showed that they had their work well in hand.

The report of the Presiding Elder, with those of the pastors, showed general advancement on all lines of their work. Benevolent collections amounted to \$11.90. Churches and parsonages improved; one church built amidst the hard times. The outlook for the district was never better.

We were favored with the presence of Rev. J. L. Wilson, T. B. Hargrove and D. A. Bragg.

Preaching at 11 a. m. each morning during the conference was a treat; also in the evenings. Among the many who preached were Revs. J. H. Everett, F. G. Wilton, D. A. Bragg, D. P. Shaw, D. Cobon and A. McBeth.

Signs of deep spiritual blessings were manifested by the congregations. Several anxious souls pleaded for mercy and two joined the church.

A resolution commending the SOUTHWESTERN was unanimously passed.

The Sunday school was largely attended. Several of the pastors took part in the services. God's divine presence was felt. At 11 a. m., Rev. J. L. Wilson, of Columbus, Miss., preached the dedicatory sermon with power. The church was dedicated to God at that hour.

At 3 o'clock p. m., Rev. C. W. Walton, of Winona, preached an edifying sermon, after which followed the Lord's Supper.

At 7:30 p. m., the Rev. A. W. Wright preached a soul-stirring sermon. The choir, led by Miss Mattie McDonald, of Columbus, Miss., furnished the Institute and Conference with grand music.

Too much praise cannot be given to the faithful pastor, S. H. Nevils, and his loyal people.

God bless Greenwood. May she live long to do good.

This closed one of the best conferences ever held upon the district. Collection, \$85.

Winona is the seat of the next conference.

J. W. WINBUSH, Sec'y.

F. G. Wilton, Shell Mound, Miss.

Our second quarterly conference convened in St. Paul M. E. Church July 23. Reports showed that the work was in good condition. I have built a parsonage during the quarter, and bought some parsonage furniture. Twenty-six souls have been added to the work. The Sunday schools are all in good condition. The church presented the pastor with a suit of clothes. Collected for missions, \$4; for education, \$2.30; for Presiding Elder, \$12.40; for pastor, \$73.75. So, you see, we are doing something for the cause of Christ and Methodism on this work. Pray for our continued success.

[What are you doing for the SOUTHWESTERN?—ED.]

SUNDAY SCHOOLS.

For the SOUTHWESTERN.

Young People in the Sunday School.

HATTIE R. DEVERAUX.

When we see how little the young people of this city, and of other places on our district, appreciate the Sunday school, we cannot wonder that our older people take such little interest in it. We can always tell what a young man or woman will be when we find out what is his or her opinion of the Sunday school.

Young men and women, you do not know what responsibilities are resting upon you. Do you know that you are shaping the destiny of some young life? Do you know that some little boy or girl is following directly in your footsteps? Will you lead him to the card table, or will you lead him here to that beautiful sanctuary to delve into the richness of God's word and store up treasures therefrom for later years?

To make any Sunday school a success much depends upon the young people, and each superintendent and teacher of this Institute should strive to awaken in them an interest. When they visit your Sunday school welcome them. When Sunday school is out speak to them and encourage them to come again. If they feel their visit is appreciated they may soon join.

Each officer and teacher in this Institute has an influence over some young person in his respective home, and he should use it in getting that person to attend his Sunday school.

Texarkana, Ark.

S. S. Institute of the Houston District, Texas Conference.

Held at Harrisburg, Texas, July 27-30, 1892.

The Institute opened on Thursday morning with the following officers: Rev. Dr. I. B. Scott, Presiding Elder, president; Rev. Ed. Ward Lee, vice-president; Prof. J. H. Reed, secretary; Rev. G. J. Izard, assistant secretary; Rev. G. W. Norris, treasurer; Miss M. Diggs, librarian.

After the election of the above named officers, the program for the first day was taken up. The welcome address was delivered by Miss Mary Diggs, and was well received.

The first paper was read by Rev. E. Lee, on "The duty of the pastor to the Sunday school." It contained many excellent thoughts and suggestions on this most important subject.

Mrs. R. Edwards presented the subject, "How to teach the infant class;" and gave many practical illustrations as to making an impression for good on the minds of young folks in the Sabbath school.

The next subject, Music in the Sunday school, was very beautifully read by Miss Marion Edwards, and elicited much praise.

Rev. H. S. McMillan of St. Paul, Galveston, read a paper on "The origin and purpose of the Sunday school."

After which a paper was read by Prof. J. H. Reed, A. B., of Houston, on "The Epworth League and its relation to the Sunday school."

The first day's session then closed with benediction by Rev. W. W. Brown.

SECOND DAY.

Friday morning, July 29, the Institute convened at 9:30, Dr. I. B. Scott in the chair. Hymn No. 209 was sung, the Apostles' Creed recited in concert, and prayer offered by Rev. G. J. Izard.

Sunday School lesson for August 14 was then taken up, and exercises conducted by Prof. B. T. Phelps of Houston.

Minutes of previous session were read and adopted.

The subject, Plans for making the teachers' meeting a success, was presented by Mrs. M. L. Gordon.

After singing hymn No. 140, Rev. L. L. Givan read a paper on, "Should an unconverted person teach in our Sunday schools?"

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The next paper presented was on the subject, A brief history of the Bible, by Rev. G. J. Izard.

Rev. J. Smith and Miss Leah Cooper read papers on the subject, Punctuality as an element of success.

Prof. Phelps read a paper on "The relation of the Sunday school to the temperance cause."

THIRD DAY.

The Institute convened at 9:30 a. m., Rev. I. B. Scott, D. D., in the chair.

A general discussion was held upon many important subjects connected with the Sunday school work, after which reports were called for from the various charges, and superintendents handed in reports to the secretary, which were read and approved.

Kendleton was chosen as the seat of the next Institute. The Institute adjourned sine die, with benediction by Dr. I. B. Scott.

I. B. SCOTT, D. D., Pres't.

J. H. REED, Secretary.

Greenwood District S. S. Institute.

The Sunday School Institute met for its fifth session at Greenwood, Miss., July 26, 1892, in Wesley Chapel M. E. Church, at 9 a. m.

Rev. W. McDonald was elected president, with J. W. Winbush as secretary, and F. G. Wilton assistant.

This was the first time in the history of the Institute to meet two days before the district conference.

The Sunday School Institute was a blessing to all who were present. Many expressed themselves well satisfied with its workings.

There were many subjects discussed with profound interest by the members.

Many resolutions were passed favoring the general welfare of the Sabbath schools.

Preaching Tuesday and Wednesday nights by the Revs. F. G. Wilton and J. H. Everett.

J. W. WINBUSH, Sec'y.

Brookhaven District S. S. Institute.

The Sunday School Institute of the Brookhaven, Miss., District, convened in the M. E. Church at Handsborough, Miss., June 17.

The meeting was called to order by Rev. H. May. Rev. Rucker was elected chairman, and Joseph Randolph was chosen as secretary.

Interesting reports were presented from various parts of the district, showing a very gratifying condition of the Sunday schools.

Essays were read by George Young, Miss Mary Knight, Miss A. E. Bell, Rev. H. L. Kennedy, Rev. I. C. Rucker, Mr. Samuel Adams, Rev. D. R. Bartley and Bro. Robinson.

Interesting addresses were made by Revs. B. L. Crump, Presiding Elder; Messrs. Anderson White, O. C. Waters and Harry Burns, of the Baptist Church.

Altogether, it was a season of great spiritual profit.

J. C. RANDOLPH, Sec'y.

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E. W. S. HAMMOND, D. D., Editor.

THURSDAY, AUGUST 18, 1892.

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That every pastor, by the exercise of a little patience, tact and judgment, can double, even treble, his list of subscribers.

That every Presiding Elder in every colored conference should subscribe for and have his notices published in the SOUTHWESTERN.

That no man should be appointed a Presiding Elder who is not an ardent friend and a consistent patron of our vast publishing interests.

That any preacher who will repeatedly borrow his neighbor's paper, and persistently refuses to subscribe himself, should be disciplined.

That the SOUTHWESTERN is destined to be the great paper of the Southland.

That our subscription list in New Orleans will advance more than three hundred per cent before the close of the year.

That the Louisiana Conference will make a mighty effort for first place on the list of subscribers to the SOUTHWESTERN.

That the time has come for brethren to attest their devotion to the Methodist Episcopal Church by paying up back dues, and renewing their subscriptions to the SOUTHWESTERN.

The Louisiana Society for the Prevention of Cruelty to Children.

This is indeed a very deserving enterprise. Indeed, its very title suggests its great importance. An appeal is made to the churches to take a special collection for the Society on the second Sunday in August. There ought to be a very generous response to this appeal, which must commend itself to all philanthropic people. Address O. N. Sansum, secretary, 120 Common street, New Orleans, La.

FOR concise statement, straightforward, vigorous English, without the least ambiguity, and as the best compendium of the concrete sentiment of our Methodism, we commend Dr. Hartzell's paper to the Cincinnati preachers' meeting, a synopsis of which was published in our paper week before last.

BISHOP J. N. Fitzgerald, D. D., our resident Bishop, and family, are temporarily residing in Newark, New Jersey. It is not yet certain when they will arrive in the Crescent City. Probably not until the fall or winter. We are preparing to give them a royal welcome.

We have had quite a large number of interesting and well written articles on the questions raised by the publication of Bishop Foster's views on the "Organic Union of Episcopal Methodism." Our readers are doubtless satisfied with the discussion and are looking for the consideration of other vital questions. The tone and temper of the discussion is above criticism. There seemed to be manifest on the part of the champions a desire to promote Methodist unity by the adoption of methods which would be alike fair and honorable to all interested. Happily for us the most prominent place has been given to the desirability of that organic union which will not be influenced by color or nationality, but which is predicated upon the broad and liberal principles of the New Testament: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

Abounding Grace.

During a Methodist experience meeting a few days ago, we heard the pastor say, "Now, we want all who love the Lord Jesus to testify." He then called upon a venerable brother, who had been for many years a faithful member of the church. He had passed through many sorrows. Torn from his early home and mother, his last years had been given to enrich others. Yet his faith never failed. He believed in the ultimate triumph of Truth. He was an optimist of the first water.

Said he. "I hear a good deal of talk about religion growing cold, and sin waxing bold. I don't believe a word of it. I have been watching this old world for many years. It is growing better every day. You do the cause of Christ a great deal of harm by making these assertions. What did Paul say?" The audience seemed to be in full sympathy with this hopeful, happy Christian brother. "Didn't he say that where sin abounded, grace did much more abound?"

The effect was electrical. The grand old man had sounded the key note. Then followed one of the grandest meetings we have ever witnessed. Abounding grace was the theme of every experience, and being "filled with the Holy Ghost," they spoke as the "Spirit gave them utterance."

How often do we hear professing Christians say "Oh, this world is fast going to the bad." "People are not as good as they used to be." Everything is out of joint. The Sabbath is desecrated. Intemperance is on the increase. Bad and corrupt men are controlling the legislation of the country. The strong oppresses the weak, and in fact they see nothing but ominous clouds, pregnant with storms, upon our moral horizon.

Against these, we have the promise, "That as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord."

The condition upon which this all abounding grace is given is absolute renunciation of sin. "Shall we continue in sin that grace may abound? God forbid." We may not expect the favor of God unless we comply with the terms by which it is given. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself."

There is abundant evidence that there is more and more a disposition to comply with these reasonable conditions. He who gave the command supplies the grace necessary to its fulfillment. Boldly then we may approach the Throne of grace that we may obtain mercy, and find grace to help in time of need. The world is growing better. The "Gospel of the Kingdom" is going forth in mighty triumph. Nothing can successfully impede its progress. "The kingdoms of this world" shall "become the kingdoms of our Lord and of his Christ." Prayers are ascending to the throne of God daily from millions of Christian firesides. Thousands of Christian ministers, like the angel of the apocalypse, are flying through the midst of this world, bearing the blessed message of "peace on earth and good will toward men."

Christian philanthropy is the "new evangel" which is laying its mighty hand upon the nations of the earth, cheering, comforting, helping, and saving them. The church, the school, the hospital, with thousands of other enterprises instituted for the amelioration of the condition of mankind, exist today, only because grace abounds.

Out into the sunlight, ye pessimists. Lift up your heads, O ye despondent ones; catch inspiration from the joyous bands who sing:

"For the love of God is broader Than the measure of man's mind, And the heart of the Eternal Is most wonderfully kind."

Verily, grace abounds.

Forty Millions.

The *Christian Statesman* gives Senator Hawley's estimate of the population represented by the votes of representative religious bodies that have protested against Sunday opening of the World's Fair at forty millions:

"The members of evangelical churches, of which all but two or three small bodies have so protested, number thirteen millions. Add twice as many more for the members of their families, the usual allowance for 'adherents,' and we have thirty nine millions. Nine States out of ten that have voted on this subject by legislature or State commission have voted against Sunday opening. Adding those in these States who are not members of evangelical churches, would carry the numbers of those who by their religious and civil representative bodies asked for closing far above forty millions, without counting those unofficially represented by the three Catholic archbishops who have declared for closing, nor those, not otherwise counted, who are in the constituency of numerous agricultural and industrial organizations that have voted for it."

No denominations have, by official vote of their representative conferences, declared, as a whole, for opening,—only three or four very small bodies, even by action of churches or State meetings,—nor has any large labor organization so voted in national convention, although the Knights of Labor refused to vote for closing, and the executive council of the Federation have actively worked for Sunday opening. One State has, by its State commission, voted for opening; but the utmost stretch of clarity cannot show four millions represented by the petitions and votes for Sunday opening.

The forty millions against Sunday opening are mostly against liquor selling by the same vote, and the few who did not vote against the latter are made up for by the action of the Catholic Total Abstinence Society in its national convention. On the other hand, those who asked for Sunday opening, did not ask for liquor selling, except in cases so few and small as not to be worthy of mention."

This is evidence that the masses of the American people respect the Christian Sabbath. Demagogues may succeed by political chicanery to thwart the will of the people, but their triumph will only be temporary. An aroused public sentiment will continue to protest against these encroachments until a complete surrender is secured. On with the battle.

THE genial Dr. Potts, of the *Michigan Christian Advocate*, speaking on the question of "black and white," tersely and forcibly puts the case in the following:

"Our work in the South brings us face to face with live questions. Is there to be union with the church South? A union of colored Methodists? Is our white work to be continued? Our black work? What about our schools? Organic union with the Southern church is greatly desired by us. It is not so eagerly sought by our Southern brethren. It cannot, therefore, be brought about suddenly without a forcing process. To consummate it in that manner would engender dissatisfactions and discords. However ardently consolidation is to be coveted, it is not to be purchased at that price."

In the settlement of the race problem in our church, it is probable that too much stress is placed upon the attitude of the Methodist Episcopal Church South. There is a suspicion that after all the discussions upon "organic union," there has been a failure to fully comprehend the true inwardness of the situation.

The church South, the Negro, and our white work in the South, need to be thoroughly studied. The last two factors are inseparably connected. Their destiny is one.

To discontinue our white work, is to very seriously imperil our colored work. The Methodist Episcopal Church South occupies this territory by her own right, and as a great church, does not deny the right of any other denomination to enter and work in this territory.

Supersensitive people in both these churches manifest no little concern about the sharp competition which often takes place. The Methodist Episcopal Church has a mission here, not only among the colored people, but the whites also.

The separation of the colored work would be destructive to the white work. It is too late in the nineteenth century to talk about the establishment of churches founded on caste.

Our whole work, white as well as black, ought to be continued. Our schools must be strengthened. No one should counsel retreat. The battle is to be fought here, on this sacred soil, in this fair Southland. But it must not be a battle of carnal weapons, of fire and sword and invective, but a battle of progressive ideas. Organic union is a possibility. Let none of the forces retreat. As to the separation of the colored Methodists, the Doctor has this to say:

"Such a movement is being discussed and favored. The church, however, will repudiate the proposition. It ought to. The mother never turns her children out of doors. We believe the mother church owes to her black sons and daughters a home and as much love and tenderness as to the white. Let us not say another word about sending them away or making them feel that they are not wanted."

Subtle and ingenious suggestions may be made from the outside by designing schemers and busy bodies, and in too many instances find acquiescence on the part of the over ambitious and consequently weaker from the inside. Let it be understood, however, that the Methodist Episcopal Church, by virtue of her past fidelity to all of her children in the Southland, her vast expenditures of wealth, her splendid educational system, her aggressive and Catholic spirit, has anchored her in the thought and life and affections of the people. Let us hold fast our profession.

Political Review.

Congress has adjourned. It has made appropriations larger by many millions than the first session of the last Congress, which the Democrats taunted with being a "billion dollar Congress." However, much of it was wise, especially that for levees and harbor improvement. The great Mississippi will now be confined within its banks. \$6,000,000 is the sum set apart by Uncle Sam to be used during the next four years for that purpose.

The sugar bounty is provided for another year.

Congress also appropriated \$2,500,000 for the benefit of the World's Fair at Chicago. This sum is to be a special souvenir coinage of silver half-dollars, which it is proposed by the commission to place on the market, and thus get a large premium. One party has already offered \$4,000,000 for them. The appropriation provided for the closing of the gates on Sunday.

An election (so-called) has been held in Alabama for State officers. The regular Democratic ticket was headed by Gov. Jones; and the other, composed of bolters, Alliance men, Third partyites, and Republicans, by Col. Kolb. The result is in doubt. From the manner in which the regulars claimed the election on the day and day following the election, led us to think that a regulation steal had been planned for. All sorts of charges of fraud and ballot box stuffing are charged against them by the Kolbites, and they threaten to resist payment of taxes if the result is declared against them. The official declaration has not yet been made. It would be strange indeed if the solid South should be broken in one of its least expected States, but that is how it looks now.

In Mississippi the total registration amounts to less than the little states of Vermont or New Hampshire—a result of the infamous new constitution. The whites are in proportion of six to one colored.

The courts of New York, Michigan and Wisconsin, declare the recent Democratic gerrymander in those States illegal and void. This does not affect the result of those States in the present national contest, but does affect the election of State and legislative officers.

The national campaign is not

showing the usual manifestations as formerly at this stage. Neither candidate has furnished his formal letter of acceptance, yet several good rallies have been held in the North. General indications and conservative opinions are that President Harrison will be re-elected.

Our Jackson Letter.

REV. A. M. TROTTER.

November 10, 1889, our people assembled in their old church out in the extreme north limits of the city, and after listening to an able sermon by Rev. E. B. Topp, of the Baptist Church, and at 3 p. m. hearing that distinguished divine, H. R. Revels, D.D., discourse on the ladder which Jacob saw let down from heaven. Text: Gen. 28:12.—They determined to move their church to a more central place and build a brick edifice, in which they might worship the same God who showed Jacob this vision. At 8 p. m. Rev. J. W. Parks, a former pastor, strengthened this determination by another stirring sermon. We here laid on the Lord's altar for the expressed purpose, \$288.

August 15, 1890, was another eventful day among us. A large throng of people were here from every point of the compass. W. P. Thirkield, D.D., that most successful president of the school of the prophets, Gammon Theological Seminary, and many other distinguished men were here. This was the corner stone day. We raised \$800.

The next noted day was July 5, 1891, when we entered the completed church. Dr. A. E. P. Albert undoubtedly convinced every one of a crowded church that "righteousness exalteth a nation; but sin is a reproach to any people." This sermon will long live in the memory of the people. By voice of the trustees, our church now assumes the title of Central, which we claim both geographically and in quality, our friends at Yazoo City notwithstanding.

Notwithstanding the continuous showers of rain and certain other disadvantages, July 31, 1892, was a great day in Central. Rev. E. W. S. Hammond, D.D., editor of the SOUTHWESTERN, preached two eloquent and soul stirring sermons. He assuredly captured his entire congregation. Our people truly were moved and laid \$333 on the Lord's altar, and subscribed \$40 to be paid in thirty days. The trustees presented the church to Dr. Hammond to be dedicated for divine service, and the Doctor, assisted by Revs. S. A. Cowan, J. C. Houston, J. C. Hibbler, most appropriately and solemnly performed this sacred duty. The people are not yet through thanking Dr. Hammond for his able sermons.

Miss L. M. Rather, our popular organist and her well trained choir, furnished most excellent music. It is but just for our people to be so proud of their organist. From now on we only need proper economy, push and faith in God, and our reward is sure. We have collected since 1889, \$5,945.

We had a glorious revival in the spring, resulting in thirty-five conversions and fifty accessions. We are planning for larger results. Pray for us.

Jackson, Miss.

Central M. E. Church.

Jackson, Mississippi, was in gala attire July 31, it being the occasion of the dedication of the new and commodious structure that shall be known in the future as the Central M. E. Church. It is a gem of its kind, and reflects great credit upon the generous people who compose its membership, the citizens of Jackson and the able and affable pastor, Rev. A. M. Trotter. The people of Jackson have a way of making strangers feel at home. We were the guest of Hon. M. McLord, a prominent attorney, who, with his genial and cultured wife, made our brief stay pleasant and agreeable.

Sunday was a great day. Large

crowds of people from Jackson and the surrounding country gathered in the church to take part in the very interesting exercises.

Among the ministers present were Revs. S. A. Cowan, Presiding Elder of Vicksburg district; J. C. Houston, J. C. Hibbler, J. W. Parks, R. B. Johns, of the Congregational, and A. A. Hamilton, of the Baptist Church. A number of other prominent gentlemen were present. Hon. M. McLord, of Jackson, and Prof. J. A. Martin, of Alcorn University, made interesting addresses. At the close of the afternoon sermon, the collection was taken. A heavy rain prevented a much larger attendance, although the church at each service was crowded to its utmost capacity. At the close of the evening sermon, assisted by Revs. Cowan, Hibbler and Houston and the pastor, we dedicated the church to the worship of Almighty God. This enterprise honors Methodism, and exalts the manhood of the colored people of the city of Jackson. At the close of the very impressive services, we opened up our list and received 12 subscribers to the SOUTHWESTERN with the promise of more.

For the SOUTHWESTERN.
Shall the Negroes be Set Off From the M. E. Church? If so, Who is to do the Setting Off?

REV. R. E. GILLUM.

The publication in the SOUTHWESTERN of an article from Bishop Foster's Book on the "Organic Union of Methodism" in a previous issue, has raised this question. That such a revolutionary movement should be carefully considered before indorsement, will not be doubted. The church has insisted that the Bible teaches the fatherhood of God and the brotherhood of the race, and that there was sufficient room within her pales for all of her spiritual children.

Why this sudden change (not in the church) but in Bishop Foster and a few colored men?

The Bishop says: "The church will not elect a colored bishop, and that she ought to be honest with her colored members then, if they want to remain allright."

When we were received into the church, there was nothing said nor thought of a colored bishop, but we were required to assent to the doctrines and usage of the church, and why this talk about position in this connection, if it is not an appeal to the selfish ambition of a restless colored element, will be hard to explain. It seems that those who favor a change of relation, forget that conscience has anything to do with the selection of one's spiritual home. They talk as if the only thing worthy of consideration was honor and salary from office. There are some colored people in the M. E. Church who are there from principle; and the deceitfulness of money nor position is not as dear to them as those principles.

Does it not occur to any one that Bishop Foster's anxiety for union with the church South is the cause of his position? Now I cannot see that Bishop Foster has any more right to try to get the colored people out of the M. E. Church, to make it possible for union with the church South, than the colored people have to suggest to the white members to get out to make union possible with the rest of the Negro Methodists.

If some of our ambitious colored men are tired of this church-home, there is a sufficient number of colored churches from which to make a selection without disturbing the M. E. Church in her great mission to our people.

If it should ever come that the great church should prove untrue to us and then find unworthy our confidence, no one need go to the trouble to tell us where to go.

You don't have to open the Bible very wide to find out that God has declared no one can give up any thing to follow his Son and be the loser by it.

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Largest Circulation of any Religious Newspaper in New Orleans.

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Our Latest and Most Unprecedented Offer!

One of our No. 4, Roan, embossed, Gilt-edge Hymnals will be given for every club of 20 sent in.

A copy of the "House of Bondage" for every list of 10.

One of our No. 1 Hymnals, or a copy of the new Discipline, for every list of 5.

Every one of these subscribers is also entitled to purchase one of the Premium Sewing Machines for only \$12.50, or \$13 for paper and the machine.

Now, Pastors and Friends, here is your chance!

CLUB THE NEW EDITOR!

With 5,000 New Subscribers in the Next 30 Days.

This offer is open to all, regardless of denomination, age, sex, color or "previous condition."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

We often get orders for Sunday school requisites, and other net publications, without anything being enclosed for postage, and we sometimes hold them up till postage is sent. Now, please remember that catechisms, all record books, class books, Epworth Hymnals, and all blanks, are net, i. e., postage should be added to the catalogue price. Perhaps it would be better if the catalogue stated the full amount required, but in the cases enumerated it does not.

Sunday school periodicals are second class mail matter, and the stated price includes postage.

Impressions.

In a little book of 145 pages, bearing above title, Rev. Martin Wells Knapp has again demonstrated, that, though there may be "Nothing new under the sun," there may be new ways of telling old truths. In "Impressions" Bro. Knapp undertakes to show that the Christian may be led of God under all circumstances, and we think makes out his case. Those who have had to do with people who are always getting "special revelations," and are so much wiser than their brethren, will hail this book as a Godsend. While radical he is as free from fanaticism as John Wesley. He calls on his readers to "Try the spirits, whether they be of God" and lays down rules for testing the impressions, which if followed would prevent much of the "wild fire" that is abroad. The book is written in that terse, simple, forceful English, which marks all the author's productions. We commend the careful reading of this book. It is Biblical, spiritual, devout, and from beginning to end, is sanctified common sense. Published by the Revivalist Publishing Co., Cincinnati, O. Price 50c.; to ministers 40c.

Personal.

—Mr. S. I. Brown of Brookhaven, Miss., has removed to this city. He is an honorable gentleman, and will make his influence felt for the good of society.

—Prof. A. L. Redmond and wife, of Tehula, Miss., are the happy recipients of a fine daughter, who came to gladden their home recently. Congratulations.

Rev. E. C. Johnson of the Texas Conference was in the city this week. He reports progress in his work. He will transfer to the Louisiana Conference at the next session. He admires the SOUTHWESTERN, of course.

—Messrs. J. B. Lapsley of Gammon Theological Seminary, and Duke Maxey of Clark University, Atlanta, Ga., gave the office a pleasant call this week. They are here, taking in the sights of our beautiful Crescent city.

—Bro. John Davis, our pastor at Pattersonville, La., informs us that he was called out of his home some weeks ago and an attempt made to do him bodily harm, because of his efforts to establish our church there. The miscreants were colored men.

—Mr. Henry H. Parker, Sunday school superintendent of Williams Chapel, reports his Sunday school in splendid condition. He keeps abreast with the times. Is a faithful member of the church and a diligent reader. The SOUTHWESTERN is his favorite paper.

—Rev. R. S. Jenkins, pastor of St. James A. M. E. Church, tendered us a cordial invitation to fill the pulpit of his church, which we hope to do in the near future. Bro. Jenkins is doing an excellent work in this city, and ably represents the great denomination of which he is a member.

—Rev. Dr. Adkinson, President of New Orleans University, arrived in the city last week, after an extended sojourn in the East. The University will be open October 3. The next year promises to be one of the best in its history. Every department will be fully equipped, and there is brilliant promise of grand success.

—Rev. A. S. Jackson, D. D., Receiver of the Land Office, called at the office and extended us a warm and cordial welcome. The Dr. has been a subscriber to the SOUTHWESTERN for several years, and desires to continue as one of its most ardent admirers. We have the promise of items of interest from his pen from time to time.

—Rev. J. A. Trench, pastor of Charenton M. E. Church, arrived in the city a few days ago, looking hale and hearty. He gave the office a pleasant call. He reports a wonderful work at Charenton. A wonderful revival more than doubling the membership, and splendid financial management, bringing the church up to a point of efficiency never attained before. Bro. Trench is one of our youngest brethren, and has a brilliant future.

—The visit of Rev. P. H. Forest of Camp Parapet charge, was like a benediction. Bro. Forest is one of the fathers of our Methodism here. Though growing old in years, yet he nevertheless retains that youthful and cheerful spirit which has been the secret of his success. He still preaches with power, and expects immediate results. At a meeting held a few days ago, five persons were happily converted under a sermon preached by him. All honor to the fathers.

If some folks could get the job of making spectacles for their neighbors, it wouldn't be long until everybody would be blind.

It is not the man with the best eyesight who sees the most spots on other people. Half the time the spots are on his own glasses.

The great object of the Bible is to bring God and man together. The great object of the devil is to keep them as far apart as possible.

South New Orleans District Conference.

This important body convened in Williams chapel, this city, last week, Rev. Pierre Landry presiding. The conference was called to order on Thursday, a. m., Aug. 11. Revs. T. McCarty, A. P. Camphor and Joseph Reddix were elected secretaries. The first day was devoted principally to a fraternal interchange of thought and sentiment. A number of visiting brethren were present, and entertained the conference with kindly greeting. Some of the veterans as well as some of the younger, progressive men of the conference, belong to this district.

A feature was the reception of the fraternal delegate of the Shreveport District, Rev. C. D. Shallowhorne. His speech was brimful of interest, and was well received. Among other things, he said that the people along the Red river bottoms have been studying the philosophy of the "overflow," and have come to the conclusion that in some instances it was a blessing in disguise.

Many said they had been fired out, and for the first time had been brought in contact with a higher and better civilization. Some had bade farewell to the rude and simple homes of their childhood and had gone out into the broader and better world.

A mighty revolution is taking place among the planters. They are beginning to see the utter impossibility of retaining the people who are the very bone and sinew of their business, without making more humane provisions for their social and domestic welfare. A meeting was held not long since at which it was resolved to do more than ever to better the condition of these unfortunate people. Bro. Shallowhorne's address was a revelation.

Surely God moves in a mysterious way. We should pray for the planters. God hears. God answers.

The venerable Rev. W. P. Forest replied to the address in his usual inimitable style. He is the wit of the conference, and is always heard attentively. He paid a glorious tribute to the zeal and devotion of the fathers, who blazed the pathway to the success which the younger brethren now enjoy. The old champion grew eloquent as he said: "You young fellows may have a little of the lightning, but we will take the thunder. I am not thinking about stopping. I am not going to locate. I am going to highgate." The most vivid imagination would fail to depict the scene that followed this sally of wit.

The SOUTHWESTERN was given a grand and hearty welcome, with pledges of co-operation in making it a successful and permanent institution of the city and church. The addresses were full of the spirit of co-operation and fraternity. Reports were interesting and revealed a very hopeful outlook.

The Women's Home Missionary Society held an interesting meeting during the session, reports of which will be published in another column. The Missionary sermon by Rev. T. McCarty was a forcible and eloquent putting of the truth.

The meetings were largely attended by the members of the various churches of the city and vicinity.

The members of Williams Chapel, with their indefatigable and honored pastor, Rev. Henry Taylor, deserve the highest praise for the manner in which they entertained the conference. Bro. Landry is a general and has his forces well in hand.

The statistical report of the Annual Conference shows:

Full members 3467
Probationers 188
Pastors 28

We are expecting ONE THOUSAND SUBSCRIBERS FROM THIS DISTRICT.

Bro. T. G. Montgomery of the First Street Church leads with nearly one hundred.

The business of the conference having been finished, the conference adjourned.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Last Sunday was a day of much interest to our Methodism in this city. The South New Orleans District Conference being in session, the pulpits of several of the churches were supplied by able ministers. Williams Chapel was the center of interest. The sermons were grand. At the afternoon service addresses were made by Revs. Montgomery, Hiltor, Larken, Franklin, Oldfield, and Young. Dr. Adkinson, of New Orleans University, was present and rendered efficient service. The services were profitable.

At the Sunday School of the First Street M. E. Church we found a large number of bright looking pupils and an able corps of efficient teachers. The superintendent, Mr. J. Gordon Taylor, has the school well in hand, and is bringing out the very best results. He is ably assisted by Mr. E. B. Leonard. The Sunday school choir is a valuable feature. The addresses by Rev. W. J. M. Price and Mr. E. B. Leonard were full of interest. The young folks promised to read the SOUTHWESTERN.

We were permitted to worship with Simpson M. E. Church in the evening. There was a good congregation present, and much interest manifested. Bro. Hilton is very greatly beloved by his people. Much enthusiasm was created by the announcement that Simpson would take first rank in financial matters. Nine additional subscribers were secured for the SOUTHWESTERN.

At Union Chapel, Rev. J. W. Hudson pastor, reports a good spiritual condition. The sacramental service last Sunday night was one of unusual power. A tidal wave of the Holy Spirit thrilled all hearts. Over 200 partook of the sacrament of the Lord's Supper. One hundred persons asked the prayers of the church. Revs. H. B. James, P. W. Hamilton, Frank Hardy, S. A. Mason, M. Finney, and Anatolie Panaille assisted in the services.

Marriages.

Baldwin, La.—Mr. Edward Ryles and Miss Lillie Harris, both members of our church here, were married Aug. 6. J. A. Tireut officiated.

Stony Point, La.—June 21, Mr. Henry Ricks and Miss Florence Scott.

June 12, Mr. Johnny Robinson and Miss Di-Ley Allen.

July 10, Mr. John Steward and Miss Sally Lee.

Bedford Carr, officiated.

Obituary.

Mansfield, La.—Mrs. Sabra Thomas departed this life May 18. She was called from our home on earth to her happy home in heaven. She was converted under Rev. Curtis Thompson, and had been a worker for the church ever since. She was born in Huntsville, Ala., and married John Thomas of North Louisiana, and they spent many happy years together. She leaves a devoted husband and eight children to mourn her loss.

B. Shelly.

At Donaldsonville, La., Wednesday, August 3, 1892, Bro. James Jerry Sullivan.



Mrs. Amanda Paisley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula, sores on her face, head, and ears, making her death nearly a year, and affecting her sight. To the surprise of her friends.

Hood's Sarsaparilla

Has effected a cure and she can now hear and see as well as ever. For full particulars of her case send to C. L. Hood & Co., Lowell, Mass.

HOOD'S PILLS are hand made, and are perfect in condition, proportion and appearance.

Free from all impurity.

Royal Baking Powder

Is the only baking powder yet found by chemical analysis to be free from all impurities and absolutely pure. This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes which totally remove all the tartrate of lime. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal."

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, says of the purity and wholesomeness of the "Royal":

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates, or other injurious substance.

(Late U. S. Gov't Chemist) "E. G. LOVE, PH. D."

Prof. Love's tests, and the recent official tests by the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power.

van, Sr., aged 85. He was the father of Hon. J. J. Sullivan, Jr., ex-member of the House of Representatives from Assenon parish. He was a faithful member of St. Peter M. E. Church. His funeral took place on the 4th, from St. Peter M. E. Church, Rev. H. J. Wright officiating, assisted by Revs. R. C. Barrow, and V. B. Hubbs. A large number of friends followed the remains to their last resting place.

H. J. Wright.

Fayette, Miss.—Sister Ida McTyer departed this life July 28, in full triumph of faith. She leaves a mother, sisters and brothers to mourn her loss.

Brother Johnston Gardner departed this life August 5. He leaves a wife, father and mother to mourn his loss.

P. Cannon.

Taladega, Ala.—Departed this life July 16, Sister Martha Hannon. She was a faithful member of the church and a good Christian. A host of friends have been bereaved, but they hope to meet her again.

S. Ellis.

New River, La.—Bro. Paul Delron, one of the old fathers who opened this place for Methodism, departed this life August 5, aged 89 years. He bids adieu to his friends to meet him in heaven.

Stony Point, La.—Mr. Aleck E. Os died June 21.

Sister Rachel Kiny, a member of the M. E. Church at Brandon, died June 11. Bedford Carr, P. C.

Backbiters.

There are men who never have a good word to say of anybody. No matter how noble or of good repute a man may be, these backbiters will continue to say something to his disparagement. They do not often speak directly against a good man, but by implication and innuendo seek to besmirch a fair and honorable reputation. Such men are a blight and bane to society. Of ill-repute themselves, they would drag others down to the same low level. The sight of an honest, trustworthy, high-minded citizen is sufficient to give them a bad attack of the spleen, which they seek to remedy by inventing stories derogatory to good character. Their

own inherent badness causes them to think others must be bad, or indifferent, also. The chronic backbiter would seem incurable. He will listen to no arguments in a good man's favor. That all men are more or less vicious in his premises, and the most convincing proof would not drive it from his mind. Truly a most deplorable state of mind to be in! Were there no honest men in the world things would come to a standstill, and the earth would almost cease to revolve. It is they who make life and civilization what it is, and keep us out of chaos. But the born backbiter will entertain no such view as this, and goes on in his daily round of belittling everything and everybody. He seems to take great delight in it, and to roll it out as a sweet morsel under his tongue. We think if he could see how small, petty, and insignificant such a course in life is, and how it dwarfs and belittles his humanity (if there be a grain left in him), he would instantly reform and speak nothing but good of mankind forever afterward.—Selected.

No matter what we say in prayer-meeting, God can see just how much we love men by what we are trying to do for them.

PECK MEMORIAL HOME

OPENED OCTOBER 5, 1891.

It is situated three blocks from New Orleans University, on

Peters Ave., Cor. St. Patrick Street.

Young ladies from the country desiring the privilege of Christian home life and study at the University, can be accommodated by paying \$7 a month for board, and addressing for further information, Miss H. M. Hegeman, Peters Avenue, corner St. Patrick Street, New Orleans, La.

Summer Excursion Tickets.

The Texas & Pacific Railway is one line which will place SUMMER EXCURSION TICKETS on sale June 1st to all the principal points in the United States and Canada. You can obtain rates and any other particulars from any of its ticket agents, or by addressing GASTON MESLIER, Geo'l Pass. and Ticket Ag't, Dallas, Texas.

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PRESIDENT W. P. THIRKIELD, Atlanta, Ga.

THE EPWORTH LEAGUE.

Officers: Bishop J. N. Fitzgerald, D.D., President; J. L. Hurlbut, D.D., Corresponding Secretary; R. R. Doherty, Ph.D., Recording Secretary; J. M. Freeman, D.D., Treasurer.

Central Office: 150 Fifth Avenue, New York.

Organ: *The Epworth Herald*, Chicago; Editor, Joseph F. Berry, D.D.

Number of Chapters, 8,345. Number of members, 450,000.

Motto: "Look up. Lift up."

"I desire a league, offensive and defensive, with every soldier of Jesus Christ."—Wesley.

"We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."—Simpson.

The Epworth League and Its Relation to the Sunday School.

JOHN H. REED, A. B.
[Read before the Sunday School Institute, Houston District, held at Harrisburg, Tex., July 27-30, and published by request of those present.]

II.

The various departments of local chapters bring about the weekly socials, literary meetings, entertainments, picnics and excursions (not Sunday excursions), all of which have a tendency to infuse life and enthusiasm into the young, while the moral Christian influence brought to bear brings them in close relationship with the work of the Sabbath school. In short, the League is the means by which the youth are brought into the church. The Sabbath school trains them in the Holy Scriptures, thus making them wise unto salvation.

The League gives an impetus to young people for reading pure and wholesome literature, each day in the week. The Sabbath school takes the trashy dime novel from the hands of many a thoughtless youth and places therein our own church periodicals, containing the word of eternal life.

The League truly says to the young: "Religion never was designed to make your pleasures less." The Sabbath school makes the young heart leap for joy when the church bell calls them to the sanctuary on Sunday morning, where bright youth meet together in social and religious communion, chatting over the events of the past week, and hopeful of future victories still to be achieved.

The League says to the old, be young; the Sabbath school says to the young, be old and diligent in searching the Scriptures.

The League destroys the influences of the modern ball-room, with all of its baneful tendencies, and substitutes for it the Christian social circle, where dancing and wines are strictly prohibited.

The Sabbath school says to the busy inhabitants of the world, rejoice with me in my week day picnic and cease to desecrate God's holy Sabbath with the pleasure seeking spirits of Sunday excursions.

And so these two great movements in the church go hand-in-hand, one as the complement of the other, and make the whole land jubilant with the shouts and sounds of a million youthful voices, whose Christian sentiment shall shape the destiny of this mighty empire of the West.

As we look around us to-day, we see the promised church of tomorrow full of bright hopes, ready to do battle with the many contending foes and push the standard of the Cross into the remotest regions of darkness and heathenism. Yea, the organization of these young people's societies means more than this, it means that God is mustering his own forces for the solution of many vexed problems in the church. It means a trained ministry that shall grow up out of these societies, who shall lift humanity into closer relationship and communion with God. It means a better system of church work and divine worship in the twentieth century than has ever dawned upon the worshippers of the nineteenth century.

Old systems have become defunct and must cease to be, and a new and higher civilization must be established upon the ruins thereof. I see the dawning of a better day—

the mists are beginning to clear away, Christianity is dressed in her youthful garb and she stands upon the hill tops surrounded by a retinue of her youthful devotees, who only await the commission of the Master to march forward for greater conquests. This organization means that a new form of ecclesiastical polity must and shall be adopted, so that the church may keep pace with the onward march of the world's progress; and those who cling tenaciously to old systems will be ground to powder by the rapidly revolving wheels of progressive thought.

It means that ecclesiastical politics shall cease to be a factor in the Christian Church, and heated ambition shall find no resting place within her ample folds. It means that the next century shall witness the utter annihilation of many wrongs now heaped upon the body politic in both church and state.

This vast procession of young folks shall sweep in one grand consolidation with steady tramp, and make the welkin ring with their undying songs, the reverberation of which shall re-echo along the track of the ages, with their banners aloft, upon which shall be written, "Forward."

Hark! the rising of a mighty nation is heard. The earth shall be transformed into Edenic beauty. This shall truly be the "new heaven" and the "new earth" spoken of in the apocalyptic vision of the ancient seer.

No backset in this infantile movement, but steady march to victory! Victory!! Victory!!! We cannot overlook the fact that the Epworth League is not the only organization among the young people of the Christian Church.

We speak of it as being that of our own church, but it must be admitted that other denominations are also keeping step with the young people's enterprise. Among others may be mentioned in this connection the Y. M. C. A., the Y. P. S. C. E., and the Y. P. C. U., all working in may be under different sects and creeds, yet all reaching the same desired results in the upward lift of humanity.

In all of the plans for the world's redemption and Christian civilization God has at all times used means to the accomplishment of certain ends.

What's in a Name?

The SOUTHWESTERN will take increased interest in the children of the Church. It is proposed to devote some space which will be of special interest to them. We believe a vast amount of good will be thereby accomplished.

No name has been selected for this department, and an opportunity is hereby given the thousands of our readers, old and young, of joining in the christening.

We want an appropriate name for this column, and hereby make the following proposition:

To the person selecting the most appropriate name, we will give a No. 1 cloth-bound Hymn Book of the M. E. Church.

The names received will be submitted to a committee of competent persons, who will decide as to their appropriateness, forward the prize offered, and publish the name of the successful person with the name selected for the Children's Column in the SOUTHWESTERN.

Write plainly. A postal card will suffice.

All propositions must be in this office before the 1st of September next.

Remember the address, No. 139 Poydras street, New Orleans, La.

The Delaware Indian as an Artist is the subject of a fully illustrated paper by Dr. Charles C. Abbott, to appear in The Popular Science Monthly for September. The objects of art which are represented include carved stone gorgets, a wooden spoon handle, wooden masks, and other carvings, many of them showing much skill.

Surgeon George M. Sternberg, U. S. A., will have a paper on Infectious Diseases: Causation and Immunity, in The Popular Science Monthly for September, giving the facts that have been established in this field up to date.

TEMPERANCE.

Temperance Work in St. Augustine, Fla.

J. T. McKINNEY.

A grand temperance rally has been going on in this city for the past four weeks. Ministers of the different churches became interested and invited the Independent Lincoln Temperance Society to attend their sermons in a body. Rev. Glymp, of the First Baptist Church, preached the first rally sermon, which stirred the community very much. On Sunday, June 18, Rev. Hill, of the A. M. E. Church, preached the second sermon, which was another impressive lesson on the minds of the people, and whisky drinkers began to apply for admission to the temperance society. Rev. Kemp, of St. Mary's Baptist Church, July 31, preached the third sermon, and the bar-room keepers began to feel uneasy to see so many men and women applying for admission into the temperance ranks.

Rev. Jas. P. Patterson, of the M. E. Church, preached the closing sermon, and the people became thoroughly alarmed. On Monday evening, July 11, sixty-five men and women were initiated into the temperance society. The temperance society is the most flourishing society in the city. It owns its own hall, and its members are fighting hard to break down the bar-rooms. We feel the need of such a work among our people as a race, and we see men, women, and even children, going head-long down to drunkard's graves; and we hope, by the aid of the SOUTHWESTERN and other good papers in the country, to help in the good work.

[Get your people to subscribe for the SOUTHWESTERN, and they will find it an invaluable help in this good work.—ED.]

The Petition of the World's W. C. T. U.

For the protection of the home, addressed to the governments of the world, beseeches each ruler to raise the standard of the law to that of Christian morals; to strip among the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect the homes of the people by the total prohibition of these curses of civilization throughout all the territory over which his or her government extends.

This petition has lately received hearty indorsement from the "International Missionary Union," composed of missionaries from many lands, and the "Young People's Society of Christian Endeavor," at their annual meeting held in the city of New York.

These, with indorsements from churches, missionary societies, peace and other moral associations, the Salvation Army, Good Templars, Y. M. C. A., and other bodies, aggregate millions, who have thus said we desire the complete banishment of intoxicants, opium and other narcotics, and with the Woman's Christian Temperance Union, appeal to the rulers of nations to exercise all powers in them invested to accomplish this deliverance.

We, therefore, most earnestly request that all these will unite with us in prayer, that as leading Christian women, in the presentation of this petition, stand face to face with rulers, pleading for the protection of their homes, the Spirit of the Lord will move upon royal hearts to grant their requests.

MARY A. WOODBRIDGE, Secretary World's W. C. T. U.

Catarah Can't Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of disease. Catarah is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarah Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarah Cure is no quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarah. Send for testimonials free. Sold by druggists, price face.

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Brown's Iron Bitters. Genuine

has trade mark and crossed red lines on wrapper.

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Size. Weight. Bell and Mountings. Price.

14 inches..... 75 lbs..... \$13.00

16 inches..... 100 lbs..... 18.00

18 inches..... 135 lbs..... 25.00

20 inches..... 185 lbs..... 35.00

22 inches..... 235 lbs..... 45.00

24 inches..... 285 lbs..... 55.00

26 inches..... 335 lbs..... 65.00

28 inches..... 385 lbs..... 75.00

30 inches..... 435 lbs..... 85.00

32 inches..... 485 lbs..... 95.00

34 inches..... 535 lbs..... 105.00

36 inches..... 585 lbs..... 115.00

38 inches..... 635 lbs..... 125.00

40 inches..... 685 lbs..... 135.00

42 inches..... 735 lbs..... 145.00

44 inches..... 785 lbs..... 155.00

46 inches..... 835 lbs..... 165.00

48 inches..... 885 lbs..... 175.00

50 inches..... 935 lbs..... 185.00

52 inches..... 985 lbs..... 195.00

54 inches..... 1035 lbs..... 205.00

56 inches..... 1085 lbs..... 215.00

58 inches..... 1135 lbs..... 225.00

60 inches..... 1185 lbs..... 235.00

62 inches..... 1235 lbs..... 245.00

64 inches..... 1285 lbs..... 255.00

66 inches..... 1335 lbs..... 265.00

68 inches..... 1385 lbs..... 275.00

70 inches..... 1435 lbs..... 285.00

72 inches..... 1485 lbs..... 295.00

74 inches..... 1535 lbs..... 305.00

76 inches..... 1585 lbs..... 315.00

78 inches..... 1635 lbs..... 325.00

80 inches..... 1685 lbs..... 335.00

82 inches..... 1735 lbs..... 345.00

84 inches..... 1785 lbs..... 355.00

86 inches..... 1835 lbs..... 365.00

88 inches..... 1885 lbs..... 375.00

90 inches..... 1935 lbs..... 385.00

92 inches..... 1985 lbs..... 395.00

94 inches..... 2035 lbs..... 405.00

96 inches..... 2085 lbs..... 415.00

98 inches..... 2135 lbs..... 425.00

100 inches..... 2185 lbs..... 435.00

102 inches..... 2235 lbs..... 445.00

104 inches..... 2285 lbs..... 455.00

106 inches..... 2335 lbs..... 465.00

108 inches..... 2385 lbs..... 475.00

110 inches..... 2435 lbs..... 485.00

112 inches..... 2485 lbs..... 495.00

114 inches..... 2535 lbs..... 505.00

116 inches..... 2585 lbs..... 515.00

118 inches..... 2635 lbs..... 525.00

120 inches..... 2685 lbs..... 535.00

122 inches..... 2735 lbs..... 545.00

124 inches..... 2785 lbs..... 555.00

126 inches..... 2835 lbs..... 565.00

128 inches..... 2885 lbs..... 575.00

130 inches..... 2935 lbs..... 585.00

132 inches..... 2985 lbs..... 595.00

134 inches..... 3035 lbs..... 605.00

136 inches..... 3085 lbs..... 615.00

138 inches..... 3135 lbs..... 625.00

140 inches..... 3185 lbs..... 635.00

142 inches..... 3235 lbs..... 645.00

144 inches..... 3285 lbs..... 655.00

146 inches..... 3335 lbs..... 665.00

148 inches..... 3385 lbs..... 675.00

150 inches..... 3435 lbs..... 685.00

152 inches..... 3485 lbs..... 695.00

154 inches..... 3535 lbs..... 705.00

156 inches..... 3585 lbs..... 715.00

158 inches..... 3635 lbs..... 725.00

160 inches..... 3685 lbs..... 735.00

162 inches..... 3735 lbs..... 745.00

164 inches..... 3785 lbs..... 755.00

166 inches..... 3835 lbs..... 765.00

168 inches..... 3885 lbs..... 775.00

170 inches..... 3935 lbs..... 785.00

172 inches..... 3985 lbs..... 795.00

174 inches..... 4035 lbs..... 805.00

176 inches..... 4085 lbs..... 815.00

178 inches..... 4135 lbs..... 825.00

180 inches..... 4185 lbs..... 835.00

182 inches..... 4235 lbs..... 845.00

184 inches..... 4285 lbs..... 855.00

186 inches..... 4335 lbs..... 865.00

188 inches..... 4385 lbs..... 875.00

190 inches..... 4435 lbs..... 885.00

192 inches..... 4485 lbs..... 895.00

194 inches..... 4535 lbs..... 905.00

196 inches..... 4585 lbs..... 915.00

198 inches..... 4635 lbs..... 925.00

200 inches..... 4685 lbs..... 935.00

202 inches..... 4735 lbs..... 945.00

204 inches..... 4785 lbs..... 955.00

206 inches..... 4835 lbs..... 965.00

208 inches..... 4885 lbs..... 975.00

210 inches..... 4935 lbs..... 985.00

212 inches..... 4985 lbs..... 995.00

214 inches..... 5035 lbs..... 1005.00

216 inches..... 5085 lbs..... 1015.00

218 inches..... 5135 lbs..... 1025.00

220 inches..... 5185 lbs..... 1035.00

222 inches..... 5235 lbs..... 1045.00

224 inches..... 5285 lbs..... 1055.00

226 inches..... 5335 lbs..... 1065.00

228 inches..... 5385 lbs..... 1075.00

230 inches..... 5435 lbs..... 1085.00

232 inches..... 5485 lbs..... 1095.00

234 inches..... 5535 lbs..... 1105.00

236 inches..... 5585 lbs..... 1115.00

238 inches..... 5635 lbs..... 1125.00

240 inches..... 5685 lbs..... 1135.00

242 inches..... 5735 lbs..... 1145.00

244 inches..... 5785 lbs..... 1155.00

246 inches..... 5835 lbs..... 1165.00

248 inches..... 5885 lbs..... 1175.00

250 inches..... 5935 lbs..... 1185.00

252 inches..... 5985 lbs..... 1195.00

254 inches..... 6035 lbs..... 1205.00

256 inches..... 6085 lbs..... 1215.00

258 inches..... 6135 lbs..... 1225.00

260 inches..... 6185 lbs..... 1235.00

262 inches..... 6235 lbs..... 1245.00

264 inches..... 6285 lbs..... 1255.00

266 inches..... 6335 lbs..... 1265.00

268 inches..... 6385 lbs..... 1275.00

270 inches..... 6435 lbs..... 1285.00

272 inches..... 6485 lbs..... 1295.00

274 inches..... 6535 lbs..... 1305.00

276 inches..... 6585 lbs..... 1315.00

278 inches..... 6635 lbs..... 1325.00

280 inches..... 6685 lbs..... 1335.00

282 inches

Report of S. S. Agent.

Savannah Conference, First and Second Quarters, 1892.

I started out on my work February 6th; lectured to the S. S. of the first church in Rome, and preached in the evening to an appreciative congregation.

Feb. 13, lectured to the Loyd street S. S. and preached at 11 a. m. In the evening I preached to the South Atlanta church.

Feb. 21, lectured the S. S. and preached at LaGrange church, and on the 28th lectured and preached at the LaGrange church morning and evening.

March 6th, addressed the South Atlanta S. S. and attended service at Clark University.

March 13, lectured to a large congregation on the Hogansville charge, and at 8 p. m. of the same day preached at Grantville.

March 20, lectured on the map of the Holy Land to a large S. S. Powell's Chapel on the Newnan charge, and preached to a very fine congregation. I must say that from the points of appreciation and intelligence Powell chapel surpasses many of our station charges. At 8 p. m. of the same day I preached at the Newnan church, where I also met a fine congregation, characteristic of Newnan.

March 21, returned to Powell chapel and delivered a lecture on the Holy Land, which was greatly appreciated.

March 22, addressed the public school in Grantville with good effect; in the afternoon was in Lutherville, 7 miles away, and addressed a large class of the students of the day school. In the evening lectured to an appreciative audience. The next day returned to Grantville and lectured on the Holy Land.

March 27, drilled the S. S. with maps in which the whole school took part, at the afternoon was at Fairburn looking after the work.

April 3, lectured and preached at Cave Spring, Ga. At 8 p. m. preached in Rome.

April 10, lectured to the Chapel street church S. S. and preached at 11 a. m. and 3 p. m. at South Atlanta.

April 17, was in the S. S. at Loyd street and preached the Easter sermon at 11 a. m. to a crowded house. At 3 p. m. gave an Easter address at East Atlanta.

April 23, I was in Cartersville looking after the work.

April 24, in Adamsville, where the presiding elder had awakened in interest in regard to my coming and the people came 14 and 15 miles from the country. We had a grand time all day. I took charge of the S. S. lessons, and preached at 11 a. m.; held young people's meeting at 3 p. m., and preached again at night, for all of which the people expressed themselves as much pleased and benefited. I remained over and lectured Monday evening.

May 1, was in Temple, Ga., and lectured to the S. S., and preached at 11 a. m., and in the afternoon left for Tallapoosa, where we met a fine congregation of both whites and blacks. I remained over until Monday and visited the city public school, accompanied by the pastor and others, and addressed the pupils, who gave strict attention. At 3 p. m. a large audience to listen to a lecture on the old world. We were heartily invited, by our people and others, to come again.

May 6, I spoke on the subject of missions at the annual meeting held by the students of Gammon Theological Institute. There was so much interest taken in this meeting that Loyd street church was not able to accommodate the people.

May 12, organized a S. S. in Villa Rica.

May 15, lectured to a fine S. S. and preached at the North Atlanta mission, at 11 a. m. The prospect for a great church at this place is good.

May 23, was in Omaha, and for a few days put in good work in the interest of the S. S. work.

ELY'S CATARRH CREAM BALM

Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the SORES, Restores the Sense of Taste and Smell.

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ELY BROTHERS, 56 Warren St., New York.

May 26, reached home, leaving the 27th to attend the Gainesville District S. S. Convention where for three days I was engaged in its interest, lecturing twice. Preached a special sermon to parents in regard to the christian training of their children, which was highly appreciated. The S. S. anniversary was of great interest. On Sunday 17 joined the church, all of whom, except one, were converts. The convention was attended from beginning to end with marked enthusiasm. There was such an impression made on the people by reason of the convention that expressions could be heard from hundreds that they would from this time do more for the S. S. than ever before. The presiding elder had spared no pains to make this meeting a success.

June 5, addressed the S. S. of the first church in Rome, and preached at 11 a. m. Accompanied by the pastor, Dr. C. K. Wright, in the afternoon went to the South Rome church. The Dr. preached to a small audience, when I followed with a short talk in regard to S. S. work. We returned in the evening to the first church, where I preached and helped to administer the Lord's supper.

Saturday and Sunday, June 11 and 12, I attended the Macon District S. S. Convention. Owing to the absence of the presiding elder, who had been absent for a month in attendance at the General Conference, the interest was not worked up, therefore the attendance was very small, but some good work was done. I lectured to the S. S. on Sunday morning, preached at 11 a. m. and 8 p. m., and lectured Monday evening.

June 14, preached at McDonough.

June 18, lectured to a temperance society at Carrollton.

Sunday morning, addressed the S. S. and preached at 11 a. m., and in the afternoon a fine congregation came out, both young and old, when we organized an Epworth League with 45 members, and preached again in the evening.

June 24, attended the Griffin District S. S. Convention. Here I met a well attended meeting of pastors and superintendents and officers. As at Gainesville, a warm interest was manifested throughout the session, as the presiding elder had worked the matter up. I lectured, and also occupied the principal part of an afternoon session in holding an Institute in which great interest was manifested. Sunday morning I met a large crowd of young and old in the S. S. led a Bible class; preached at 11 a. m. The house could not hold half of those present. Upon the whole the convention was a success, and all went home determined to do more for every interest of the S. S., Tract and the S. S. Union. A resolution was adopted pledging support to the S. S. agent in all his work.

July 2 and 3, was in Elberton. Sunday morning taught the lesson and lectured to the largest congregation assembled for years in the S. S., and at 11 a. m. I preached to a large audience. Lectured in the city Monday evening.

July 9 and 10, was at Harmony Grove, and lectured to the S. S. and preached at 11 a. m.; at 3 p. m. a large crowd of old and young came to listen to my address to young people, at the conclusion of which most every young person in the house came to the altar for prayers. In the evening I preached again to an appreciative audience. Monday I went to Gillsville in the interest of the work.

July 15, Attended the Atlanta District S. S. Convention. In addition to the regular business, a public meeting was held at night in the interest of S. S. and Epworth League, at which I spoke in the S. S. interest, and R. S. Lovinggood for the League and its work. While there was not as much interest taken in this convention as in some of the others, yet there were some good speeches and lectures given. Sunday morning much spiritual interest was manifested in the S. S. At 11 a. m. preached to a large and attentive audience. After noon went to Newnan, where I preached to another large congregation.

At many of the places mentioned I distributed hundreds of tracts. I have made engagements to organize Sunday schools and Epworth Leagues in the future.

I have been received everywhere with open hands and hearts, and feel that much interest has been awakened in the work. I have more demands upon me than any two men could supply.

S. C. UPSHAW, Agent.

The agent will spend the most of his time down on the Macon and Savannah districts in the fall and winter.

Headache, costiveness, and piles are thoroughly cured by a judicious use of Ayer's Pills.

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Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 208 Liberty street, New Orleans.
Mrs. L. Mead, First Vice-President, 87 Adam Street, 7th district, Carrolton.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.

Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.
Mrs. Alice M. Marshall, Corresponding Secretary, 210 Constitution street, New Orleans.
Mrs. Alice L. Beaudry, Treasurer, 185 Toulouse street, New Orleans.

DISTRICT MANAGERS.
North New Orleans District—Mrs. C. Brown, Local Worker, Mrs. M. Harrison, Assistant, Mrs. M. Sims, Mrs. Stewart.
South New Orleans District—Mrs. Rebecca Fisher, Local Worker, Mrs. Matthews, Assistant Manager—Mrs. G. Taylor, Local Worker, Mrs. E. Gent.
Baton Rouge District—Miss Alice Thomas, box 5, Baton Rouge.
Shreveport District—Mrs. Rebecca Shelby, Matchboxes, Assistant, Mrs. Eliza Patterson, Shreveport, Local Workers, Mrs. St. Clair and Mrs. C. Brent, Shreveport.
Alexandria District—Mrs. P. Powell, Lake Charles.
Monroe District—Mrs. Celeste Mays, Mrs. Lilly Walker, Assistant District Manager.

All officers of this Society have certificates and a badge of office.
As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct to the W. H. M. Society, and will make reports thereto. Miss F. Neesham, president, Mrs. A. M. Robinson, directors.
The Board and managers meet the 1st Monday in each month at Peck Memorial Home, at 3 o'clock p. m.

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Each Machine is furnished with the following equipment: One Foot Hemmer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Ticker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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The only line running solid trains between New Orleans, Memphis and Vicksburg, with modern Pullman Buffet sleeping cars.

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8:15 a. m. train has through Pullman Buffet Sleepers to Denver and connects at Fort Worth with Pullman Sleepers to California.
8:20 p. m. train has through Pullman Buffet Sleepers to Shreveport, Dallas and Fort Worth, connects with (Fannon Hall) train for Hot Springs. Also through El Paso to Little Rock via Alexandria.
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Only One Change of Cars between New Orleans and

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Through to St. Louis, Daily.

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NORTHEAST NORTH NORTHWEST

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ILLINOIS CENTRAL RAILROAD.

Arrival and departure of trains, in effect at New Orleans, March 8, 1891.

LEAVE	SCHEDULE	ARRIVE
No. 2, 7:00 a. m.	Local Mail and Express.	No. 1, 7:30 p. m.
No. 42, 6:00 p. m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago and St. Louis.	No. 41, 8:25 a. m.
No. 46, 12:01 p. m.	Chicago and New Orleans Limited. Solid vestibuled train bet. New Orleans & Chicago.	No. 45, 8:00 p. m.
No. 42, 6:00 p. m.	Memphis & Kansas City Fast Mail. Express. The only line running Cars through to Kansas City without change. Sleeping cars through between New Orleans, Memphis and Kansas City.	No. 41, 8:05 a. m.

Above trains run daily.

The Chicago and New Orleans Vestibuled Limited is composed of elegant day coaches, and new and gorgeous Pullman Palace Sleeping Cars. It is the fastest train ever run between the North and South. No extra charge for fast time.

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A School for the Higher Education of the Colored People.

Three Courses of Study: College, Preparatory, Normal and English.

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Superior Facilities in Vocal and Instrumental Music.

One new building just completed. A building to contain seventy-one rooms in process of erection. Six dollars a month, of four weeks, will pay for board, room, fuel and light.

Fall term begins September 11, 1892. Winter term begins December 8, 1892.

Address the President,

Rev. J. S. HILL,
Morristown, Tenn.

Lock Drawer 63.

ANNOUNCEMENT.

ALEXANDRIA ACADEMY,

Preparatory to

New Orleans University,

Will begin its fourth session

October 3d, 1892.

Superior advantages are offered in this institution.

There are three courses pursued:

English, Normal and College Preparatory.

An able and experienced corps of teachers will be in charge.

Students are carefully prepared for the University at reasonable rates.

For circulars and other information, address the principal,

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Board may be had at \$6.50 per month in advance. School opens next September 24th. Any boy from 13 and upwards, who can read fairly well in the fourth reader, and can bring \$20 towards paying expenses, and is willing to work, should try to be here at the opening.

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LOCATION.—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a centre of learning and culture for the State, affording to those who attend the schools the highest opportunities for culture and refinement.

The University occupies the finest site in town, overlooking it and the surrounding country. It is hardly fair to entice all its students with a zeal for hard work and noble deeds. School opens Tuesday, October 5. For further information address two Presidents.

C. E. LIBBY,
Holly Springs, Miss.

Sunday-School and Children.

THIRD QUARTER. — Lesson VIII. The Apostles Persecuted. A. D. 80. Acts 5. 25-41. Commit to memory verses 29-32 August 21, 1892.

HOME READINGS.

M. Acts 5. 25-32. Tu. Acts 5. 33-42. W. Acts 5. 17-24. Th. 1 Thess. 2. 1-12. F. 2 Tim. 3. 10-17. S. 1 Pet. 3. 12-18. S. 2 Cor. 11. 21-33.

GOLDEN TEXT.

We ought to obey God rather than man. (Acts 5. 29.)

LESSON HYMN. 8. 7.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O 'tis not in grief to harm me,
While thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with thee.

Know, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
What a father's smile is thine;
What a Saviour died to win thee;
Child of heaven, shouldst thou repine!

Time.—A. D. 30.

Place.—Jerusalem.

Connecting Link.—Many miracles wrought by the apostles. (Acts 5. 12-25.)

QUESTIONS FOR HOME STUDY.

1. Bold Testimony, v. 25-32.

What report was made to the priests about the apostles?

Who went to arrest the apostles?

What did these officers fear?

Before whom were the prisoners brought?

What question did the high-priest ask?

Who replied to him?

To whom did Peter say obedience was first due? (Golden Text.)

What had the rulers done with Jesus?

What had God done with him?

Who were witnesses to these things?

To whom was the Holy Spirit given?

What promise of Jesus was thus fulfilled? (Chap. 1. 8.)

2. Wise Counsel, v. 33-41.

How were the hearers affected by Peter's words?

Who then addressed the council?

With what words of warning did he begin?

What did he say about Theudas?

To what other false leader did he refer?

What happened to his followers?

What did Gamaliel urge as to the apostles?

What reason did he give?

How did the council receive his advice?

What did they do to the apostles?

What did they command them?

What did the apostles do?

When is persecution a blessing? (Matt. 5. 11.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. To obey God rather than men?

2. That God will take care of his own cause?

3. That suffering for Christ's sake is cause for joy?

HOME WORK FOR YOUNG BEREANS

What apostle first acknowledged Jesus as the Son of God?

Who first told the apostles that they were to be witnesses of Christ?

Can you name a pupil of Gamaliel's who afterward became famous as a Christian?

THE LESSON CATECHISM.

[For the entire school.]

1. Where were the apostles put by the rulers? In the common prison.

2. How were they set free? By an angel.

3. What did they then do? They preached in the temple.

4. Before whom were they again brought? Before the council.

5. What was their testimony concerning Jesus before the council? That he was Prince and Saviour.

EXPLANATIONS.

Standing in the temple—Showing thus that they had not hidden in fear. Without violence—Not in chains, or dealing roughly with them. Feared the people—The people were friendly to the apostles for their miracles of help and heal-

ALE AND BEEF

"PEPTONIZED"
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INVARIABLE
CONVALESCENTS,
NURSING MOTHERS.

Supplies complete nutrition. Agreeable to the most delicate palate. The only liquid *pre-digested Food* Tonic on the market.

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ing, and would have stoned any that tried to do them harm. Strictly command—Strictly order. Not teach in this name—Annas would not mention the name of Jesus.

With your doctrine—This word means "teaching." This man's blood—Making the people believe that they had murdered Jesus.

Obey God rather than men—When God's commands and men's are opposed to each other. A tree—The cross. To give repentance—To make it possible to repent of sin, by sending the Spirit upon sinners.

Doctrinal Suggestion.—God the supreme Ruler.

THE CHURCH CATECHISM.

85. What does God require of man? Obedience to his revealed will.

86. What is the rule of our obedience? The moral law.

HAVE BEECHAM'S PILLS ready in the household.

Conference Notices.

Birmingham District, Central Alabama Conference.

Third Round.

Mt. Pleasant, Aug. 24-25. St. Paul, Aug. 27-28. Brownsville, Aug. 31, Sept. 1. Enon, Sept. 3-4. Fayette, Sept. 5-6. Pratt, Sept. 7-8. Village Springs, Sept. 9-10. Warrior, Sept. 11-12. Bessemer, Sept. 13-14. Blount Springs, Sept. 15-16. Springville, Sept. 17-18. Gadsden, Sept. 19-20. Centre, Sept. 21-22. Cedar Bluff, Sept. 23-24. Anniston, Sept. 25-26. Oxford, Sept. 27-28. Heflin, Sept. 29-30. Riversdale, Nov. 2-3. Kidd Street, Nov. 5-6. I. TOWNSEND, P. E.

Greenville District, Upper Mississippi Conference.

Third Round.

Itasca, Aug. 20-21. Indiana, Aug. 22-23. Illinois, Sept. 3-4. Cleveland, Sept. 5-6. Shelby, Sept. 7-8. Bolso and Dublin, Sept. 9-10. Clarksville, Sept. 11-12. Webb, Sept. 13-14. Jonestown, Sept. 15-16. Clover Hill, Sept. 17-18. Tipton, Sept. 19-20. Tipton, Sept. 21-22. Guntersville, Sept. 23-24. Rosedale and Dabney, Sept. 25-26. Greenville and Mission, Sept. 27-28. Decatur, Sept. 29-30. Dear Brethren: Push your benevolent work. Don't wait. We cannot afford to go up to the conference with a short report along this line. Be ready to make a full report by the second district conference, which will convene at Helena, Miss., Thursday, October 2-23. J. W. DAVIS, P. E.

Little Rock District, Little Rock Conference.

Third Round.

Enneteville, Aug. 27-28. Fayetteville, Sept. 3-4. Ft. Smith, Sept. 5-6. San Bureau, Sept. 7-8. Plummer, Sept. 9-10. Conway and Conway, Sept. 11-12. Lonoke and Michoud, Sept. 13-14. Marche, Sept. 15-16. Little Rock, Sept. 17-18. Solgaholm, Sept. 19-20. Little Rock—W. C., Sept. 21-22. Argenta, Sept. 23-24. Little Rock Mission, Sept. 25-26. Dear Brethren: Push your benevolent work. Don't wait. We cannot afford to go up to the conference with a short report along this line. Be ready to make a full report by the second district conference, which will convene at Helena, Miss., Thursday, October 2-23. J. W. DAVIS, P. E.

Forest City District, Little Rock Conference.

Third Round.

Paroline, Sept. 9. Marlin, Sept. 10-11. Spring Creek, Sept. 12-13. Helena, Sept. 14-15. Bledsoe, Sept. 16-17. Haynes, Sept. 18-19. Forest City, Sept. 20-21. Forest City, Sept. 22-23. Brinkley, Sept. 24-25. Cotton Plant, Sept. 26-27. Cotton Plant, Sept. 28-29. Crawfordville, Sept. 30-31. Batesville, Nov. 5-6. Jankinsport, Nov. 8-9. Vidalia, Nov. 11-12. Dear Brethren: Please be ready to report your Missionary collection in full on this round. Our conference is held at Helena, Miss., Thursday, October 2-23. W. R. K. DUNCAN, P. E.

Monroe District, Louisiana Conference.

Third Round.

Rayville, Aug. 28. District Conference, Aug. 29. Lake Providence, Sept. 3-4. Monroe, Sept. 5-6. Jones Chapel, Sept. 7-8. Millhaven, Sept. 9-10. Waco, Sept. 11-12. Nemo, Sept. 13-14. Mt. Simol, Sept. 15-16. Delhi, Sept. 17-18. Winnsboro, Sept. 19-20. Florence, Sept. 21-22. Vidalia, Sept. 23-24. The committee on benevolent collections will please report at this quarter.

STEPHEN PRIESTLEY, P. E.

Murfreesboro, Tenn.

Notice to those coming to the Nashville District Conference, which meets August 24, 1892, at 7 p. m. Arrangements have been made with the Nashville, Chattanooga & St. Louis Railroad, between Nashville and Sparta, at intermediate points, for round trip tickets, at one and one-third fare. Tickets must be purchased August 23, 24, and they will be good to return until August 29.

P. R. WOODSON, Sec'y.

West Tennessee District, Tennessee Conference.

Fourth Round.

Memphis, Sept. 3-4. Warren Chapel, Sept. 5-6. Memphis, Sept. 7-8. Memphis, Sept. 9-10. Memphis, Sept. 11-12. Memphis, Sept. 13-14. Memphis, Sept. 15-16. Memphis, Sept. 17-18. Memphis, Sept. 19-20. Memphis, Sept. 21-22. Memphis, Sept. 23-24. Memphis, Sept. 25-26. Memphis, Sept. 27-28. Memphis, Sept. 29-30. Memphis, Oct. 1-2. Memphis, Oct. 3-4. Memphis, Oct. 5-6. Memphis, Oct. 7-8. Memphis, Oct. 9-10. Memphis, Oct. 11-12. Memphis, Oct. 13-14. Memphis, Oct. 15-16. Memphis, Oct. 17-18. Memphis, Oct. 19-20. Memphis, Oct. 21-22. Memphis, Oct. 23-24. Memphis, Oct. 25-26. Memphis, Oct. 27-28. Memphis, Oct. 29-30. Memphis, Nov. 1-2. Memphis, Nov. 3-4. Memphis, Nov. 5-6. Memphis, Nov. 7-8. Memphis, Nov. 9-10. Memphis, Nov. 11-12. Memphis, Nov. 13-14. Memphis, Nov. 15-16. Memphis, Nov. 17-18. Memphis, Nov. 19-20. Memphis, Nov. 21-22. Memphis, Nov. 23-24. Memphis, Nov. 25-26. Memphis, Nov. 27-28. Memphis, Nov. 29-30. Memphis, Dec. 1-2. Memphis, Dec. 3-4. Memphis, Dec. 5-6. Memphis, Dec. 7-8. 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DAILY BREAD.

[From The Canadian Methodist.]

The work of regeneration gives power to control the depravity of the soul, entire sanctification extirpates all sinful tendencies.

Holy people must subsist on the word of God. Holiness gives a hunger and thirst and the soul will need daily food. Holiness lives on Bible Truth. The Spirit is grieved when the Bible is neglected.

Regeneration removes all the guilt, condemnation and pollution of actual sins accrued by actual transgression; entire sanctification removes all the depravity inherited from Adam with all its developments by actual transgressions.

The pioneer preachers of Methodism were holy men. They gave no uncertain sound on the distinguishing doctrine of our church, holiness of heart and life, to be sought and instantaneously experienced by a present, living, active faith.

John Wesley said that to affirm that the soul was entirely sanctified at regeneration was a mischievous opinion, a dangerous heresy, contrary to the word of God, an absolutely new theory and attended with the most fatal consequences.

Some suppose that if all sin were expelled from the heart that the Christian warfare would cease. When all sin is out it is a warfare to keep it out. Holy people have to contend with the world and the devil while they are in this world.

Entire sanctification is one definite blessing to be sought by repentance of inbred sin and faith in Jesus Christ for the total death and entire renewal in the image of God, and it is only one blessing after another, increasing in power as the capacity is enlarged.

The Church of God in many places has become disgusted with modern evangelism, which requires no more of fallen humanity than to bounce up for prayer, and then to retire to an enquiry room to accept of Christ, and return a full fledged saint, robed in Christ's imputed holiness.

The children of God have found it a severe test of their religion to return good for evil. While there is in them the old Adam nature, it will tax their faith to do it. Holy people delight in returning good for evil. It is the strong desire, the master passion of their hearts. They do not do it because God has commanded them to do so, but because they love it.

For the SOUTHWESTERN.

Probation.

BY JOHN H. REED, A. B.
[Principal of Houston Academy.]

It has been truthfully said that there is nothing in the universe in a stage of repose except death, and that too awaits the final consummation of material things when that "king of terrors" shall have ceased to accomplish his destructive reign. All animate beings move on from one active sphere into a still higher, after having completed the requisite probationary state through a gradual process of development. This seems to be an inevitable decree throughout the vast domain of both the natural and spiritual worlds. Conditions and environments play an important part in whatever state the individual may be placed under probation. Man, above all beings, holding the highest place in the scale of existence, realizes this fact of every successive stage of his active progress, and finds that there must be constant advancement or retrogression in all departments of his earthly career. Since there is no reflux to the onward flow of the tide in human events, it is necessary for each to press forward in the midst of the many contending scenes as set forth upon the active stage of the present life, and in the mighty arena, break lance with the enemy and do battle with many opposing forces that surround us. This may rightly be called the age of investigation and experiment—and so far as man is concerned, everything in the material universe exists in this probationary state as does he himself. The very laws of nature upon which hangs the destiny of scientific research must be tested and tried by many hypotheses and theories ere the secret facts of the universe are revealed to the mind of man.

This does not imply that God has placed the natural laws of creation on probation for they are the inevitable decrees of his omniscient mind and made to do His bidding but that man in a state of trial, must have the hidden treasures of the universe, gradually unfolded to his inquiring mind, and for this reason we may say that science in its present state, is but a babe in the cradle of investigation, the full development of which shall come only in the mighty sweep of events when man shall stand upon the mount of unclouded vision after centuries of unwearied experiments. The chemist in his laboratory, touches a vein of truth and sets in operation forces, though co-existent with creation, have lain dormant for centuries, and utilizes them to the benefit and advancement of the race. Electricity in its mad fury has been curbed by the genius of man and made to whisper between two continents. But who can deny the fact that this wonderful agent is only in an experimental state, being tested so that in the course of events it will astonish the world in its service to mankind, and push the race to untold heights in the scale of civilization?

The astronomer sweeps the heavens by telescopic vision, sketches off on the wings of imagination, gazes upon the stupendous works of an infinite mind, and makes us neighbors to distant worlds that wander through the illimitable regions of space which wraps the cloudless azure of the celestial universe; and yet in his contemplations he remembers that this is only a probationary state, and the full orb of day has not yet dispelled the mists that hide the Invisible from our natural sight.

The biologist endeavors to fathom the depths and reveal the secret of human life, but it still remains shrouded in mystery, and

only an incomplete explanation has been made. Practically, life is a probation, but what it is *per se* no human investigation has been able to discover. The naturalist wanders through vast fields of investigation, and yet the various tribes in the animal kingdom remain to be classified. One may spend a lifetime in his researches, and accomplish nothing more than to lead an influence to the constant development of all of the foregoing scientific researches. But no less is this same probationary state seen in all affairs of state and church. Many a hard fought battle and almost insurmountable difficulty must be encountered ere we reach the goal of a praiseworthy ambition. The lawyer begins his practice away off in some humble village under many adverse circumstances, but by dint of perseverance, coupled with native ability, he advances step by step until having mastered all of the preliminary requisites to a successful career, he serves his precinct, his city, his county, his State, and, finally having acquired great executive ability in state craft, he mounts upon the wings of popular applause and appreciation of well-earned merit; he receives the highest gift in national politics, and controls the destiny of a people as the Nation's chief executive. The same rule is applicable in affairs of war. Through successive stages of military tactics, the trusted captain becomes the world-renowned general, marshaling vast armies, and causing nations to tremble at his approach. Xerxes, the school boy, underwent many a trial before he was Xerxes seated upon his war steed at the head of two millions of Persian soldiers.

The walks of human life are crowded with innumerable evidences that man, in all of his various departments, is on probation. This is also most clearly verified in the Christian church. A constant growth is the secret of man's spiritual power, and anything less than this only tends to dwarf, his moral, intellectual and spiritual life. The Creator has so ordained that we should "work out our salvation with fear and trembling" in a world upon which the death-frosts of sin have stamped its fading impress and blighted the fond hopes of earthly happiness. The fact that Christianity has accomplished so much within the past nineteen centuries, is a most indisputable fact that the race is moving out of darkness and error into the glorious sunlight of eternal truth; and the signs of the times all point to the final triumph of truth and righteousness over all satanic forces. The present probationary state of the church is intended to display the gradual unfolding of God's love to humanity through the redemptive power of his eternal Son, and bring man back to his pristine glory and happiness, as was once enjoyed amidst the lovely bowers of Eden. The mighty forces and agencies are being set to work throughout Christendom, and our probation will ere long be ended, when the arch enemy of our souls shall vex us no more, and the "Prince of the power of the air be cast out." Then may it be said that "the redeemed shall return and come to Zion with songs and everlasting joy upon their hearts."

Houston, Tex.

The question is sometimes asked "Should all God's people be prostrated and should they pray for it? No one should pray for prostration or any other bodily exercise. Those who do are not praying for salvation for these are not religion. It is the duty of all to seek the cleansing power of the blood, and let the Holy Ghost work in His own way.

For the SOUTHWESTERN.

Our Conference School.

REV. H. R. REVELS, D.D.

The new Rust Hall, which, when completed, will be the finest educational edifice in the State of Mississippi; combines in its structure to the greatest possible strength and beauty.

It is an ornament to Holly Springs, in which it is situated, and yet there is nothing superfluous about it. From the first stone in its foundation to the finishing touch upon its lofty tower, everything in this grand edifice is judiciously utilized.

In connection with what may and will be said of its exterior and interior, when entirely completed, its form and capacity must not be slighted. The recitation rooms are large, pleasant and convenient. Indeed, we do not often see their equal in school buildings. The dormitories are roomy, and when completed will be neatly finished and furnished, and the halls that run between them are so arranged that the male and female students seldom see each other when the school is in session, except in the recitation rooms.

The boarding apartments, including kitchen, dining hall, etc., are models of beauty, strength and comfort. The chapel, with its large swinging gallery, will comfortably seat over twelve hundred persons, while a thousand students can be accommodated on the campus. In order to have the building nearly enough completed to accommodate hundreds of students, the next session will not commence until the 4th of October, but we shall expect scores of students on the grounds that day. Students will at our depot inquire for Mr. Robert's omnibus, which will convey them to the University or any where else they desire to go. Holly Springs is quoted as the healthiest portion of the State, and noted for its beauty, learning and good work. Rev. C. E. Libby, D.D., has for the last five years been present, and under his able, skillful and successful management of its affairs, no school ever improved and prospered more in the same length of time, always selecting a corps of colored and white teachers of the highest culture and training and social refinement. Dr. Libby has succeeded in making this school one of the highest order. The professors are employed to teach, and faithfully, patiently and perseveringly they perform that duty. Visitors to the school affirm that no set of teachers could labor more faithfully and constantly than they.

The University church was organized about two years ago, with the president of the University as its pastor. They have on every Sunday morning a model Sunday school, preaching and class meetings, and a lively stirring prayer meeting during the week. During the last two sessions they were blessed with two powerful religious revivals, in which nearly, if not all, the unconverted students were converted.

All the students are allowed to attend the churches of their choice. The hearts of Dr. and Mrs. Libby are brimful of the tenderest sympathy with the students, and they evince the same by great liberality, words of cheer and deeds of kindness. I do assure my people everywhere that they can send their sons and daughters to Rust University, with the assurance that they will receive that careful instruction in letters, morals, and industry that makes the accomplished, scholar a respectful and useful citizen. A model department was added to the University by the Board of Trustees at the annual

meeting in May, so that the younger children can obtain just the amount of learning they really need for the calling or business they intend to pursue.

Rust University has labored under a great disadvantage for five years. A small hall (McDonald) and a few surrounding buildings were their dependence for the accommodation of three hundred, and sometimes more students, in the way of instruction. During that time more than three hundred students applied for admittance into the school every year, and because he could not, for want of necessary buildings, accommodate them. In the catalogue of Rust University, under the head of "Alumni of Rust University," are the names, residences and present callings of students who have graduated in credit to themselves and their alma mater, Rust University.

For the SOUTHWESTERN.

The Colored People in the M. E. Church.

REV. J. D. DIGGS.

It is conceded by all who know anything about American Methodism, that the M. E. Church is without a superior in its means and measures to accomplish the great end of the highest Christian civilization.

Its gigantic means and well nigh infinite measures evoke the admiration of all good people. One of the measures which makes this church preeminent among all other churches, is that which has enabled her to successfully "prophesy before many people and nations." What does the extent of her Home Mission work mean, while it embraces so many different nations and tongues? Her Foreign Mission work, as embracing more than thirteen different countries and nations, to wit: Africa, South America, China, Germany, Switzerland, Scandinavia, India, Malaysia, Bulgaria, Italy, Mexico, Japan, Korea.

She provides for the admission and full fellowship of "whosoever will," and offers the glorious gospel of Jesus Christ and higher education to all her sons and daughters, without regard to race, color or previous condition of servitude.

Every man is a man in her sight, whether he be rich, poor, black or white, her privileges like those of heaven being extended to "whosoever will." We are now brought to consider one of the most important measures of the M. E. Church, and one which contributes largely to her wonderful achievements. The measure referred to is the plan for Episcopal supervision. I repeat, that this is one of the most important measures of the church. Consequently, one of the most important offices in the church is the Episcopal office.

The wisdom of the church in selecting proper persons to fill this high and responsible position, has never been doubted. The church has always proved herself sufficient for these things by selecting such men as have been cordially received and most highly respected by the people among whom they served. Listen to the yeas; rising by the tens of thousands in all lands from our loyal Methodists, and especially in the South, among both colored and white people of our church!

The only safe-guard against delusions is the word of God. We must be Bible Christians. There is nothing obtainable in this world that will supersede the teaching of the sacred scriptures. The more fully our hearts are subdued and humbled and kept under the operation of the Holy Ghost the more perfectly we will understand the Bible.

For the SOUTHWESTERN.

"Conviction and Action."

W. D. COLLINS.

A mere conviction of sin will not save a man. Truth must be, of course, a knowledge of sin. No one will ask forgiveness who has not conviction of being or having been a transgressor. But one may know his need and be informed as to the remedy, and also know that it is within his reach, and then be lost. A conviction of duty has no merit beyond laying upon the conscience the obligation of rendering a service.

A man convinced as to some duty, may go further and inform himself as to the way in which he may perform it, but the discharge of the obligation, as well as the reward of service, lies beyond this point.

Action must follow conviction. The convicted sinner must hasten to Christ if he would know the joy of pardoned sin; the man convicted concerning his duty, must rise to his responsibility.

And it must be remembered that whenever there is true conviction, there is at once created a responsibility for action. The result of a failure to act is condemnation, the measure of which is proportionate to the depth and clearness of conviction. Another thing is true. A second conviction is rarely, if ever, as strong as the first.

It has been said that if a bit of phosphorus be put upon a chip of wood, and the phosphorus ignited, bright as the blaze is, there drops from it a white ash that coats and makes it almost impossible to kindle the wood. And so, when the flaming conviction laid upon the heart has burned itself out, it has coated the heart, and it will be very difficult to kindle the fire there again.

For the SOUTHWESTERN.

Colored Men in the General Conference.

J. A. WILLIAMS.

Many of my friends have asked me why we did not elect a bishop of color at Omaha. I am not able to answer this question satisfactorily. Our delegate, Bro. J. C. Eckles, D.D., served on the committee of Episcopacy, and put forth every effort in his power to have the committee recommend the election of a colored bishop. His zealous efforts in this behalf won the confidence and esteem of the colored brethren. I am persuaded that no colored person will be elected to the bishopric, simply on account of his race connections; but when eminent fitness shall show him well qualified for this high and sacred office, no objection will be made to his color or race. Colored delegates to this conference were treated with generous and respectful consideration by their white brethren, in and out of the conference. Colored preachers occupied pulpits every Sabbath, preaching to large white congregations.

Our reception was most cordial. Provisions were made in private families and hotels for our entertainment; hence, we were the recipients of the most generous hospitality possible. Among our colored delegates were ministers, teachers, presidents of colleges, authors, editors, lawyers and doctors. My trip was a delightful one, and full of interesting incidents, social and religious. The international feature of the conference illustrates the wide spread and great power of Methodism throughout the world, and the brotherly love of the membership in every land and country. I am sincerely grateful for the opportunity and honor of attending this August and intellectual assembly. Holly Springs, Miss.

LETTERS FROM THE CONFERENCES.

Central Alabama Conference.

Rev. J. Ellis, Talladega.

I took charge of this work on the 6th of February, and found only twelve members at this point, but I trusted in God, and did the best I could. We have added seven, and the church is getting into better shape. The Children's Day sermon was good. We are trying to collect money to build a new church. If the brethren will send a dollar cash, we will have a good start. Pray for us.

East Tennessee Conference.

Rev. L. Diggs, Clinton.

The district conference of the Knoxville district convened at Rising Sun, Tenn., July 28, Rev. Eli Provine, Presiding Elder, in the chair. The reports of the pastors, local preachers, class leaders and superintendents showed progress in every department of church work. Rev. Eli Provine is the right man for the district. A resolution was passed, petitioning the bishop at the next annual session of the East Tennessee Conference to reappoint him as Presiding Elder to the Knoxville district, or some one of the preachers now stationed on said district.

A. Swift, Waynesborough.

The church here is moving along slowly but surely. Our membership at Waynesborough is thirty-two. We have twenty-four at Indian Creek. Some money is being collected for the purpose of buying a lot. We are having hard times in consequence of the people moving away to other places, yet we are trusting in God for better times.

Florida.

Rev. L. J. Little, Benedict.

We held our Children's Day on Sunday, July 31, and it was quite a grand day. Our session was well attended, and the program carried out very nicely, which was greatly appreciated. Collection for the day, \$3.34. We ask your prayer in our behalf.

Louisiana.

Bedford Carr, Stony Point.

My work is alive and wide awake. During the quarter we have had twenty-nine conversions, and after the quarter eight backsliders were reclaimed. The second quarter convened at Stony Point, with the Rev. J. F. Marshall. He discharged his duty like a man of God. Baptized five in the Amite river and eight in the church.

Mississippi.

G. Orange, Ackerman.

My third quarterly conference was held July 30-31. Our beloved Presiding Elder, Rev. P. O. Jamison, held the conference. He is a christian gentleman, a good Presiding Elder and truly worthy of the position. He spoke very forcibly about increasing the subscription of the SOUTHWESTERN, and urged the people to subscribe for it. The reports showed the work to be in a prosperous condition. The pastor has been the recipient of a fine suit of clothes. We are doing the work of the Master, and raising our benevolent claims through the help of God.

B. H. S. Ferguson, Holly Springs.

Our second quarterly conference was held July 23-24, in New Asbury Chapel, Rev. B. F. Woolfolk, of Oxford, presiding. The meeting was attended with much success. The reports of all the members showed an increase in every line of church work over that of any other of the three years past. The leader's reports showed the spiritual condition of the church to be good. Two revivals had been held, thirty-one baptized and thirty-seven accessions. The steward's report on the pastor's salary showed to be well up with the quarterly claims. On Sunday the Presiding Elder lectured to our Sunday school, of which Rev. E. H. Mc-

Kissock is superintendent. He also preached at 3 p. m. to a good congregation, and administered the Lord's Supper to 136. At 7:30 he preached an anniversary sermon to the Sisters of Mercy. Collection, \$25. We are moving on grandly on our fourth year, and God is still helping us.

Rev. N. Cannon, Fayette.

My third quarterly conference convened at Harrison Chapel, August 6, with Rev. S. A. Cowan, Presiding Elder. The reports showed the charge spiritually alive. At 9 o'clock the Sunday school met and the Elder gave an instructive address. At 3 o'clock the Elder preached, and administered the Lord's Supper to seventy-three. Paid the Elder, \$3.80; paid the pastor this quarter, \$79.85; raised for benevolent causes, \$8.40; improving churches, \$22.80; total amount, \$124.85.

Rev. D. D. Jordan, Pachuta.

Our third quarterly conference was held August 9, at Mt. Jordan M. E. Church. Rev. J. M. Shum-pert, Presiding Elder, was present, and presided over the conference. The business of the conference was good. The Elder preached at night, after which he administered the Lord's Supper to sixty communicants. Collection, \$8.

W. Love, Ingrams Mills.

We held Children's Day on the 24th of July. The exercises were grand and entertaining. There were several essays on the subject, "Need of educated christian workers." The addresses by Rev. H. Y. Salter, P. C., Rev. W. H. Hundley, J. C. Gladney and the writer were well received. We are thankful to Mrs. Sallie L. Love for valuable help. Collection, \$4.75.

Meridian District Conference.

REV. A. J. McNAIR.

The first district conference of the Meridian District, Mississippi conference, convened at Enterprise, Miss., July 14, with J. M. Shum-pert, Presiding Elder, in the chair. A. J. McNair was re-elected secretary, with C. W. Ivy and J. H. Brooks assistants. The business of the conference, transacted with the reports from the Presiding Elder and pastors, showed that they had not been asleep in the Lord's vineyard. Reports from local preachers, exhorters, district stewards, class leaders and Sunday school superintendents, indicated prosperity. Conversions, 104; accessions, 404. Benevolent collections, \$125.46; ministerial support, \$239.55. Several subscribers have been sent to the SOUTHWESTERN. Sunday, July 17, was a day which will be long remembered in the history of Enterprise. Love feast at 10 a. m. Preaching at 11 a. m. by Rev. J. M. Shum-pert, Presiding Elder. At 3 p. m. Rev. J. L. Pratt preached. At 4:30 Rev. P. Blue preached. At 8:30 A. J. McNair preached, after which conference adjourned sine die, to hold its next session at Scooba, Miss.

W. H. Smith, Scooba.

Our third quarterly conference was held July 26, Rev. J. M. Shum-pert, Presiding Elder, in the chair. Reports showed the work still alive and moving on nicely. The Elder preached a soul stirring sermon to a crowded house. Sixteen have been added to the church this quarter and one excluded. One dead. Collections taken this quarter, for pastor, \$61; Elder, \$9.10. The Lord's Supper was administered to seventy-two. Now, as Scooba was the choice of the Meridian district for the seat of the next district conference, great preparations are being made to entertain the brethren, so none of them need fail to come to Blue's Chapel.

Savannah Conference.

C. W. Adams, Hogansville, Ga.

Our financial rally on the benevolent enterprises of the church was a success in the truest sense. It proved a glorious victory for pastor and superintendent. An excellent program was arranged by pastor and superintendent and carried out by the children. The

choirs from the various churches on the circuit furnished music for the occasion. Rev. E. D. Giddins, Presiding Elder, of Hogansville station, M. E. Church, preached an excellent sermon, after which the pastor took the collection, which resulted in \$66.70 for the cause, the largest ever known for this charge. We have succeeded in building our new church at Boozers Chapel, four miles from Hogansville, which will reflect much credit on the people in that vicinity. It would be unwise for me to close this article without saying something about our new parsonage. The work on the parsonage was begun in April. A beautiful three-roomed house when completed will be well worth between \$500 and \$1,000. We are situated, I trust, in Hogansville, and around about its vicinity, like the walls around Jerusalem, fortified by the word of God ready to ward off all danger by the will of God. Our church at White Plain has been under embarrassing circumstances. Our conference was held July 23-24, with our Presiding Elder, Rev. A. J. Wilson, in the chair. Reports showed marked improvement on all lines of church work. Collection, \$29.18. The prospects are good for a glorious year's work. Pray for us.

M. H. Singleton, Rocky Ford.

We are moving along nicely. Our pastor has seen a hard time this year, notwithstanding he has seated our new church with good pews. Rev. A. Owens attends all his appointments, and is faithful. We have two fine Sunday schools. The pastor will build at Bascom this year. He has everything ready.

J. A. Story, Grantville Circuit, Ga.

These people seem to have much love and care for their pastor. The church at Mount Gilliad presented him with a suit of clothes. Pray for us. We are bound to take care of our pastor.

South Carolina Conference.

Rev. H. H. Matthews, Grahamville.

This is our first year on this charge, and our people are hopeful as to the future improvement of affairs. There has been some improvement made during the first six months. Souls have been edified by the aid of the Divine Spirit of God, and the work is emerging from a dead lethargic state to that of a strong spiritual one. If there were a real uniform move among us, why there would be more effective work done for the substantial advancement of the cause of our blessed Master—Christ. We need manhood in the ministry of Christ as well as the other necessary qualities, because with the other qualities and manhood minus, we won't do much at any rate. We had an excellent time on Children's Day here. We have very near completed our parsonage, and are making preparations to finish Fisher's Chapel, a church some sixteen miles from this point which has been in this condition for several years. Our present Presiding Elder, Rev. B. F. Witherspoon, a young man and brother of much promise, has entered upon the discharge of the duties of the Presiding Elderate with much christian zeal. Pray for the promotion of Christ's cause.

Tennessee.

C. H. Bullington, Dickson.

We are moving along. We have a good Sunday school with seventy-five scholars in town, and about fifty-six members in the church and a good congregation. We believe we will do well here by hard work. We have some good working brethren. Five have died this year. My young people are at work nicely, and they will buy a nice bell for the church. We will soon have a fine church in Dickson.

Texas.

W. J. Mitchell, Marlin.

My work is in a prosperous condition. Our third quarterly conference was held on the 23rd and

24th, Presiding Elder, Rev. H. Swan, in the chair. He is a man in the right place. The conference was held at Bowman Chapel on my work. Collection for the Elder, \$21.80. Our Sunday school work is in a good condition.

Rev. G. Scott, Prairie Plains.

I have just closed a protracted meeting. Twenty-eight souls were happily converted to God. We are preparing to start another revival at another of the churches on the circuit. We will bring up our benevolences all right. Pray for us.

Subscribe for the SOUTHWESTERN.

Rev. C. G. Curtis, Willis.

The 7th of August closed up our third quarter. Rev. Freeman Parker, Presiding Elder, and all the brethren were present with glowing reports. Protracted meeting. Eighty souls were added to the church. Baptized thirty children and eleven adults. Paid pastor, \$40; assistant, \$10; Presiding Elder, \$31; collected for missions, \$12.10; other benevolent collections, \$30. We have beautified all the front of our parsonage by painting it, and fenced in the church and finished our bell tower costing about \$250. We have a hard time here, but by preaching the truth we find our work growing in grace. God bless the old church. She is at Willis and here to stay, though earth and hell oppose.

Program Houston District, Texas Conference.

I. B. SCOTT, D.D.

How to organize a church in new territory, Emanuel Tolbert.

What moral effect has the Bible in Christianity? J. A. Stewart.

In what does the true preaching of the word consist? Jeremiah Smith.

How shall we be judged if the body of flesh, and blood cannot inherit the Kingdom of heaven? H. S. McMillan.

What was the work of Christ in hades? W. B. Pullam.

What is the significance of hell fire as taught in the scriptures? G. J. Izard.

Resolved: That the spirit of conservatism is detrimental to the fu-

ture development of our church work, W. S. Curtis.

How are christians adopted into the family of Christ? L. Britton.

Where does the soul go immediately after death? W. W. Brown.

What is predestination as taught in the scriptures? A. Britton.

Was the cure of diseases by the apostles a cure of the soul? W. S. Smith.

The man for the emergency, J. H. Reed, A. B.

What is religion? J. Jones.

Are the beatitudes as contained in the New Testament original? V. M. Cole.

To what extent were the writers of the Holy Scriptures inspired? A. C. Culbreath.

What is the present status of the woman question in the church? E. Lee.

What is the difference between justification and sanctification? Wm. Brooks.

What were the most important changes made in the Discipline by the late General Conference? I. B. Scott, D.D.

Palestine District Conference.

REV. WM. WESLEY, D.D.

Palestine District, Texas conference, met in Hunter's Chapel M. E. Church, Leona, Tex., Aug. 3, and continued in session for five days. Organized with Rev. B. Fisher, secretary; Rev. J. D. Mead, D.D., assistant, and E. D. Cade, recording secretary. The Presiding Elder's report was full of interest and very encouraging. The pastors present were Revs. T. Moore, G. W. Love, J. D. Mead, D.D., L. H. Barnett, Benjamin Fisher, A. W. Parker and H. W. Booker. Reports were received from all the pastors, and more than one-half of the local preachers, exhorters, district stewards, superintendents and class leaders were present with good reports. The pastors' reports showed that there were 1,591 full members; probationers, 182; conversions, 159; benevolences raised, \$177; subscribers for the SOUTHWESTERN, 76; scholars in Sunday school, 1,163; teachers, 154; churches built and on way of construction, 5. J. J. Chapple and J. S. Ferguson were licensed to preach. The confer-

ence voted unanimously to present the Presiding Elder with a suit of clothes at its next session. It also voted not to renew the license of any local preacher or exhorter who fails to attend the district conference without a written excuse. Palestine was selected as the seat of the next district conference. Harmony prevailed during the session. A good spiritual interest was kept up. There were many anxious seekers at the altar and one conversion.

Have You Read

How Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

I HAVE had catarrh for twenty years and used all kinds of remedies without relief. Mr. Smith, druggist, of Little Falls, recommended Ely's Cream Balm. The effect of the first application was magical, it allayed the inflammation, and the next morning my head was as clear as a bell. I am convinced its use will effect a permanent cure. It is soothing and pleasant, and I strongly urge its use by all sufferers.—Geo. Terry, Little Falls, New York.

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Sunday Excursions.

Commencing Sunday, July 31, and continuing during the year, the Texas & Pacific Railway will inaugurate the sale of Sunday Excursion Tickets at rate of one and one-third fare for the round trip between local points on its line East of Ft. Worth. The tickets will be sold to all points East of Ft. Worth within a distance of 300 miles from selling station, and will be good going and returning on Sunday only. The Ticket Agent knows all about it. Ask him, or address, GASTON MESLIER, Gen'l Pass. and Ticket Ag't, Dallas, Texas.

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Do a paying business selling my Religious Charts

They sell to all and pay well. Write at once for outfit, with 25 Address.

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WE WILL Loan You \$1,000 to Build You a House in Ocala, Fla.
WE WILL Deed You a Villa or Business Lot 40x100 ft. in Ocala.
WE WILL Pay Your Travelling Expenses to Ocala and return.

FREE! ALL ABOARD OCALA, FLA.
A City of 6,500 Population.
\$14,000,000 Annual Trade.



New Settlers AND NEW WANTED

\$250,000 CASH LOANS

From the profits of the Company we will loan an amount not exceeding \$1,000 each to each person desiring to build a house in Ocala, Florida, who answers this advertisement. For security, a mortgage payable in ten years, will be taken on the property built upon. Thirty-four new houses were started last week. Twenty House Plans furnished free.
The yearly business of Ocala aggregates \$14,000,000; has 3 railroads, 3 banks, 10 churches, 5 hotels, electric lights, water works, etc. Over \$25,000,000 have been invested during the past three years, making Ocala the grandest city in the State.
We will deed to each person answering this advertisement within thirty days a ten-acre orange grove tract, free, with a written contract agreeing to set out in orange trees and superintend property until the same comes into full bearing. We will deed each applicant one free villa or business lot 40x100 feet. We will pay your travelling expenses to Ocala, Florida, free. The object of these offers is to attract new settlers to Ocala.

DIRECTIONS.—Send your full name, post-office address, County and State by return mail and you will be sent directions which will enable you to secure a villa or business lot, free, a ten-acre orange grove tract, free; a loan of \$1,000, free; and your travelling expenses to Ocala, free.
NO CONDITIONS.—No charge for lots; no charge for orange grove tracts, no charge for deeds; no charge for \$1,000 loan. No charge for a free trip to Ocala. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and owns or controls large hotel, houses, high-grade 8 per cent. guaranteed dividend securities, real estate and other properties in Ocala and vicinity, aggregating in value \$2,500,000.
OBJECT.—The Company is giving away one-half of its villa and business lots, and one-half of its orange grove tracts for common-sense business reasons. Experience has proved to us that the majority of those accepting free deeds for these properties will build homes, when a \$1,000 loan is made to them, and engage in business, and thereby quadruple the value of their own lots, as well as those reserved by the Company. Our plan of town-building is a great success. The population of Ocala has increased during the past four years from 2,000 to 6,500 people. This offer may not appear again. Write today. It costs nothing for postage—we pay that. Agents wanted at \$100 monthly salary.

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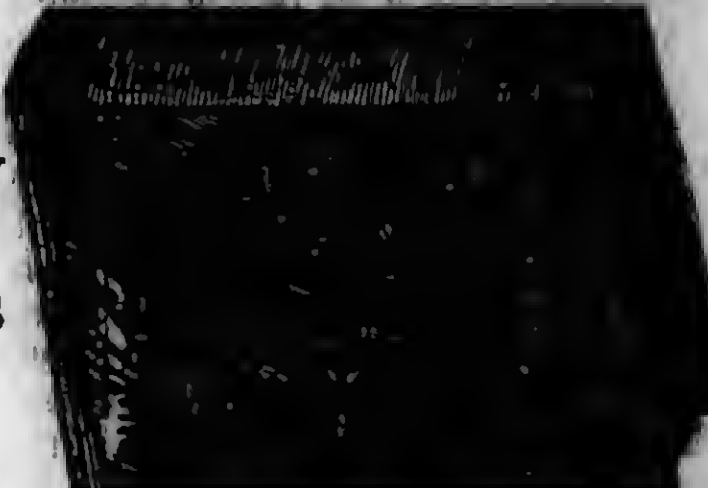
If so send for Illustrated Descriptive Circulars and Liberal Terms to Agents for our GRAND BOOK.

THE BLACK PHALANX.

A

64

Complete History
of the
NEGRO SOLDIERS
by the late
Col. J. T. Wilson.



Magnificent Pictures
of the
NEGRO TROOPS,
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A remarkable Historical Work, the first book to record the services of the brave Colored Boys in Blue, from the beginning of the Revolution to the present time. A copy bound to be placed in the home of every colored family in the land. Come one, come all, ministers, teachers, scholars, men, women, all who are interested in the welfare of their people. Don't wait, but take hold now and help the grand work along. People make money by accepting opportunities. Our offer is A Big Opportunity, don't miss it; write for full particulars. Address

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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Malheux, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE,
Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon,
A. M., 212 Constantine st., New Orleans.

ST. CHARLES AVE. M. E. CHURCH—Rev. Geo.
S. Eaton, pastor. Preaching at 11
a. m. and 7 p. m. Sunday school at 9:30 a. m.;
prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street,
and Main, Gretna, La. Rev. S. S. Wright,
pastor. Sunday services: prayer meeting at
5 a. m.; Sunday school at 9 a. m.; preaching at
11 a. m., 2 and 7 p. m.; class meeting Monday
evening at 7 p. m.; communion, monthly, third
Sunday; general class, every first Monday
evening.

CAMP PARAPET CH.—Rev. Wm. P. F. Frost,
pastor. Sunday services: Prayer meeting at
5 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath
school at 1 p. m.; class meetings Thursday evening.
CUMBERLAND AVE. M. E. CHURCH—Rev. Geo.
S. Eaton, pastor. Public wor-
ship, Sabbath at 11 a. m. and 7 p. m. Sab-
ath school at 1 p. m.

FIRST STREET CHURCH—corner of First and
Dryades st., Rev. T. G. Montgomery, pastor.
Sabbath: 5 a. m. prayer meeting, 11 a. m. and
7 p. m. public worship, communion monthly, on the
first Sunday; Sunday school at 1 p. m.; class meet-
ing Monday evening; general class every fourth
Monday evening; preaching Thursday night.
HAVEN CHAPEL—Jefferson street, Carrollton,
La. Rev. W. S. Harris, pastor.
services at 11 a. m. and 7 p. m. Sunday school
9 a. m.; class meeting Monday evening; preach-
ing Thursday evening.

LAHAYE STREET CHURCH—Rev. A. J.
Folke, pastor. Sunday services: prayer meet-
ing 5 a. m.; Sunday school 9 a. m.; preaching at
11 a. m. and 7 p. m.; class meeting Tuesday at
7 p. m.; preaching at 11 a. m. and 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn
pastor. Regular services 11 a. m. and 7 p. m.;
prayer meeting Monday evening at 4 p. m.;
Tuesday night class meeting; preaching Wed-
nesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev.
Wesley Turner, pastor; public worship Sunday
at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.

NASHUA CHAPEL—Union street, cor. of Cla-
borne; Sunday school, 11 a. m.; preaching, Sun-
days, 3 and 7 p. m.; Wednesday, at 7 p. m.;
class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street
between Johnson and Priory; Rev. Simon
Evans, pastor. Sunday services: preaching
at 11 a. m. and 7 p. m.; Sunday school at
9 a. m.; early prayer meeting at 5:30 a. m.; class
at 5:30 p. m.; preaching Thursday night at 7
o'clock; prayer meeting, Monday evening,
at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street,
Algiers, La. Rev. Frank Walker, pastor.
Sunday services: preaching at 11 a. m. and 7 p. m.;
prayer meeting 6:30 a. m. and 7:30 p. m.;
class meeting Wednesday at 7:30 p. m.; Sunday
school at 1 p. m.

SIMPSON CHAPEL—Valence street, between
Camp and Dryades st., Rev. J. W. Hilton,
pastor. Preaching at 11 a. m. and 7 p. m.
every Sunday.

SIXTH STREET CHURCH—Between Laurel
and Annunciation; Rev. D. J. Price,
pastor. Sunday services at 11 a. m. and 7 p. m.;
Sunday school at 1 p. m.; class meeting Monday
evening; preaching Wednesday evening.
Prayer meeting Friday evening; prayer service
at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post
st., nr. Rampart, Samuel Dargatz, pastor.
Sunday services at 11 a. m. and 7 p. m.; prayer
meeting at 5 a. m.; class meeting at 7:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J.
W. Hudson, pastor. Sunday services: prayer
meeting, 6 a. m., preaching at 11 a. m. and 7 p. m.;
Sunday school at 9:30 a. m.; class meet-
ing Tuesday nights; preaching Thursday
nights; prayer meeting Friday nights. Sacra-
ment second Sunday night in each month.
WESLEY CHAPEL—Liberty street, between
Perdido and Poydras; Rev. T. J. Johnson,
pastor; residence, 206 Liberty street. Sun-
day services at 6 a. m.; prayer meet-
ing preaching at 11 a. m. and 7:30 p. m.; class
meeting Monday evening; preaching Thursday even-
ing.

WILLIAM'S CHAPEL—On Clinton street,
near St. Charles avenue, Rev. Henry
Taylor, pastor. Sunday services: prayer
meeting at 5 a. m.; Sunday school at 9 a. m.;
preaching at 11 a. m. and 7 p. m. Tra-
veling meeting Monday evening. Class meeting on
Tuesday evening at 7:30 p. m. Communion
first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St.
Andrew and Franklin streets. Preaching at
10:30 a. m.; Sunday school at 9 a. m.; prayer
meeting Wednesday evening at 9 p. m.

SECOND GERMAN M. E. CHURCH—Eight
street, Rev. Chas. Senler, pastor. Sab-
bath services at 10:30 a. m. and 7 p. m.; Sunday
school at 9 a. m.; prayer meetings Wednesday
evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart
street. Services every Sunday.

THE EPWORTH LEAGUE.

Officers: Bishop J. N. FitzGerald,
D.D., President; J. L. Hurlbut, D.D.,
Corresponding Secretary; R. R.
Doherty, Ph.D., Recording Secretary;
J. M. Freeman, D.D., Treasurer.
Central Office: 150 Fifth Avenue,
New York.

Organ: *The Epworth Herald*, Chi-
cago; Editor, Joseph F. Berry, D.D.
Number of Chapters, 8,345. Number
of members, 450,000.

Motto: "Look up. Lift up."
"I desire a league, offensive and de-
fensive, with every soldier of Jesus
Christ."—Wesley.

The Epworth League and Its Re-
lation to the Sunday School.

JOHN H. REED, A. B.
(Read before the Sunday School Institute, Hon-
ton District, held at Harrisburg, Tex., July 27-31,
and published by request of those present.)

III.
It must be conceded by every
cautious mind that youthfulness has
never been regarded as unfitted to
the full development of these plans
and the prosecution of active
agency. Modern bigotry in the
christian church would drive the
youth of the land into some se-
questered vale, and there retain
them until the full developments
of their powers had been acquired
through many adversities and un-
favorable circumstances, forgetting
that the lamp of genius burns but
feebly in the foul atmosphere of
suppressed possibilities.

Not so in the natural course of
events. Poets paint the gods
young; the psalmist pictures Chris-
tianity as a "lily of the valley."
The mandate: "Remember thy
Creator in the days of thy youth,"
strikes the key note that has
sounded through the centuries 'til
in these latter days age is not a
prerequisite to christian usefulness.

David, the shepherd boy, was a
more fit instrument in the hand of
God than David the immoral King.
Solomon, the ruddy youth, had the
smiles and approval of heaven
when in child-like simplicity he
asked for wisdom, but Solomon, the
idolaters King, called forth divine
wrath upon his head, and his his-
tory closes with much uncertainty.
Fitness, force and right control the
destiny of mankind in his march
to eternity, and youth has played
an important part. Alexander the
Great conquered the East, the then
known world, at the age of 23;
and passed from the walks of men
at 33. Napoleon conquered Europe
and placed himself upon the throne
at 27. Dante had achieved the
greatest victory of his life at 24.
Horace had written his odes at 23,
and beyond all this, the world's
Redeemer had satisfied divine jus-
tice, and returned to the courts of
glory at 33. No less is the fact
true to-day than then. The future
of the Methodist Episcopal Church
must depend very largely upon the
type of manhood that shall be fos-
tered and is being fostered by her
present organized forces. If young
men are the bright hopes of the
American government, they are
truly the hopes and utter need of
the church of the future. We
stand to-day and draw a picture,
in the background of which is a
dark landscape, crowded with
many locks of ancient seers who
acted well their part and laid the
foundation of our civil and religi-
ous institutions. Honor and glory
crown their heads. In the front
stands a stalwart company of
ruddy youths, taking up the battle
under its new regime and changed
conditions. Who dare take the re-
sponsibilities from their shoulders?
The church of to-day is not the
church of twenty years ago.
Changed conditions of affairs have
wrought most wonderful changes
in every department. Many com-
plicated questions now present
themselves for solution, which call
for those who are conversant with
the issues of the times. Our youths
are to be trained along those lines
that shall fit them for future em-
ergencies. Higher criticism in Old
Testament scriptures are to be met
and overthrow. The rationalistic

spirit of the age must be thwarted
by those who lead in ecclesiastical
thought.

The relation of church and state
must be carefully guarded. The
inroads of Catholicism must be
vigorantly watched, both by the na-
tional government and the Chris-
tian church. The conservative
spirit of our own church stands as
a menace to future prosperity, and
must be regulated. The race ques-
tion that ever has, and ever will
come up, must eventually be set-
tled in the church, either by sepa-
ration, semi-union or autonomy.
The organic unity of the great
Methodisms is now assuming
greater proportions at every suc-
cessive quinquennium, and must,
in the course of events, be disposed
of by some means. The woman
question in the church grows in im-
portance, the final solution of which
rests with our leaders. These and
kindred topics must be the work of
those who are to shape the destiny
of the church in the twentieth cen-
tury. Brave hearts, strong arms,
undaunted faith, moral character
and spiritual power are among the
elements of that type of manhood
that must accomplish so important
work. The battle is already in pro-
gress. The age calls for the men.
The signs of the times point to the
unnumbered thousands standing in
the front of our pictures. The
conflict will be carried into the
very stronghold of the enemy.
The church will move forward with
the march of the centuries. The
Kingdom of Christ shall come in
reality. Prejudice and hate shall
be buried, and God shall finally
enthroned himself among the na-
tions of the earth, and righteous-
ness and truth shall triumph
throughout the world.

Proceedings Greenville, (S. C.) Epworth
League Convention.

REV. E. B. BURROUGHS.

The second delegated Epworth
League Convention of the Green-
ville District convened in Thomp-
son Memorial M. E. Church, An-
derson, S. C., July 27, 1892.

The convention was called to
order and temporarily organized
with thirty delegates present.

The address of welcome was
made by the Rev. C. R. Brown,
and responded to by the Rev. N.
T. Spencer.

A permanent organization was
effected and the following officers
elected for the ensuing year: Pres-
ident, Rev. I. E. Lowery, A. M.;
1st vice-president, Rev. C. C.
Scott; 2d vice-president, Rev. C.
R. Brown; 3d vice-president, Rev.
Scipio Green; corresponding sec-
retary, Rev. T. J. Clarke; record-
ing secretary, Rev. E. B. Bur-
roughs; treasurer, Rev. W. S.
Thompson; executive committee:
Revs. I. E. Lowery, T. Goodlett
and W. H. Jones.

Revs. E. B. Burroughs and W.
H. Jones, delegates to the last
General Conference District Con-
vention, held at Chattanooga,
Tenn., submitted their report.
Revs. C. C. Scott and T. J. Clarke
were elected as delegates to the
next General Conference District
Convention.

The Rev. T. J. Clarke preached
the annual sermon. It was well
delivered and filled with interest-
ing and encouraging facts.

The reports from the Chapters
showed seven regularly organized
Chapters with a membership of
453. Also, that the several depart-
ments had accomplished a com-
mendable amount of work during
the year.

The outlook for the future on the
Greenville District is bright and
encouraging, and it is hoped that
every charge will have a well or-
ganized and successful Chapter in
operation by the time the next
convention meets.

Take Hood's and only Hood's, be-
cause Hood's Sarsaparilla Cures. It
possesses merit peculiar to itself. Try it
yourself.

One saloon in a town is all the
devil ever asks for to begin with.
Give him that and he won't worry
about being able to destroy boys
enough.

SUNDAY SCHOOLS.

For the SOUTHWESTERN.

Honor Christ.

L. BABER.

We can honor Christ by living
right and obeying the word of God.
There is much to do if we wish to
honor Christ, as we should to in-
herit the kingdom of heaven. We
can honor Christ by devout prayer.
Why should we honor Christ? Be-
cause He honored us first by giv-
ing His life to save us from our
sins and eternal punishment in the
world to come.

We owe all that we have to Jesus
Christ. We owe our lives, our
homes, our friends, our very free-
dom to Him. He has done more
for us than any one else. Can any
of us then turn from Him and
honor somebody else? No. He
alone can save us when we come to
die and pass through the shadow
of the valley of death. We should
honor Christ every day of our lives.
The young people should honor
him as they see their fathers and
mothers doing, and Oh, what bet-
ter times there would be.

There are young people in our
settlement that are living in total
darkness, in sin and vice, walking
in the broad way of ruin and death.
They do not seem to know of any
way of honoring Him. We can
honor Him by attending Sabbath
school and going to church. If we
want to inherit the kingdom of
heaven we must honor Christ. I
know myself that I am not honor-
ing Christ, but I expect to and
hope that you all will. We can
honor Him by keeping our hearts
pure. In the midst of death as we
are every day, we cannot tell when
we will be called away; so we had
better get our hearts clean.

A number of church members
neglect to honor Christ on the 25th
day of every December, Christ's
birthday, by getting intoxicated.
They forget that the good book
says, "Look not upon the wine
when it is red."

The Sabbath School.

MISS JOSIE MADDO.

The Sabbath school is one of the
grandest institutions ever estab-
lished. To multitudes of our race
this institution is not only the
foundation of their religious faith,
but their daily practice and guide.
It has taken hold of the world as
no other institution ever did. It
is our lamp through the dark val-
ley, and the radiator of our best
light for the future.

It not only shows the way to all
progress, but it incites you to go
forward. It opens before you a
path leading up, and still upward,
along which good angels will cheer
you and God himself will lend a
helping hand. The Sabbath school
is for the mind, the heart, the con-
science and the life. It is a benefit
to every one who will attend it.
It is the sacred Sabbath school
which helps so largely to make our
future happy and useful, and to
make our country the most illus-
trious of all nations. Let us pledge
unflinching loyalty to the Sunday
school.

Rising Sun, Tenn.

Proceedings Huntsville District S. S. In-
stitute.

REV. C. G. CURTIS, Reporter.

The second annual session of the
Sunday School Institute of the
Huntsville District, Texas Con-
ference, convened at Willis, Wednes-
day, August 3, Rev. F. Parker in
the chair.

Messrs. J. C. Pitts of Conroe and
J. W. Justice of Huntsville were
elected secretaries. C. G. Curtis
was elected reporter.

Our program was all that we
could wish, and was carried out to
the letter. The Institute closed
up successfully. Eighty additions
were made to the church. Long
may our Institute live.

Proceedings of the Austin District S. S.
Institute.

W. R. MORROW, SEC'Y.

The Sunday School Institute of
the Austin District, West Texas

Give the Girls a Chance!

To be GOOD NATURED.

GOLD DUST
Washing
Powder

MEANS:
The washing all done
early in the forenoon.
No scrubbing; no back-
aches; no tattered tempers.
Monday a quiet, orderly
and proper day, instead of
the horror of the whole week.

**4 Pounds for
25 Cents.**
Sold by
ALL GROCERS.
**Gold Dust
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Conference, convened at Winches-
ter, Friday, July 29. Rev. P. M.
Carmichael was elected chairman
pro tem., W. G. Wilson, the per-
manent chairman, being absent.
W. R. Morrow was elected sec-
retary pro tem., the permanent sec-
retary being also absent.

Rev. Carmichael addressed the
Institute upon the object and aims
of the Institute.

Then began the execution of the
literary program, as selected at the
last district conference.

Why are teachers' meetings
necessary? Prof. S. C. Dickerson.

Punctuality of teachers, Miss
Martha Jackson.

Best methods of reiving a Sun-
day school, P. A. Morrow.

Should parents and old people
attend Sunday school? Rev. G. A.
Shanklin.

What relation do baptized chil-
dren sustain to the church? Rev.
J. Williams.

What relation should exist be-
tween the pastor and superinten-
dent? Rev. P. M. Carmichael.

Elder Mack Henson made an in-
teresting address.

The election of officers for the
ensuing year resulted as follows:
President, Spencer C. Dickerson of
Austin; 1st vice-president, Doras
F. Vance of Austin; 2d vice-presi-
dent, Prince A. Morrow of Littig;
secretary, W. R. Morrow of Littig;
corresponding secretary, Miss Mar-
tha Jackson of Manor; treasurer,
Miss Lily Reed of West Point.

Elder Mack Henson was unani-
mously chosen as father of the
Institute.
The work of the meeting was
very lively, and awakened an in-
terest among those present that
will help to push the Sunday
school work forward. The divi-
nity of Sunday school work was ex-
plained, which will strengthen the
enthusiasm of those already en-
gaged in the work of raising fallen
humanity.

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makes men like God.
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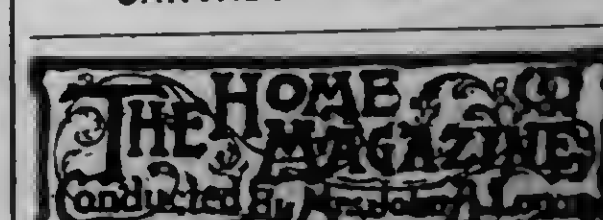
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New Orleans, La.

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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, AUGUST 25, 1892.

COMMUNICATIONS signed by initials only are considered anonymously unless and are treated to a bath in the waste basket.

In reporting the proceedings of the Greenwood, Miss., District Conference, the types read \$11.90 for benevolent collections. It should be \$119.00.

THE following from the New Orleans Daily Picayune reveals another phase of the Negro problem:

The fact that there were Negro members of the League of American Wheelmen in the North, showing that there was no prohibition in the league constitution against such membership, created quite a commotion among the league members of the South. A few days ago Chief Counsel Grivot sent a vigorous protest, on behalf of the Louisiana wheelmen, to chairman H. E. Raymond, of the racing board, presenting a number of arguments against the course pursued by the league in the matter, and objecting against forcing obnoxious company upon Southern wheelmen.

Yesterday Mr. Grivot received the following reply from Mr. Raymond, whose office is in Brooklyn, N. Y.:

"While I am a thorough Northerner, I can still appreciate the feelings of the Southern wheelmen on the Negro question, and while with the class distinction so arbitrary in your section, it would be most unwise for the league to accept applications of Negroes for members in any of the Southern States."

[Italics ours.]
"IT IS AT THE SAME TIME MORE OR LESS UNFAIR TO ASK US TO CUT OUT THE NEGRO UP HERE, WHERE HE IS NOT SO OBNOXIOUS AND DOES NOT RUB UP AGAINST US AS FREQUENTLY AS HE DOES IN THE SOUTH."

[Small caps ours.]
"It hurts me to have you talk of sacrificing your interest in the league, simply because there may happen to be a member of the league who is a Negro up in the North."

"Would it not be preferable for you to remain in the league as a body and fight the Negro question in your own section? You can prohibit the acceptance of their membership in your own state, and there will be little likelihood of your having to come in contact with them as wheelmen if such a course is pursued."

"I see no reason why you should deprive yourself of league membership simply because a colored man may happen to become a member of the league in some state in the North. We, all of us, both North and South, have a feeling of antipathy towards the colored brother, but he is not so prominent or so likely to apply for membership in the L. A. W. in the North as he is in the South."

"I do not believe we have a larger number of colored members in the league all through, if we have that. There is no question of a political nature which applies to the league. In my opinion we certainly should not think of accepting the membership of the colored man to secure the colored vote. It has no bearing on the matter at all."

It is the same old question of the African in the aggregation of fuel. Whenever the Negro comes into sharp competition with the white man in some sections of the country, there is an occasion for a "vigorous protest." We have the most abundant evidence that the Negro is a most formidable competitor with his brother in white in almost all departments of literature and science and philosophy. One is almost inclined to believe that it is not social equality what is feared, so much as the probabilities of the Negro's excellence. The Negro members of the League of American Wheelmen are among the best representatives of the race; refined, cultured and gentle manly. There is certainly but one objection to their presence, and this certainly cannot be against the color of their skin. A judgment is to be passed upon them by gentlemen of similar refinement and culture and social standing.

"Tote fair," gentlemen.

A Modern Elijah!

The Quarterly Bulletin of Gammon Theological Seminary, containing the address of President W. P. Thirkield on the life and character of Rev. Elijah H. Gammon, is of universal interest. The painstaking and critical analysis of the character of this great and good man is a splendid tribute to one of the most remarkable men of this age.

Brother Gammon was indeed "a man of the mountain type, strong, rugged, stern." Pre-eminently a man of the people. Just the sort of a character to trust, and thrill them by the influences of his own humaneness.

God plans with infinite wisdom. He had chosen Elijah Gammon to be the founder of a spiritual empire, whose influences should encircle the earth. Success crowned his labors, and wealth filled his coffers. It was consecrated wealth. He sought to put his whole life into complete and perfect harmony with the word and will of God. He was one of the Lord's treasurers.

He looked out upon this broad world; its ripening harvests invited his attention. Though he might not take that part in gathering in the harvests as he desired, he could lend a helping hand, he might give direction in their storage. His heart was aglow with the prospect. He saw in his vision captive Ethiopia stretching out her hands for the light of the Gospel. He recognized the priceless opportunity, and taking God by the hand, followed with unquestioning faith where he led. "No prejudice blinded his eyes." He saw the great possibilities of usefulness among a despised people just "struggling out of conditions established by bondage."

He was a true Christian philanthropist, and was broad enough to measure up to the imperative demands upon him. It was perfectly natural for such a distinguished man to build "his life into God's ever widening plans" for the salvation of his sable brethren.

Dr. Thirkield has truthfully said of this good man: "He was no sentimentalist as regards the Negro. He simply had a heart as broad as humanity. A great heart, backed by conscience and without prejudice, it went out to this race as a part of God's family needing the touch of God's hand through him."

Gammon Theological Seminary is a magnificent monument to his munificence, but the splendid work which is now being done, and which will continue under the wise plans of its great benefactor, will perpetuate his name through coming generations. And now we are asking the question: Upon whom will the mantle of this Elijah fall?

The American University.

Rev. Geo. W. Gray, D.D., the late able and efficient assistant Corresponding Secretary of the Freedmen's Aid and Southern Education Society, is now duly installed as the Corresponding Secretary of the American University. This is evidently a providential call, since it puts our worthy brother in the forefront of one of the most important enterprises of the age. In this office, Dr. Gray will bring to bear his splendid financial and organizing ability, which will be rewarded with great success.

The University asks for two million dollars to begin with. Each member of the church is requested to contribute one dollar, or each church is asked to contribute one dollar for each one of its members. Says the Doctor:

"We want \$500,000 from the Epworth League. We want 500,000 people to give us a dollar each to build the Administration building in honor of the colored man's best friend, Abraham Lincoln. We want a million dollars in the next two years invested in one hundred fellowships, ten of which should belong to your people."

Write it up in a way your people will understand it, and become enthusiastic from reading it. Do

not wait until the 16th of October, but send in the names of all those who will give a dollar or more, stating the purpose—and they will be enrolled in the University Register for coming ages to study.

We believe your people, though poor, can many of them take a part in this great movement. We are especially anxious that they should take hold of two features, viz: the Lincoln Hall movement and the Fellowship plan. We are glad to say that in this institution there will only be two conditions of education, character and literary qualifications. This is to be openly understood. I would not consent, neither have I been asked to, to take hold of this matter on any other conditions.

I am anxious that the colored people should devote their money to this particular feature, and raise as many fellowships as they possibly can, and have them dedicated to the advantage of the colored students. I think out of the 250,000 membership that we have in the South, there ought to be raised a hundred thousand dollars or ten fellowships, so that ten of the strongest and brightest persons of your race might have all the advantages that can possibly be given for higher culture and original research."

We earnestly hope our people will take an active part in securing this sum, since the University is founded upon the very broadest Christian principles, and proposes to bestow its royal privileges without regard to color or previous condition.

The Sentiment Makers.

Dr. Frysinger, of the Baltimore Methodist, in commenting upon Dr. Hartzell's reply to Bishop Foster's "Union of Episcopal Methodism," has this to say:

"Dr. Hartzell's criticism on Bishop Foster's organic union scheme, is an able and unanswerable argument against the good Bishop's vagaries, and what is remarkable, accords with the utterances of the Southern Methodist press on the subject, for, while the latter, with Dr. H. and all of us, accord the best motives to the Bishop; they point out with unerring certainty the fatal mistakes his pen has committed. There is this difference between their treatment of the case and Dr. Hartzell's, however: They agree with the Bishop that our colored brethren must be frozen out of our church before organic union can be possible. Dr. Hartzell states the question precisely when he says: 'There can be nothing approaching organic union until either one church or the other fundamentally changes her policy as to the Negro and his church relations.' Our Southern brethren do not propose to change their policy, so Bishop Foster proposes that we shall change ours. While we have no sympathy with the Bishop's proposition, we are not sorry he has made it. It will do good like medicine. We need a stirring up on the caste question. We have well nigh gone to sleep over vital Christian issues. The battle of Armageddon is to be fought over the field of Galatians 3:28. With all our boasts about the advanced age in which we live, we have not yet gotten half way to the Gospel of the 25th chapter of Matthew, the 13th of First Corinthians, or the second of James. What we want is leadership. Not the leadership of human wisdom which exhausts itself upon schemes of human organization. God's cause has never yet been advanced by any scheme born in a human brain. His chosen leaders, from Abraham down to Wesley, have always gone forth 'not knowing whither' they went. We want a leader of God's leading. Such a leader is born only of trial—like Moses, Elijah, John the Baptist, Peter, Paul, Luther, Wesley. Methodism, all Protestantism, waits for such another leader, who will call the church and the world back to the standpoint from which Christianity started—the Fatherhood of God and the brotherhood of man—both revealed in and through Jesus Christ. When this leader appears, the cause of Christ will advance with a tread that will again shake the world."

It is truly refreshing at this

time to hear these bold yet timely utterances upon a great subject. We agree with the Doctor, that the discussion will do good. It will rally to our standard the true friends of humanity in all sections of our common country. It will brush up the Christian conscience, and bring about in some way the much deserved reforms. God will provide a leader for this crisis as he has always done in the past. Meanwhile, let the work of education and Christianization go on. Let there be larger contributions for the enlargement of our schools, the employment of efficient and consecrated teachers, and the better preparation of the young men of the race for our pulpits, etc. The great problem will solve itself.

Organic Union of the A. M. E. and the A. M. E. Zion Churches.

The bishops of the A. M. E. Church and the Zion A. M. E. Church have adopted the basis of a union of two organizations as desired by the General Conference. It recommends that the name for the united churches be "The African and Zion Methodist Episcopal Church;" that in articles of ruling it shall hold to twenty-five articles, with the general rules, etc., as presented originally by John Wesley; that in all that pertains to its common Methodism it shall remain as at present; that all statutory differences be relegated for settlement to the united General Conferences of the two churches; that these propositions be submitted to all members in full conference for consideration, and that a majority of all annual conferences and three-fourths of the quarterly conferences and societies concurring, the two churches shall be declared united according to the provisions and under the title given above. On motion of Bishop Walters it was resolved that hereafter a systematic exchange of pulpits and such other intercourses be made as will bring the people of the two churches into closer communion and fellowship.

How would it do to extend the same fraternal spirit, as contemplated in the motion of Bishop Walters, to the other colored members of the Methodist family. In some parts of our common heritage, the presence of two or more colored Methodist organizations is the signal for a bitter fight for the mastery. Vituperation and misrepresentation are the favorite weapons. We hope that the proposed union will be an accomplished fact. At the same time, let there be such a manifestation of genuine Christian fraternity among the colored Methodists of this country, as will make co-operative union among the other bodies a possibility at least. It would be well to keep an eye on those hot-headed brethren who believe 'that the only way to success is to render more and more impracticable that "closer communion and fellowship" so earnestly advocated.

THE SOUTHWESTERN has been blamed for sometimes publishing stale reports of church events. This in a very few instances it has been responsible for, owing to an excess of matter or other good reasons; but the fault more often lies with the sender of the information. Even now we are receiving reports of Children's Day exercises held in June, although we gave fair notice that all such would not be accepted. Reports of district conferences held a month or more ago are also coming in. Now, brethren, please remember that fresh news is what is wanted. We will try and keep it fresh by giving it to the public as quick as possible.

ALEXANDER Grant of Satilla Bluff, Ga., finds the SOUTHWESTERN a great help in the Sunday school of which he is the superintendent. He is a recent subscriber, but regrets that he has not always been one.

THE Iowa Methodist comes to our table laden with good things. Like almost everything undertaken by Iowa Methodists, it is a success. Its editor wields a trenchant pen, and will do valiant service for the cause of the Master.

Review of the Week.

The past week has been one of the most momentous since the days of the great conflict between the States. In three of the States of this Union armed soldiers are required to keep the peace in some one of their principal cities or localities: Pennsylvania, at Homestead; New York, at Buffalo; and Tennessee, at its mines. In the latter men have been killed on both sides in actual warfare.

Of the trouble at Homestead, Pa., which commenced a month or more ago, details have heretofore been published. As the case now stands the strikers at Homestead are still holding out, but the mill is running with a reduced force of non-union workmen, and will eventually be filled with such men.

At Buffalo, N. Y., the railroad switchmen struck for higher wages, and when their demands were not complied with, organized a mob, burned cars and other railroad property, and instituted a reign of terror in the yards, which only bayonets could stop. State troops were promptly summoned, the yards have been manned with non-union men, and the work of moving freight resumed. While complete order is not yet restored, the presence of the troops makes that possible in a few days.

In Tennessee the trouble is not new. Leasing of State convicts to work the coal mines is the *causa belli*. The miners and their friends have always resented it, and have caused the State to send troops to guard the mines and convicts. Lately, having gathered strength, and with some organization, they have captured both troops and convicts, loaded them on to trains and sent them away from the mines at two localities. At Coal Creek, the garrison under command of Gen. Anderson would not surrender, and opened fire on the rioters. During a parley with them and under a flag of truce, the rioters broke faith and captured Anderson. They ordered him to surrender his garrison under pain of instant death, but the brave man dared them to do their worst. He was then taken off into the mountains to be held as a hostage. In the meantime troops were being sent to the scene of action. Gen. Oarnes with a small body of men reached the mining village, arrested a hundred men, and threatened to open fire on the village unless Gen. Anderson was at once given up, which was done as soon as he could be returned. A company of citizen soldiers from Knoxville, or sheriff's posse, en route to the scene, were fired upon by ambushed miners, killing two and severely wounding many others. The miners also had two killed and many wounded. As we go to press, order has been restored. The troops acting as a sheriff's posse, are arresting all the rioters they can find, and collecting evidence on which to base indictments for murder.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Pastor Hudson of Union Chapel is making strenuous efforts to build up the Sunday morning preaching service, with the best prospects of success. Audiences are increasing every week.

Presiding Elder Marshall preached there very acceptably last Sunday night.

THERE was a grand tribe meeting at Woodlawn charge, Assumption parish, Rev. A. Luster pastor, Aug. 7. Forty-nine dollars were raised.

M. A. MAJORS, M. D., 423 Franklin Street, Waco, Texas, is preparing an illustrated work on the noted Negro women of America, which will be an invaluable addition to the history of the race. The book is about ready for the press, but the author desires that no woman worthy of a place in the book should be left out; therefore, if our readers know of such, please correspond with Dr. Majors at once.

Personal.

—Prof. B. M. Hubbard, A. M., will be at the Gilbert Academy the coming school year, instead of at Alexandria. Which chair he will occupy we are not informed.

—Prof. A. A. Douglas, principal of the Fort Meade School, lectured very acceptably on education at the M. E. Church, Lakeland, Fla., August 12th. He will lecture there again about September 1st, for the benefit of the church.

—Dr. Hammond left for Indianapolis on Tuesday of last week, called there by the critical illness of his wife. It was thought for a while that she was improving, but later intelligence showed not so favorable conditions. She is a very worthy subject for the prayers of the church.

—Rev. L. M. Duke, General Agent and Financial Secretary of the Baptist Foreign Missionary Convention, of Atlanta, Ga., called on Friday of last week. He is engaged in his work, visiting conventions and raising missionary funds for Africa. He subscribed for the SOUTHWESTERN, deeming it helpful to his cause. We wish him success.

—Rev. Elam A. White, with his estimable wife, of Leitchfield, Ky., is happily located in a position to do much good in that community. Mrs. Cox has the honor of being the first colored teacher who has ever secured a first class four years certificate. The county superintendent speaks of her ability in the very highest terms. The people of Leitchfield are to be congratulated on having in their midst such an efficient and accomplished couple.

—The wife of Rev. F. H. Burton, P. C., of Kosciusko, Miss., gave birth to a fine daughter in this city August 25.

—Rev. A. D. Payne, P. C., at Moss Point, Miss., gave us a pleasant call last Saturday.

—Ollford Hall, a member of First Street Church, says he has found his brother at Biloxi, Miss., by publishing him in our lost friend column. They had been separated over fifty years.

—Mrs. Sallie Rollins, wife of Rev. W. S. Rollins, Presiding Elder of the Indiana District, is preparing to organize a Home Missionary Society within the bonds of the district. The movement is intended to look after the organization of Sunday schools and churches, and to furnish aid as far as possible to ministers in new fields. Mrs. Rollins will call to her assistance some of the most progressive ladies on the district, and success is highly probable.

Presiding Elder Landry says: "Many thanks for personal care and comfort during the late session of the South New Orleans District Conference, to Mr. and Mrs. Louis Brazley, who so kindly entertained the Presiding Elder at their hospitable home in Carrollton."

Wiley University, Marshall, Texas.

The next school year at Wiley University, Marshall, Tex., begins September 29.

The prospects are that the attendance will be the largest ever known. The president has letters enough from new students now to indicate a great increase in members during the coming year.

One of the new features of the year will be the organization of the "Nurse Training Department," under the direction of Miss Dr. Francis E. Morrell, D.D. For catalogue write to the President, REV. P. A. COOL.

Closet devotion, self-examination, self-abasement, fasting, etc., have become obsolete. Sentimental music, preaching, and displays of rhetoric, and anything entertaining is popular and has a large demand. Fearless, uncompromising, honest-souled men, who will "cry aloud and spare not," are scarce and are unpopular.

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A copy of the "House of Bondage" for every list of 10.

One of our No. 1 Hymnals, or a copy of the new Discipline, for every list of 5.

Every one of these subscribers is also entitled to purchase one of the Premium Sewing Machines for only \$12.50, or \$13 for paper and the machine.

Now, Pastors and Friends, here is your chance!

CLUB THE NEW EDITOR!

With 5,000 New Subscribers in the Next 30 Days.

This offer is open to all, regardless of denomination, age, sex, color or "previous condition."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

We often get orders for Sunday school requisites, and other net publications, without anything being enclosed for postage, and we sometimes hold them up till postage is sent. Now, please remember that catechisms, all record books, class books, Epworth Hymnals, and all blanks, are net, - i. e., postage should be added to the catalogue price. Perhaps it would be better if the catalogue stated the full amount required, but in the cases enumerated it does not.

Sunday school periodicals are second class mail matter, and the stated price includes postage.

Questions and Answers.

Mr. Editor: Is it right for any preacher or member, becoming dissatisfied with the Methodist Episcopal Church, to remain in it and fight against it?

Answer: Whenever any person, lay or clerical, becomes dissatisfied with the doctrines and polity of our church, they should act honorably, and if they cannot reconcile their differences of opinion, should gracefully retire. If the dissatisfied person holds official relation, he should understand that sowing dissension is particularly forbidden, and by persisting in his course may render himself liable to trial and expulsion.

Is it right for any pastor to apply for aid from the Church Extension Society when his public sentiments are against the polity of the church?

Answer: No!

Baton Rouge District Conference

The sixth session of the Baton Rouge District Conference convened at Rosedale, La., August 10, and continued throughout the week. Two ideas were dominant in the conference—spirituality and business. Not for years has the spiritual tide run as high, and the business was manifold greater, yet dispatched with celerity of a (J. F.) Marshall, who could command the forces. It was "good to be there." E. P. Harris was elected secretary; J. D. Pool and T. A. Brown, assistants; Rev. A. J. Proctor, statistical secretary, with Prof. F. C. Blundon as his assistant. The business of each day was disposed of at the morning sessions, while the afternoon sessions were devoted to the discussion of such live topics as "Ministerial Deportment," "Relations of Pastor and Presiding Elder," "Sunday School and Epworth League," etc., and many a diamond thought was dug up and handed out for the general good.

The good accomplished in those discussions will be more apparent at the session of the Annual Conference than now, when we may look for a large advance from the Baton Rouge District.

Rev. D. M. Seals of the Macedonia charge preached the opening sermon, and Rev. H. James of the Clinton charge preached the missionary sermon, both of which were filled with the Spirit and with power. Revs. P. W. Clark and W. R. Butler also occupied the pulpit the two other nights.

The statistics and reports show a marked improvement on all lines, and that the spiritual and temporal advancement of the church in this district since last annual conference have been co-existent. There are now 33 Sunday schools, with 159 officers and teachers and 1,326 scholars; 36 church organizations and 2,147 members; conversions, 264 and accessions, 231. That is an increase in membership since conference of about 200 souls. The finances, while not as much as is desirable, largely caused by the long duration of high water, yet show a very hopeful condition, and in every part of the district the determination is expressed to make this the banner year of our work. Four pastors were absent and two sent no report. In all cases, the figures are worthy of careful study. No doubt the dawn of a brighter day for the church is now breaking.

The people of Rosedale proved their fellowship by royally providing for the conference, and any one who would grumble at the entertainment accorded, thereby proves their unworthiness to respectable treatment. For recreation, Bayou Grossette furnished an abundant supply of the very best fish that apparently wanted to be caught, so easily were the various tables kept supplied with them. One thing is sure: the next time the District Conference meets at Rosedale, all the men and women on the district will make a strong effort to be there.

HOW'S THIS!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & Co., Props., Toledo, O. We have the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. West & Traux, Wholesale Druggists, Toledo, O. Walzing, Kinnear & Marvin, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Numbers, wealth, learning, position and popularity can never take the place of the old Methodist doctrine of holiness of heart and life. There is nothing to-day that will save the Methodist Church from total apostasy only a revival of scriptural holiness, such as brought her into existence.

Holiness, as an item of Methodist theology is pretty generally accepted. When it is preached as a definite experience, absolutely necessary, and the duty and privilege of God's children, some in the ministry as well as in the laity kick hard against it. Carnal nature always did kick against it.

Schools and Colleges.

Rust University, Holly Springs, Miss.

A word from this noble institution of learning at this time may not be out of place.

Many of our young men and women are planning to go to some school of higher grade this fall. Where shall I go? is a question being asked by many. May be we can help some to decide.

At its head is one of the noblest specimens of humanity. Modest and unassuming, truly devoted to the elevation of our race and humanity generally, he is a true friend to struggling youth and a source of help and inspiration to all who may be seeking to lead honest, useful and noble lives.

Situated at Holly Springs, Miss., a place noted for its healthfulness, a center of learning and refinement, Rust University stands a fountain of knowledge, a lighted torch in the darkness, inviting the youth of the land to come and drink of its ennobling waters and walk in the full blaze of its lamp of knowledge.

Its usefulness has been impaired through the loss of its main building, destroyed some years ago by fire; but through the untiring labors of President Libby, the keen financiering ability of Dr. Hartzell, and the unstinted philanthropy of Dr. Rust, Rust Hall, a large, handsome, five-story building, is nearing completion, which when completed will be an ornament to the town of Holly Springs, a blessing to the State, and the pride of the Upper Mississippi Conference.

Besides the normal, college and other regular departments, it has printing, shoe-making and unsewing training departments, actively engaged in sending out young men, some of whom now have charge of shoe shops, and printing offices; and young women trained nurses in sympathetic attendance at the bedside of the sick and dying.

No tree can be better known than by the fruit it bears. Therefore, examine the catalogues of the institution and see the useful positions being filled by its noble sons that have received its touch and training.

The outlook for the future is hopeful and cheering. The main building nearing completion, the faculty enlarged, we look forward to years of larger usefulness and more extended blessings.

We urge upon our pastors and friends to present to themselves and the people the claims of the University upon them, and their relation to the same,—the helps and blessings to be received from it.

Our State demands that each of its citizens, before he can vote, must be able to read its constitution and his ballot. How imperative then is the demand that we educate and make of ourselves intelligent, useful and law-abiding citizens.

We therefore invite you to come to Rust University, which wears the name of one of the noblest men that ever lived, and whose influence will go down the ages touching, quickening, and inspiring the youth of generations yet unborn.

Yours for humanity,

A. J. HOWARD.

Clafin University.

Dear Editor: Your writer had the pleasure, the very high privilege, of hearing Prof. Bulkley, of Clafin University, when he made an address to the M. E. Church at this place recently.

I say it was a pleasure, and I put it mild when I say as much, for there is no higher pleasure to the intelligent white man than to learn of the upbuilding and elevation of the colored race.

He spoke of the poverty of the South. "The South," he said, "is poor, not only financially, but its per cent of illiteracy is far greater than in the North, and while this is true for the whole South, yet South Carolina has the high honor (1) of being the most illiterate and most devoid of money and of en-

terprise of all the States; her per cent of illiteracy being 55.4 and her assessable property being valued at \$135,000,000."

He further showed that if the per cent were to be made out from the colored population alone, it would exceed 75 per cent.

The plan he proposed whereby these evils may be remedied is self-cultivation and self-improvement on all lines.

As an aid to this education of his people, he introduced us to Clafin University, which he said had been erected and perpetuated for the purpose of "helping those who would help themselves, and above all, of impressing upon its students the dignity of labor, and that the only salvation for the colored people lies in thus learning habits of thrift, honesty and chastity. "Be somebody," he said, "without the ambition to become somebody, backed by grace, gum, greenback, grit and glue, and effort sinks like he who makes it into nothingness."

Now as to the University he represents.

The interest from the endowment fund amounts to \$45,000 annually, and this amount is paid out in professors' salaries, incidental expenses, and making up the deficit which the low price of board engenders.

The working of the institution was beautifully and forcibly shown by his showing specimens of work from the industrial department. Work from the harness shop, showed that masters had in hand the teaching of this part of the institution's program. In the wood-working room, well executed designs in cabinet work were shown, cornices, dove-tailing, etc. From the machine shop there were knives, hammers, die-cutters, and hardware of every style. These were all finished, and showed that there is no use going to Sheffield, England, for a good knife, nor to Indiana for a blade.

This paper could not go into details as to the address on the exhibition of work, for it would use too much of your valued time and space, but enough has already been said to show to every sensible man that it is not the case, as the narrow minded bigot has said, "Educate a Negro and spoil a field hand." No! Let the colored folks of this whole Southland appreciate and grasp the opportunities offered them by Clafin University, and determine to cultivate self-respect and thereby require the respect of their white man friends, who would lend a hand to upraise them rather than use a finger to keep them down! Success to Clafin and its agent, Prof. Bulkley.

FRANK M. LANDER.

Williamston, S. C.

Rockford School.

WHEREAS, At Rockford, Ala., our church has in its possession six acres of land and a building 30x50 feet, well finished and furnished for school purposes, blackboarding let in the walls and the building insured; and,

WHEREAS, There is at present sessions of school taught there, receiving some assistance from the State public fund; and,



Patrolman Julius Zeldner

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for that Tired Feeling." I cheerfully recommend.

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But you, madam, are charged the same price for them as for the absolutely pure Royal, which is perfectly combined from the most highly refined and expensive materials. The lower cost of the others is caused by the cheap, impure materials used in them, and the haphazard way in which they are thrown together.

Do you wish to pay the price of the Royal for an inferior baking powder, made from impure goods, of 27 per cent. less strength? If you buy the other powders, insist upon having a corresponding reduction in price.

WHEREAS, This property is well situated for convenience and healthfulness,

Resolved, That we recommend this District Conference take such steps to place the school under its supervision as a district school by enacting the following:

To appoint a commission of nine, whose duty it shall be to visit Rockford, Ala., and confer with the trustees of the school property, and if satisfactory, arrangements can be had, whereby the school can be delivered untrammelled in the possession of this District Conference, they, the commission, shall elect a board of trustees, composed of nine members of this District Conference, who shall take out articles of incorporation, and hold the property in trust for the Dadeville District. This board of trustees so elected shall have all the power usually delegated to such bodies, and shall be accountable to the District Conference for the performance of their duty. The board thus constituted shall hold office for one year, or until their successors are elected, which shall be done by the District Conference at its regular sessions.

Resolved, That this commission be directed at once.

Committee: W. J. Smith, G. P. Chambliss, J. O. Sammons, Maggie Rainey, A. N. Jackson, W. A. McElraf, J. B. Honston, F. B. Bryant and W. I. Tramwell, Chairman. P. P. WRIGHT, Sec'y.

The Clark University catalogue gives full information needed by students contemplating entering there the coming year. We learn that the rebuilding of Chrisman Hall is going forward very rapidly, and will be ready for the opening Oct. 5. They contemplate the formal dedication sometime in October.

The Editor is invited to be present, and he will be pleased to accept if his duties here render it possible.

Marriages.

At St. Louis, Mo., August 3, at the residence of the parents of the bride, Miss B. F. Hill to Mr. Albert G. Johnson. Rev. John W. Hill and the father of the bride officiated.

At Nashville, Tenn., June 30, by Rev. T. B. Caldwell, Prof. J. B. Sharber and Miss Ida Patterson.

Obituary.

Lake Charles, La.—Miss T. Sams, a faithful member of the M. E. Sunday school, departed this life August 12. She leaves a father, mother four brothers and a host of friends to mourn her departure. Age, 17 years. Ed. Powell.

Mexia, Tex.—Sister Phoebe Anderson died April 29, aged 48 years. She was a member of the church for 25 years. She died in peace with God and man. Jefferson Buell.

DeSoto, Miss.—Sister Addie Faulkner departed this life August 13, in full triumph of faith. She was a faithful member of St. John Church. She leaves four little ones.

A. Quinn, P. C. Monroe Dence, a member of the M. E. Church at Valden, Miss., for ten years, July 12, aged 30 years. D. Colburn, P. C.

Paris, Tex.—Sister Jane Holman departed this life August 8. She died in triumph of faith. She was one among the faithful members of the M. E. Church. Her place will be hard to fill. Her funeral was one of the largest ever witnessed in Paris among our people. She leaves a husband to mourn her loss. Wm. Bartley, P. C.

New Birmingham, Tex.—Sister Mary Hill, a member of Walden Chapel M. E. Church, after six months of suffering, departed this life August 10, in the faith. She leaves a husband, two small children, and many relatives and friends to mourn her loss. Her funeral was conducted by the pastor. W. A. Fortson, P. C.

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Church and State in the South.

BISHOP MALLALIEU.

II.

Very many when they speak of the "South" have the most indefinite idea of the meaning of the term. While it is quite proper to apply the term to all the States lying south of Mason and Dixon's line, yet there are very marked distinctions which belong to several well defined sections of the country. Delaware, Maryland, Virginia, West Virginia, Kentucky, and Missouri are border States, and the people of these States have been very largely influenced in their habits, customs and manners by their close proximity to the free States. It is also true that the institution of slavery was modified to considerable extent by the freedom of intercourse between the neighboring populations. The natural productions of the border States are quite different from those of the States farther South.

The results of these peculiar environments are pronounced and permanent, but will be affected to a considerable extent by increased facilities of intercourse, and by the migration of the people from the North into these States. The States immediately south of the border States constitute the central South, and they are different from the others in many essential particulars; North Carolina, Tennessee, and Arkansas make up a most interesting portion of the South. Arkansas in many parts will remind one of the central and southern parts of France. The river bottoms are exceedingly rich, and abound in excellent timber. West Tennessee, Middle Tennessee, and East Tennessee are quite unlike, but wonderfully supplemental of each other, while North Carolina is equally subject to a threefold division. There is no section of our country better calculated than this central tier of States to supply from its indigenous resources all the needs of a vast population.

The southern South includes South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, and Texas. This is pre-eminently "The South." This is the land of cane and cotton. In many parts the productions are semi-tropical, while in the elevated and more northern sections the cereals and common fruits of a more northern climate can be cultivated with success. This is the congenial habitat of the Negro, and in several of the States mentioned the blacks outnumber whites. Here it was that, in the old times before the war, individuals owned vast plantations with hundreds of slaves and lived in all the pride and splendor and luxury of the aristocrats of the Old World.

It was an easy thing for a handful of these lords of the soil to dominate the affairs of almost any of the States of the extreme South.

Their interests were identical, as were also their perils, and they stood for each other in every emergency. A more compact, well organized body of influential men never existed under a republican form of government, and possibly not under any other. It was under this regime that slavery was most hopeless, dark, and terrible. It must have seemed sometimes to slaves and masters that God had ceased to care for suffering humanity, and all evil passions and all tyrannies were allowed to have full swing. A more imperious set of masters, a more abject set of slaves, it is probable the world has never seen.

It will be understood that in all parts of the South there were marked far-reaching distinctions among the people. First of all there were the whites and blacks, and these were separated by an impassable gulf so far as social relations were concerned. But the whites were also divided into three classes; namely, the slave-holders, and at the head of these were the great slave-holders, the owners of fifties and hundreds, and as a subsidiary class among these were the professional men and a few of the

more prosperous merchants; the second class was made up of traders and skilled mechanics; and the third class was made up of the poor whites, who owned no slaves, and but little if any land, who for the most part were uneducated, and ignorant to the last degree, who lived in the sparsely settled parts of the country, and who at the breaking out of the war were in a more abject condition than the peasants of England, Ireland, France, or Germany. They were the subservient tools and dupes and retainers of the slave-holding ability. They knew nothing, thought nothing, did nothing, except as they were told by those who had the mastery over them. From the millions of these people, who had never been harmed by any one except these masters were drawn the rank and file of the armies of the rebellion. They fought in ignorance of real issues, but with desperation, under the leadership of the dominant class. At the time every real interest of these people was to be subserved by the triumph of the Union forces. And it is emphatically the people of this class who have been benefited by the destruction of slavery and the overthrow of the rebellion.

It is an exceptional case where a well-to-do slave-holder will confess, that he is glad that slavery has been abolished. Why should he? Slave-holders had few and small qualms of conscience, even if they had any, in regard to the immorality of slave-holding; and a man who owned fifty slaves and a thousand acres of land, especially if the property was clear of debt, was a gentleman, and his wife was a lady, and neither of them had need do the slightest amount of work, and every want was anticipated; but the poor white people of the South have been greatly blessed and helped by the events of the last 30 years, and every one of them has reason to be devoutly grateful to God for the results of the civil war. The bottom rail, so far as the white people are concerned, has a chance to come to the top, and it is coming, and in not a few instances it has reached the coveted position.

There were also three classes among the blacks as pronounced as those among the whites. First, there was the small class of free blacks. They were at first permitted to enjoy many rights and privileges; especially was this the case in Louisiana, where not a few of them became slave-holders. But it is well known that gradually, as the abolition crusade went on, the free blacks were put under more and more severe restrictions, until at the last their condition in most of the slave States was nearly unendurable.

The second class of blacks was made up of house and body servants, who, in consequence of their intimate and prolonged associations with the whites, attained a certain degree of culture and good breeding which was everywhere manifest. Not a few of these learned to read, notwithstanding the prohibitions which stood in the way of any one teaching them.

The third class of blacks was made up of the farm and plantation hands. These were the lowest in intelligence, and were the most completely enmeshed by the yoke and burdens of slavery. They were imbruted and debased and ignorant. Morality was at a discount for they had bad examples set them by their masters, and in most cases they were herded together in fields and cabins more like cattle than like human beings in a Christian land. They were bought and sold like brute beasts, home was an impossibility, and marriage was a mere mockery, while the virtue of woman had no protection from the lust of overseer and master.

Under such conditions as these it is easy to understand that the conditions of these people at large must have been most deplorable. Public schools were unknown in most parts of the South, and the vast majority of whites and blacks were living in densest ignorance.

The laws of the slave States were made to support and continue to the end of time the awful system of tyranny that prevailed. The so-called Christianity of the country, to a large extent, was degraded to the shameful task of defending the system, and upholding it by appeals to the Holy Scriptures. It seems almost unthinkable that any person professing to believe in God or to be a disciple of the Lord Jesus Christ could ever have fallen so low as to have supposed that slavery did not tend to outrage every Christian sentiment and antagonize every principle of the Gospel.

The Christianity that could defend slavery, that could apologize for it, that could profit from its gifts, that could identify its interests with those of the hateful thing, that could support and recommend war and rebellion, the most bloody and unjustifiable the world ever saw, for the perpetuation of this most abominable wickedness, must have fallen very low, and must have lost most of those characteristics which are indicative of its divine origin. The taint of this deadly blood-poisoning of Christianity in the South still lingers, and is apt to manifest itself in those peculiar theological vagaries which make slavery a matter of Providence, and hence all persons who were involved in the system, or in any way responsible for it, were only co-workers with God in carrying out some grand design, and hence must be held as guiltless of all blame, and hence the system itself being providential, should not be condemned, it being a part of the divine administration for the enlightenment, civilization and Christianization of the sons and daughters of Africa.

The moral tone, the conscience, the standard of Christianity will never be in harmony with the divine word nor with the ethics of the Bible so long as such erroneous ideas are entertained and promulgated in regard to the providential dealings of God with human affairs. Whatever is providential is foreseen and planned and arranged for by the Almighty Ruler of the universe. All things are foreseen by Him, but there are many things which He does not plan nor arrange to accomplish. The slaughter of the babes at Bethlehem, the persecutions of Christians under Domitian and Nero, the sacking of Magdeburg, the cruelties of the Duke of Alva, the inquisition in Spain, the dragonnades in France, the horrors of

Andersonville, and a thousand other atrocities and horrors are not to be considered in any proper sense as providential. While, doubtless, God foresaw them, He did not plan nor arrange them. He was in no way responsible for them. He was not an accessory either before or after the fact. The system of slavery is no more to be accounted as providential than those historical events just mentioned. God may make the wrath and wickedness of free moral agents to praise him, but he is not a partner of criminals and moral monsters.—Zion's Herald.

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Stealing o'er the ocean wide,
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Not a human soul, was near,
But her faith was bright and strong;
To her Saviour thus the prayer
From her lips in sweetest song.

Strength was failing very fast,
"Let me to Thy bosom fly,"
Sang in tenderest tones to Him,
Christ, the refuge ever nigh.

He alone can shield the soul
When the storms of life descend;
"Whole the nearer waters roll,"
"Tis on Him we must depend.

"Hide me, O my Saviour, hide,"
"Neath thy blessed wings divine,"
There her troubled heart could say:
"Death may come, but I am Thine."

Guided by an unseen hand,
In that dark and cheerless hour,
Leaving with a tireless faith
On the arm of mighty power.

"Safe into the haven guide"
From a deep and watery grave,
Rescued from the rising tide,
Helping hands reach out to save.
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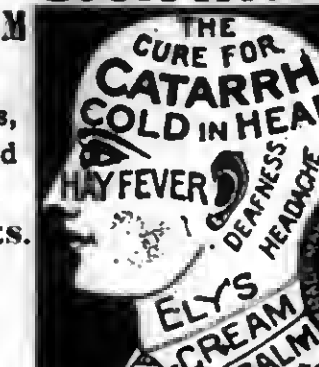
Temperance, on the other hand, promises and gives us many pleasures. Our money does not go to the coffers of the rum seller, but to our own homes, to keep and educate our children, and to keep us in our old age. We are honored and respected by men. Honor temperance.

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Fourthly, the church would not be likely to publish a work that is so foreign to her faith as some would have us believe. Fifthly, if the Bishop has so greatly misrepresented the church as some say that he has, surely the church will defend herself. Now in the face of all these facts, we should be cool and level headed. We should not be hasty, nor harsh, but be wise and sober. We should not jump overboard. "Those whom the gods destroy, they first make mad." We will not leave the church. We will make a test of her fidelity to us. Heaven and earth must know just where she stands on this great question. If we run at the first gun fired by the learned bishop, the world will not know what was the mind of the church. What do you want to run for? Cowards will run at the first snap of the gun, but brave men will meet shell and shot unflinchingly. So let us be men, and the grand old church will stick to the doctrine that she has been preaching and teaching so long, or haul down her flag, and confess that she has been wrong. At this cry, the Negro has one of the best opportunities possible to exhibit to the world the true manhood of the race. But we cannot show it by running like cowards. We cannot afford to run. Now is no time for cowards nor hot-headed leaders. Mere gift of gab is a dangerous weapon. Now is the time for wise, cool and level-headed men. We want such men and no other for this mighty contest for God and his kingdom. We will fight out like men upon the terms of the Gospel, and if we lose the fight here, we will gain in the coming day when all race lines will have been abolished forever.

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(Canonological)

Cal. Pacif. Ger. Miss. Portland, Ore.	1.	Walden
Cal. form. Germ. Oakland, Cal.	1.	Vincent
Central German, Seymour, Ind.	7.	Ninide
California, Pacific Grove, Cal.	7.	Vincent
Eric. Warren, Pa.	7.	Newman
N. W. Swedish, Moline, Ill.	8.	Foster
W. Nor. Dan. Miss. Portland, Ore.	8.	Walden
Chicago German, Kenosha, Wis.	8.	FitzGerald
Central Illinois, Watseka, Ill.	14.	Foster
Des Moines Perry, Ia.	14.	Andrews
North Nebraska, St. Paul, Neb.	14.	Warren
Indiana, Salem, Ind.	14.	Ninide
Michigan Hilldale, Mich.	14.	Fowler
N. Wisconsin, Dodgeville, Wis.	14.	FitzGerald
East Ohio, Steubenville, O.	14.	Newman
N. W. German, LaCrosse, Wis.	15.	Goodell
N. Virginia, Huntington, W. Va.	21.	Bowman
Illinois, Shelbyville, Ill.	21.	Foster
N. W. Iowa, Cherokee, Ia.	21.	Andrews
Nebraska, Nebraska City, Neb.	21.	Warren
W. Nor. Dan. Miss. Portland, Ore.	21.	Foster
S. E. Indiana, Ravinell & Ind.	21.	Ninide
Genesee, Albion, N. Y.	28.	Fowler
West Virginia, Charleston, W. Va.	28.	Warren
Central Ohio, Van Wert, O.	28.	Ninide
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Sunday-School and Children.

THIRD QUARTER.—Lesson IX. The First Christian Martyr. A. D. 37. Acts 7: 54-60; 8: 1-4. Commit to memory verses 57-60. August 23, 1892.

HOME READINGS.

M. Acts 7: 54-8. 4. Th. Acts 6: 8. 15. W. Matt. 5: 10-16. Th. 2 Cor. 4: 1-11. F. 2 Cor. 6: 1-10. S. Rev. 2: 8-11. S. 2 Tim. 4: 1-8.

GOLDEN TEXT.

He knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. (Acts 7: 60.)

LESSON HYMN. L. M., 61.

Though waves and storms go o'er my head,

Though strength and health, and friends be gone;

Though joys be withered all, and dead,

Though every comfort be withdrawn;

On this my steadfast soul relies,—

Father, thy mercy never dies.

Fixed on the ground will I remain,

Though my heart fail, and flesh decay;

This anchor shall my soul sustain,

When earth's foundations melt away;

Mercy's full power I then shall prove,

Loved with an everlasting love.

Time.—A. D. 37, seven years

after the crucifixion of Christ.

Place.—Jerusalem, and the land

of Judea.

Connecting Link.—The address

of Stephen. (Acts 7: 1-53.)

QUESTIONS FOR HOME STUDY.

1. The Martyr, v. 54-60.

How did Stephen's words affect

the council?

With what was Stephen filled?

What did he see in heaven?

What did he say to the council?

What five things did the council

do?

Why did they stone Stephen?

(See Lev. 24: 16.)

Who were required to cast the first

stones? (Deut. 17: 7)

Where was the clothing of the witness

laid?

What was Stephen's prayer for

himself?

What did he pray for his enemies?

(Golden Text.)

What then occurred?

Whose example did Stephen follow

in prayer? (Luke 23: 34.)

What happened to the church at

Jerusalem?

Where did the disciples go?

What honor was paid to the martyr

Stephen?

What did Saul do?

What did persecuted church do?

How widely were they scattered?

(See chap. 11: 19.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. How we should treat our enemies?

2. How a Christian should meet

death?

3. How persecution aids the

truth?

HOME WORK FOR YOUNG BEREANS

The next time Saul was present

at a stoning who was stoned? You

will find the story in a later chapter

of the Acts.

Can you tell what good result

came to the Christians from their

being thus scattered abroad?

What man received a message

from Jesus out of the heavens who

afterward became an apostle?

THE LESSON CATECHISM.

[For the entire school.]

1. What did Stephen see as he

looked up to heaven? Jesus on

the right hand of God.

2. What did the council do when

they heard his words? They stoned

him.

3. For what was the last prayer

of Stephen? For forgiveness to

his enemies.

4. Who took part in the murder

of Stephen? A young man named

Saul.

5. What did Saul do afterward?

He persecuted the church.

6. What is the Golden Text?

"He knelt down," etc.

EXPLANATIONS.

These things—The words of Stephen

in verses 51, 52. Cut to the heart

—Made exceedingly angry.

Full of the Holy Ghost—What a

contrast between the face of Stephen

and those of his enemies! Saw the

glory of God—The brightness which

was the token of God's presence.

Jesus standing.—The

ascended Saviour rising to meet his faithful disciple. Son of man—A name which was used only by Jesus himself. Cried out—To show that they regarded his words as blasphemous and wicked. Stopped their ears—As if unwilling to hear such words. Ran upon him—Turning from a council into a murderous mob. Cast him out—The Jewish custom required that stoning to death should take place outside of the city. Stoned him—Though done by a mob it was with all the forms of a Jewish execution. The witnesses—Those who bore testimony were required to cast first stones. Laid down their clothes—Their outer garments, that they might be free to do the work. A young man's feet—Who took care of them. Saul—Afterward he became the apostle Paul. Calling upon God—This should read, "Calling upon the Lord"—that is, Christ. Receive my spirit—He called upon Jesus as Jesus while dying had called upon his Father (Luke 23: 46). Kneeling down—To offer his dying prayer for those who were slaying him. Lay not this sin—A forgiveness like that of Christ in Luke 23: 34. Fell asleep—Though murdered, his death was peaceful, like sleep. Saul was consenting—He gave help and sanction to it. A great persecution—The murder of Stephen led to other acts of violence. All scattered—The church was broken up and disciples driven away. Except the apostles—Who remained in obedience to Christ's command. Devout men—This means good men who were Jews, but not Christians. Great lamentation—Sorry for his death and the way it came about. Havoc of the church—Laid it waste by persecution. Hailing men—Seizing, dragging away; an old word for hauling. Everywhere preaching—But the persecution only spread the truth all the more widely.

DOCTRINAL SUGGESTION.—THE EXALTATION OF CHRIST.

87. Where is the moral law given?

In the ten commandments. (Exod. 20.)

88. What is the first commandment? That thou shalt have no

other gods before me.

It is not strange that Beecham's Pills

are so universally and favorably known

when one considers that the manufacturers

make use of over 14,000 advertising

mediums, and spend about \$350,000

through them every year. Such liberal

use of the press is bound to have results,

and proof is seen in the exceptional

facilities found necessary to employ in

the manufacture of the pills in order to

meet the enormous and increasing demand;

among them, the pill machine which shapes

15,000 pills per minute. And, furthermore,

in the fact that the average quantity

kept in stock is 81 tons, which means

about 77,084,200 pills always ready for

shipment.

Conference Notices.

Shreveport District, Louisiana Conference.

Fourth Round.

Natchitoches.....Sept. 15-17

Fairmont....." 20-21

Chapin....." 22-23

Albany.....Oct. 27-28

Camp....." 30-31

Colombia....." 4-5

Robinson....." 8-9

Marshall....." 11-12

Pleasant Hill....." 13-14

East Point....." 15-16

Bedford....." 18-19

Bonchard....." 20-21

Constance....." 22-23

Bonchard and Grand Cane....." 24-25

Manassah....." 26-27

Shady Grove....." 28-29

Rocky Mount....." 30-31

St. Charles and Cane City.....Nov. 2-3

Vanover....." 4-5

Bodene....." 6-7

Richmond....." 8-9

Chalk Grove....." 10-11

Fairfield....." 12-13

Bongatree....." 14-15

Shreveport....." 16-17

St. Paul....." 18-19

Dear Brethren: We cannot afford to come

behind our benevolences. Do not put them off

all the year. Let me urge you to begin at once,

and have all your money collected, so as to make a

full report at the quarterly conference.

S. DUNCAN, P. E.

Alexandria District, Washington Conference.

Third Round.

Alexandria.....Sept. 16

Woodland....." 17

Falls Church....." 18

Leesburg....." 19

Washington.....Oct. 1

Middleburg....." 2

Fairfax C. H....." 3

Richmond....." 4

Charlottesville....." 5

Lynchburg....." 6

Motley....." 7

Salem....." 8

Stewartsville....." 9

Thaxton....." 10

Bedford Springs....." 11

Bedford....." 12

Brownburg....." 13

Buena Vista....." 14

Lexington....." 15

Dear Brethren: Pray and labor for 1000 conversions

on the district. Raise every dollar of your benevolent

contributions by the 25th of December. Organize the

Epworth League. Take special interest in Lynchburg College. Try with all your

powers to do a great work for God and Methodism

this year. Address your communications to the

place marked with a star one or two days ahead. I am

praying for you and your people. L. L. THOMAS, P. E.

509 Duke Street, Alexandria, Va.

Houston District, Texas Conference.

Fourth Round.

St. James.....Sept. 2-4

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DAILY BREAD.

(From The Canadian Methodist.)

Faith is made perfect by obedience.

Faith must be present and appropriating.

Men are inclined to trust everybody but God.

Sin remains, but does not reign in the regenerate.

Seekers of holiness are convinced of inward depravity.

Many have more faith in feeling than they have in the promise of God.

Christian perfection is the great distinguishing doctrine of Methodism.

When the blessing is received it is a matter of knowledge and not of faith.

Seeking holiness is humbling, sitting, searching, crucifying to human nature.

Evangelical faith and the reception of the blessing are inseparable in point of time.

Faith, the blessing, the evidence is bible order, and many try to reverse this order.

God's word is the evidence for faith, and the Holy Ghost is the evidence for knowledge.

The faith that saves must precede the consciousness of the blessing and the witness of the Spirit.

Entire sanctification gives to the child of God the image of the Father, the "divine nature."

Some cast away their confidence when seeking holiness and lose the evidence of their justification.

Entire sanctification is a radical change affecting a perfect moral renovation in the soul of a believer.

It is not absolutely necessary to profess holiness, but equally binding to use the scripture in expressing it.

Holiness cannot be received until inbred sin is felt, and by repentance and faith it is brought into contact with the merit of the blood.

Those who keep silent and do not praise God in the assembly will be like David, their moisture will be turned into the drought of summer.

Wesley records in his journals that in London alone he found six hundred and fifty-two members of his society who were exceedingly clear in their experience of holiness.

The Enlargement of our Colored Work in the South.

BY REV. D. M. MINUS.

As the farmer, the mechanic, the physician and the attorney are thinking daily of the best method for the development of the several professions they represent, and are planning continually to reach the highest summit of perfection in their different spheres, and thereby extend the greatest amount of good to those whom they come in contact. The minister of the gospel should also have an eye to the development and extension of the work which he represents, and ought never to be contented until the church of which he is a member is planted in every town, city, nook and corner throughout this Southland. Hence, it is the duty of all the presiding elders and pastors to watch very carefully every point on their district and charges, and whenever there is an opportunity to establish the Mother Church, do so without delay; in order that the influence of this grand old church might be felt in every hamlet, street and highway throughout this country.

We should be both progressive and aggressive as a church. We have been and are prosperous, but not as progressive as we could have been, had we had an eye, not only to hold what we have, but to push out also into new fields, and extend our borders in all directions. Our work in the South should be extended for several reasons. First, because the economy of our church is wise and her influence broad. Secondly, because she is one of the strongest branches of the Protestant church. Thirdly, because no other church came to the rescue of the poor slaves in the South and advocated their freedom as the M. E. Church did. Fourthly, because she has a mission in the South that no other church can perform. Fifthly, because we have a large number of young men and women coming out from our seminaries and colleges yearly, who feel that they are inwardly moved by the Holy Spirit to preach, teach and elevate our people generally, but more especially the people within the limits of our church, for whom the church has been laboring these twenty-five or thirty years. Dr. L. M. Hagood, the author of the book, called the "Colored man in the Methodist Episcopal Church," says that even prior to the great separation in the M. E. Church in 1844, this grand old church stood single handed and alone in the advocacy of the colored man's rights.

And it is evident that the M. E. Church stands head and shoulders above any of the churches in all of the movements that are brought forth for the advancement of the Redeemer's kingdom and the elevation of mankind. No church surpasses her in looking after the spiritual, the moral, the intellectual and the financial interests of her people. Hence, she has been a benediction to humanity into whatsoever country she has gone. Then again our colored work in the South ought to be extended into every vicinity in this Southland, because the Roman Catholic Church is not leaving a stone unturned in order to spread Romanism throughout this Republic. Hence, the M. E. Church in the South should be vigilant, and "leave no unguarded place."

How can the enlargement of our colored work in the South be hastened? The enlargement of our colored work in the South can be advanced or hastened in various ways. First, the conferences should take advanced steps in the establishment of new fields and in the enlargement of their borders.

Secondly, we should have pious, energetic, self-sacrificing, well educated men, and men of unquestionable moral character as presiding elders, with pastors hardly a whit behind in any of these qualities. Thirdly, by having a general intellectual up-lifting of all our people in the interior, as well as up at the frontier.

May the good Lord hasten the day when our colored work in the South and in the North shall be extended into every hedge, lane, plain, valley, nook and corner, and into every village, town and city in this country, and when every member in the M. E. Church will measure up to the statue of a full grown man, mentally, morally, spiritually and financially. Let us thank God for what has been accomplished, and take courage.

For the SOUTHWESTERN.

Vacation Notes.

J. BRADEN.

From Nashville, Tenn., to Denver, Col., is over twelve hundred miles. On the way, it is convenient for the writer to spend Sunday, the 7th of August, in St. Louis. A little over forty-four years ago the writer left St. Louis, then a small city, with a few streets running in the same direction as the river. In the evening, after getting clear of some of the dust of a hot days' travel, a ride in an electric car of three or four miles, recalled the fact that the city had spread for miles in every direction on top of the earth; had tunneled under the earth, and had gone up from two and three story houses to eight, ten and upward. It was a warm evening, and the people were largely on the street trying to keep cool. Why is it that people will crowd into cities in this country when land is so cheap and abundant in some of the Western States and in some parts of the South? St. Louis is a rapidly growing city, and has some of the finest streets, superior stores, splendid private and public buildings, and is a fair example of what this country is capable of producing in the course of a single generation. Forty-four years ago, where most of St. Louis is to-day, was either in forest or swamp. Not a railroad of any kind, telegraph or telephone; the Mississippi river was the great artery of her commerce. To-day there are horse, cable, electric and steam cars in the city limits. Overhead net works of telegraph and telephone wires, and the great river that used to be the great channel of commerce, has been largely forsaken, and the railroads are doing the work done formerly by the steamboats. Sunday in St. Louis is a busy day. Many of the stores, especially the groceries, confectioneries, cigar and drug stores, saloons, and many retail dry goods stores remain open or accessible to the knowing ones. The Sunday newspaper is hawked about the streets by boys vociferating the name of the paper they sell; street cars are unusually busy, for Sunday is the time for pic-nics, excursions by boat and railroad and on street cars to various places of Sunday resort. There were flaming posters of Sunday excursions, at cheap rates for round trip, by steamer and by rail, scattered in the most public places in the city. Races are advertised for day and night, at a course easily reached by street cars.

The writer attended church at Wesley Chapel in the morning, which the pastor, Bro. Brown, has recently had repaired. It was the first Sunday in the month and a general class meeting was the order of the day, for 11 o'clock. The speaking was prompt, the testi-

mony clear as to conversion, holiness and active Christian life. The writer preached at night to an excellent congregation, considering the thermometer had been up near or quite to 100°, and was still in the nineties at church time. The writer attended Elliott Avenue Church in the afternoon, and found a small audience having general class. It was a pleasant spiritual time. Bro. Hill, the pastor, was not present, being detained by the sickness of some of his members. Christians have a hand to hand fight in all our large cities. Vice in its various forms finds a home in St. Louis. The saloon, the theatre, the gambling den, the dance hall, and the house of her whose "guests are in the depths of hell," abound. A Christian must keep his armor bright by constant use, with the enemies so thick about him, or be captured while sleeping at his post. Methodists can have no fellowship with the theatre, cards, dancing, horse-racing, or Sunday excursions, and be loyal to the principles of Methodism.

Monday morning finds the writer on his way to Kansas City, Mo., which is reached at the approach of night. It is too dark to take in this bustling, growing city, and after a few minutes stay, cars are changed and an all night ride in a sort of jim crow apartment car is before us; in twelve hours it was all behind us, and the train passed over the vast prairie, with small towns or stations along the road, and occasionally a colony of prairie dogs sat on their hillocks watching, or scrambled into their holes. Sixty-five miles from Denver, off to the left, Pike's Peak is seen lifting itself 14,172 feet above sea level, and our train has already reached an altitude of 5170 as, just at dusk, Tuesday, August 9, the train stops in the depot at Denver, Colorado.

Denver is said to have entertained last week between 50,000 and 75,000 visitors during the convocation of the Sir Knights. The city was most elaborately decorated with the National flag and the various emblems of the Masonic fraternity. This convocation is held every three years, and is for the purpose of some business transactions, election of officers, for social enjoyment, and for such other purposes as only the initiated may know. The ladies figured largely in the meetings, and added greatly to the enjoyment of the social occasions, and also marched with their husbands, etc., in the several commanderies to which they had access. If any one thinks that because Denver is situated in a vast prairie, within twelve miles of the foot-hills of the Rocky mountains, that it is a little place, with a wilderness of log cabins and evidence of a frontier life, he will wake up at the fact as surprised as Rip Van Winkle. It has a population of 150,000. Of small frame houses in the city proper, there are only a few that were built years ago. The residences are of beautiful bricks in tasteful cottage style generally, and many are as elegant as the splendid houses found in eastern cities. The streets are well paved with asphalt, which makes this city a paradise for bicyclers; the sidewalks are smooth sand-stone, and the stores are as elegant as any in any city East or West. The churches compare favorably with those in older cities, and the school houses are more numerous and better constructed than any city of its size in the world. Its public buildings are good; the capitol elegant. Its water supply is abundant, and is said to be the cheapest in the world. Its manufactures are extensive, and it has the highest smoke stack in America—350 feet

high. Its street railway system is said to excel, in the number of miles and equipments, that of any other city of the same size. The telephone wires, of which there are 3,000 miles, are under ground in the business portion of the city, and 1,700 telephone instruments are in use. Electric lights abound, yet the city consumed nearly 250,000,000 cubic feet of gas during 1891. Railroads are numerous, and it is reported that 110 passenger trains arrive and depart from the Union depot every day in the year. Denver is a city for conventions. It has the coliseum that will seat 3,000, and is erecting a hall large enough to accommodate a national political gathering. In healthfulness, perhaps no city in the country can show a lower death rate. In 1890, before the sanitary measures had time to affect the health, the death rate reached 25.5 per thousand; in 1891 it fell to 18.72; and for the first six months of the present year, 13.25 per thousand inhabitants. The doctors say it is getting alarmingly healthy. The climate is dry. There are no long rainy spells in which sun nor stars appear. Upon an average there was not more than three entire days in a year, from 1873 to 1883, in which the sun was obscured by clouds, and from October 30, 1879, to February 5, 1881, for fifteen months the sun was not obscured for a whole day. The temperature, as reported for twenty years, is for January 27° and for August 70°; although the range of the thermometer during the same period was from 29° below zero to 105° above. During the past few days the heat has been quite oppressive; yet the nights have been cool. During the day the thermometer reached 100° in the shade, yet dropping 25° during the night. While we are sitting in a room with the thermometer up in the nineties, the snow can be seen on the mountains forty or fifty miles distant. If any one wishes a dry climate, good for incipient bronchial troubles, asthma or hay fever, he can get it in Denver and vicinity; and find here, although the city is not over thirty years old, beautiful buildings scattered over many square miles, an enterprising population advanced in education; and even in the hurry of business and the temptations to speculate in gold and silver mining and real estate, who take time to look after the interests of education and outwardly, at least, have regard to the forms of religion.

Denver, Col.

For the SOUTHWESTERN.

Is Close Communion Scriptural?

J. W. GOLDEN.

MR. EDITOR: You will allow me a little space in your valuable paper for the above, not as a new truth, but the same old truth taught by Methodists and all unbiased Christians the world over.

There is nothing in the whole Bible but that teaches directly and indirectly of Christ, and thereto directs our faith and worship. Therefore, the Scriptures are not given us as emblems of worship, but as models of ancient worship, showing us whom they worshipped, the consequence, teaching us how to worship, and the reward.

The first hint of the communion was that of the passover in Egypt. Being a figure of a coming event, it found its consummation in Christ. Before, it was to perpetuate the overthrow of Egypt's power and Israel's delivery; but now it means more.

Finding a fulfillment: Christ re-instituted it, to be kept as a perpetual memory of his death and suffering till he should come again. The institution has as its founder

Christ; the emblems, bread and wine.

A passover indeed. He who gave his life for us asks this of us so long as we are his followers, to show our faith in his once offered but sufficient sacrifice—oblation of himself.

It is argued by Baptists that close communion is scriptural and was taught by Christ. Compare the relative difference. Christ was the founder; we the followers and performers after a certain manner. Now, if Baptists want to hold close communion or closed doors, pray whose death is meant to be remembered? Scripturally, the table set speaks of years of prophecies as well as fulfillment, and yet it speaks more: "A coming again."

The condition of the heart at the time of eating is not, or was not, considered; if it was it hinges upon the infinite, not the finite search. See Ps. 139, 23-24. See also Luke: "Let the wheat and the tares grow up together till the day of my harvest." Up to this time the passover was to explain prophecy, and from the institution of the supper (now known as communion) is meant and explains prophecy. For Christ did so prophecy of his coming again as to give the institution a continued reiteration of the fact that "I came and I shall come again."

See Matthew: "Do this in remembrance of me." No selfish indications, but a Christian communion set forth by Christ and Christians only, as thus rendered means followers, imitators, beholders, admirers.

Primal facts to be noticed: The communion stands out in full relief. 1. To show forth his death, the manner, the cause, and the consequence. 2. To invite our faith to the sufficiency of the oblation of Christ in being able to satisfy the justice of God, and the continuation of that faith in his coming, such an extent as would actuate to labor with him and the Ghost to save the whole world. 3. It is a ratification of the passover, fulfilled to the letter; yet extended to solicit our faith in a second fulfillment.

I know that sin of long standing is strongly rooted; therefore, we should the more earnestly work, knowing that religion of long standing grows stronger too. I offer this not as something new, but as something that need be considered in the light of truth. Creeds and doctrines should all fall when known to be in conflict with the doctrine of Christ. Let me say to the close communionist, if you hire a man to do a certain work you pay him to do it as you wish, and if you go to fight in and for a common cause (to do right), you strike or try to strike down the enemies of that cause, not the friends and heirs.

I cast this upon the water that some one reading it may run from close communion, or downright selfishness, and learn to read for yourselves, and let those ecclesiastical dogmas, as taught, fall to the ground.

Carthage, Miss.

Those who heal the host of God's people by crying peace where there is no peace are calculated to do much harm. Our friends tell us our faults. What is needed is that all faults and defects are made known by the straight edge of the gospel being laid on us. We should know the worst now.

The most violent opposers of holiness are those who have received most light, who have frequently been pungently convicted of their need of the experience and have refused to be led by the Spirit into the experience. As a result of refusing to seek holiness many of them are in a cold, indifferent, backslidden state.

imperfect in original

LETTERS FROM THE CONFERENCES.

Central Missouri Conference.

C. A. Walker, Greenfield.

We are moving along nicely here. I am glad to find in Dr. Hartzell so able a champion for our cause. Our colored brethren endorse the views expressed, and will stand by the old M. E. Church under all circumstances.

Rev. John W. Hill, St. Louis.

Elliott Avenue M. E. Church, in each department, is making good progress, and the future looks up brightly. During all this warm season our congregations have been good. The class meetings have fallen off somewhat since spring. We have conversions once each month, which is of spiritual benefit to our people. The District Epworth League convention will meet in our church Monday, Sept. 12. We respectfully invite the editor of the SOUTHWESTERN to be with us. Our quarterly conference will take place Aug. 20. All our church work is being looked after faithfully.

Central Alabama Conference.

Montgomery District Conference.

W. H. NELSON, D.D.

The Montgomery District Conference met at Evergreen, Ala., July 28. This conference is young and almost an entirely new thing in the Central Alabama Conference. Very recently nearly all its members, ministers and laymen, came to us from the A. M. E. and A. M. E. Zion Churches. The membership at Evergreen, over one hundred, came to the M. E. Church very recently, and desired that a conference of said church be brought them, that they might learn of the old church and her works. They spared no pains to entertain the brethren, and made all hearts rejoice. The Rev. C. Rogers, Presiding Elder, called the conference to order, and we had a gracious season of song and prayer. The conference organized with Revs. W. H. Nelson and S. B. Henderson as secretaries. There was a large number of visitors upon the grounds and in the conference sessions. Ministers were present from the Baptist and Zion Churches, and they were received into the connection. Friday was given to reports from the districts. The reports were all very encouraging, and showed that the work on this new district is being pushed very vigorously. There seems to be a universal cry through South Alabama for the old M. E. Church. On Friday night the people crowded the church to hear addresses by Prof. J. W. Tate, of the State Normal School at Montgomery, and Rev. B. G. Smith, pastor of St. Paul M. E. Church in the same city, and Rev. W. H. Nelson, D.D., pastor Warren Street M. E. Church, Mobile, Ala. The first gave an historic account of the M. E. Church since 1844, showing that the church has been on the Christian side of humanity in all races and colors; and he indeed made a profound impression and demonstrated a clear knowledge of the M. E. Church through the ages. The second speaker spoke effectively on the line of the church work in the South. Dr. Nelson made the closing address.

The people in the church and on their way home expressed themselves as "entirely satisfied with the Methodist Episcopal Church." Quite a number were received on Sabbath day, and over seventy-five unconverted men and women rose and gave their hand, that they will visit and support the newly started church in Evergreen, under the pastorate of Rev. L. W. Hill. Saturday took up reports from all the local preachers, which were very encouraging. The conference closed very pleasantly. The Sunday school was in charge of Prof. J. W. Tate, who gave a lecture on Sunday school duties. Dr. Nelson preached at 11 a. m. At 3 o'clock Rev. B. G. Smith preached. Rev. S. B. Henderson preached at

night. Resolutions were passed, returning thanks to the citizens of Evergreen and the pastor for their liberal hospitality to the conference, also to the Rev. C. Rogers, Presiding Elder, and the various railroad companies and to the secretaries. Benediction by the Presiding Elder.

Mobile, Ala.

Rev. H. Moien, Dadeville.

I found the work in a poor condition, but by the help of God we are improving a little. We have added eleven to the church, and are hopeful. Pray for us.

Dadeville District Conference.

P. P. WRIGHT.

This conference was held at Dadeville, Ala., August 3-6. This district is moving on to prosperity under the management of Rev. W. F. Smith, Presiding Elder. The work of the conference showed the whole district to be in a prosperous condition. Pastors, district stewards, class leaders and superintendents all showed in their reports the district to be in a better condition than previous sessions. The business of the conference was pushed through, to listen to the very instructive talks by Prof. W. H. Croghan, of Atlanta, Ga., a professor in Clark University, who was kindly welcomed by the conference. The following resolutions were passed:

WHEREAS, Education is one of the essential elements toward the elevation of our people and lifting them from the great pit of superstition and immorality; and,

WHEREAS, The Methodist Episcopal Church spares no pains in the great work of Christian education among our people; therefore,

Resolved, That we, as a district conference, do express our sympathy with the church in its great educational work, and pledge ourselves to exert our utmost ability to aid in the sustenance of this great work.

Resolved, That we hail with joy the presence of Prof. W. H. Croghan, a professor in Clark University, Atlanta, Ga. We rejoice in his work, and congratulate the church in having such an able representative in its great educational work.

A. B. Allen, Birmingham.

The Birmingham District Conference of the Central Alabama Conference, convened at Gadsden, Ala., in Sweet Home Methodist Episcopal Church, August 3. Rev. I. Townsend, Presiding Elder, conducted the devotional exercises. Forty-two members were present. A. B. Allen was elected secretary, with J. S. Todd and N. H. Speight assistants. Every interest of the church that comes within the province of the conference was carefully looked after. The reports of the Presiding Elder and pastors showed that some advancement had been made above that of last year. Rev. I. Townsend makes an excellent Presiding Elder. The missionary sermon was preached by Rev. J. S. Todd. The church was crowded. Prof. A. W. McKinney, president of the Central Alabama Conference Academy, was introduced, and spoke in the interest of the school. An anniversary of the Freedmen's Aid and Southern Education Society was held Friday night. The speakers were: A. G. Glen, N. H. Speight and Prof. A. W. McKinney. A lasting impression was made. Saturday we had reports from class leaders and from committees on licensing persons to preach. The following persons were licensed to preach: M. S. Kountz, C. H. Springer, James Williams, John Durand and William Z. Smith. Saturday night literary program was carried out. Rev. I. Townsend presided. The following preachers read their papers: J. W. Paul, A. G. Glen, S. J. Robertson, S. Ray, T. H. Ham, P. G. Goins, D. Heron, Wm. H. Jordan, H. Adams and N. H. Speight. R. L. Watson read a paper also.

Sunday morning at 10 o'clock was a glorious love feast. Many precious testimonies were given for Christ. At 11 o'clock Rev. I. Townsend preached. At 3 o'clock p. m. Rev. A. H. Speight preached,

which was followed by the sacrament or Lord's Supper. At 8 o'clock the church was crowded again, when the writer preached, after which one came forward and united with the church. The good people of Gadsden, Ala., of different denominations, received us cordially and entertained us royally, all for which they, together with our faithful pastor, P. G. Goins, and his good people, have our hearty thanks.

The conference sang a blessed hymn, and shook the hands of the people. The doxology was then sung and the benediction pronounced. Thus ended one of the most pleasant sessions.

East Tennessee Conference.

Rev. P. P. Brooks, Abingdom, Va.

Allow me space in your paper to speak of the work of the Abingdom station. We have here a large membership—three hundred. This charge is second to none in the East Tennessee Conference. Our financial condition is not so good. Rev. C. Boyd, our Presiding Elder, is a good man, and looks after every interest of the church. Children's Day was grand. We raised \$6.50. Mrs. Kate G. Boyd is our efficient Sunday school superintendent. We are going onward. Pray for us.

Rev. J. M. Maddy, Mt. Tabor.

Our last quarterly conference was a very profitable occasion. Rev. B. F. Anderson, the Presiding Elder, conducted the business with skill and tact. He took special pains to urge the brethren to subscribe for the SOUTHWESTERN. His sermons were inspiring. Pray for us.

Florida.

Program of the Gainesville District, Florida Conference.

To be held at Micanopy, Thursday, Oct. 13.

The demands of the age, J. A. Bain.

Are John and Mark of the New Testament the same person? Turner Austin.

How to make prayer meetings interesting, S. Welch.

The march of the Christian church, O. F. Niblack.

Progress of the M. E. Church, F. M. Spicer.

The witness of the Spirit, S. Wright.

The benefit of the Epworth League to the church, E. Ferguson.

How to make revivals a success, P. McCray.

Can a pastor be successful without staying on his work? A. S. J. Allen.

Preparation for the pulpit, E. Sabie.

The educational work of the M. E. Church, J. R. Howard.

The divinity of Christ, J. Keller.

Justification by faith, J. Jenkins.

An educated ministry, P. Swearingen.

Duty of an exhorter, J. C. Shepherd.

Pastoral visiting, Joseph J. Debose.

To preach opening sermon, E. Sabie.

To preach missionary sermon, E. Ferguson.

Local preachers, exhorters and all other members of the conference will make their own selections.

All local preachers and exhorters are strictly requested to attend, or their license will not be renewed.

The Sunday school institute will be held in connection with the conference. All officers will be expected to attend.

Preaching and literary exercises will be had each night.

Committee: Rev. A. Debose, Presiding Elder; F. M. Spicer, P. McCray, E. Ferguson, J. Jenkins.

Louisiana.

Monroe District, St. James M. E. Church.

The several pastors of the Monroe District preachers' meeting desire to express their congratulations to Dr. A. E. P. Albert, D.D., late editor of the SOUTHWESTERN,

and Dr. Hammond, D.D., the present editor.

Be it Resolved, That we commend our heartfelt thanks to Dr. Albert for past services as editor, and wish an abundant success to Dr. Hammond for the SOUTHWESTERN.

Signed respectively: E. C. Goings, chairman; A. Jones, M. S. Goings, S. Priestly, C. Kenshaw, P. W. Lewis, G. Washington.

Rev. A. A. Williams, Shady Grove.

We are having a glorious revival. Praise God, from whom all blessings flow. The Lord continues to bless us. Twenty are at the anxious seat; one has been converted. Our Presiding Elder, Rev. S. Duncan, was with us on the 9th, 10th and 11th, and held our third quarter. The report showed progress.

Rev. B. J. Reddix, of Livonia, returns thanks to Misses Edna Pickett and Clarissa Tillman for a nice new hat.

Little Rock Conference.

Forest City District Conference.

W. R. R. DUNCAN.

Convened at Bimbley, Oct. 19-23. Friday, the 21st, will be the district Sunday school convention. Each Sunday school will send one delegate.

Rev. J. C. Sherrell, A. B., will read an essay on the origin of the Sunday school, and Rev. H. P. Strong will also read an essay on the Sunday school teachers meeting. The district program is as follows:

The new birth, M. H. Higgins.

Sanctification, E. D. Spencer.

Revivals; how promoted, H. M. Renfro.

The care of young converts, W. H. Flowers.

The promotion of prayer meetings, D. H. E. Harris.

The promotion of class meetings, S. M. Stokes.

Pastoral visiting, G. A. Hall.

The colored man in the M. E. Church, J. C. Sherrell.

An educated ministry, H. P. Strong.

The personality of God, J. J. Freeman.

What is faith? David Hall.

On the first sacrifice, topical; D. B. Harston.

Woman's work in the church, J. W. Clark.

All local preachers and exhorters will bring subjects of their own selection.

Brethren: Seeing we have only a short time, will you bestir yourselves on the matter of collecting our benevolents by the district conference, then each will be in the midst of the money season to collect for themselves and family till conference.

Let us hear from you at once on this matter. The editor is specially invited and earnestly requested to be present. Come, Editor. The Presiding Elders and ministers of the conference are cordially invited also. We are hoping to have a

full attendance.

Mississippi.

Meridian District Conference.

Convened at Enterprise, Miss., July 14, Rev. J. M. Shumpert, Presiding Elder, in the chair. At roll call all the pastors but one answered to their names. A. J. McNair was re-elected secretary, with C. W. Ivy and J. H. Brooks assistants. Reports from the Presiding Elder indicated general prosperity on all lines, considering the financial famine throughout the district. Reports from each pastor showed a marked success in every department of church work. All other reports were good. New churches had been built and churches completed; church debts paid off, and souls converted to God and added to the church. Dr. M. C. B. Mason gave the conference a powerful sermon. Rev. N. Toole, S. M. May, W. H. Smith and A. Butler preached good sermons.

Sunday was a glorious day. Preaching by Revs. J. M. Shumpert, Presiding Elder, J. L. Pratt, P. Blue and A. J. McNair. This district conference was one of the grandest ever held.

J. M. SHUMPERT, P. E.
A. J. McNAIR, Secretary.

Rev. Jas. M. Walton, Ripley.

Our third quarterly conference was held Aug. 5, in St. Paul M. E. Church, Rev. S. Sewell, Presiding Elder, in the chair. Reports showed progress along all lines of church work. The Presiding Elder preached us two able sermons, and administered the Lord's Supper to 93 communicants. We may well say that he is the right man in the right place. Our revival closed after a meeting of fourteen days, with 28 conversions and 27 accessions to the church, which is spiritually alive.

A. G. Houston, Starkville.

Our third quarterly conference was held Aug. 13-14, with Rev. P. O. Jamison, Presiding Elder, in the chair. There seems to be prosperity on all lines. The Elder preached two reviving sermons on Sunday. The Lord's Supper was administered to 172 souls. On Sunday night the writer preached, and 75 came forward for prayer. We are in the midst of a glorious revival. God is blessing us.

J. L. Pratt, Meridian.

Some of your many readers will be pleased to hear from this part of the great field of Methodism. Our third quarterly conference was held Aug. 13-14. It was a spiritual feast. Seventeen class leaders made good reports. The stewards reported \$334.50 raised during the quarter. Paid pastor, \$125.50; Presiding Elder, \$20; Bishop, \$3; our old debts, \$186. The pastor's report was received with both joy and sadness. Twenty-nine had been added during the quarter, and five died.

A. Martin, Loneke and Richwood.

Elder Morris held my second quarterly conference. Grand meeting. Twenty came up to the altar for prayers. Pray for us.

R. P. Threlkeld.

Mrs. E. S. Spriggs has visited my work, and was a great financial assistance. She held an entertainment in each church on the work, and realized an income of \$95. She is a great help in the way of paying churches out of debt, and also in raising the pastor's salary. We are moving along nicely. Brethren who need money raised, will do well to secure her service.

C. W. Ivy, Paulding.

This is the first time this year I have attempted to write. The charge is spiritually alive, and is doing a good work for the Lord. I have raised for missions, \$3; for education, \$2; for S. S. Union, \$1.50. I am sure that we will bring up our assessments this year. I have God's hope in these people. I am working to get this charge in the lead on the Meridian district. Pray for my success.

W. M. Lester, Kilmichael.

We held our second quarterly conference July 16-17. We had a grand time. Our Presiding Elder was with us and preached a noble sermon, and impressed upon our minds the SOUTHWESTERN, and urged that every member ought to take it. Collection was good.

W. S. Leake, Shuqualak.

My second quarterly conference convened July 30-31, Rev. J. C. Eckles, Presiding Elder, in the chair. A large attendance of brethren were present with written reports, which showed a general prosperity on the circuit. Accessions during the quarter, 27. Paid pastor, \$98.35; Elder, \$10.85; raised for benevolent purposes, \$10. Sunday morning the Elder lectured to the Sunday school. He preached also with great power to a crowded house. Ninety-eight communicants. We have not forgotten the good old SOUTHWESTERN, which brings us the good news from all parts of the Union. God bless the editor and the paper with many subscribers. We expect to continue to take and pay for it.

D. F. Dudley.

A glorious revival at Shubuta, Miss., has ended with twenty conversions, six reclaimed and twenty-six added to the church. The pastor received a pleasant surprise from his people, in the shape of fifty pounds of provisions.

[CONTINUED ON PAGE THREE.]

Three Things to Remember.
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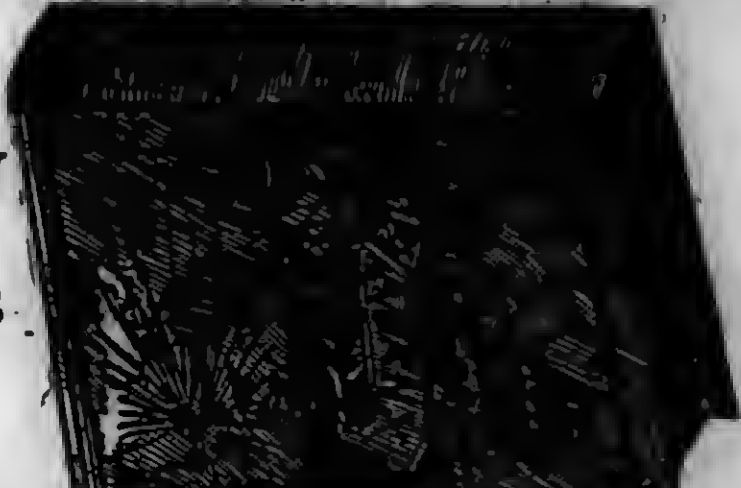
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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mahallen, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE,
Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon,
A. M., 220 Canal street, New Orleans.
ST. CHARLES AVENUE CHURCH—Rev. Geo.
S. Easton, pastor. Preaching at 11 a.
m., and 7 p. m. Sunday-school at 9:30 a. m.;
prayer meeting Thursday at 7:30 p. m.

BOYTON M. E. CHURCH—Lafayette street
and Main, Gretna, La. Rev. S. S. Wright,
pastor. Sunday services: prayer meeting at
5 a. m.; Sunday school at 9 a. m.; preaching
at 11 a. m., 3 p. m., and 7 p. m.; class meet-
ing at 7 p. m.; communion, monthly, third
Sunday; general class, every first Monday
evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest,
pastor. Sunday services: prayer meeting at
8 a. m.; preaching at 11 a. m., 3 p. m., and
7 p. m.; class meetings Thursday evening.
CUSHMAN CHAPEL, on Carrollton avenue—
Rev. M. P. Franklin, pastor. Public wor-
ship, Sabbath at 11 a. m., 3 p. m., and 7 p. m.
Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and
Dryades sts. Rev. T. Q. Blount, pastor.
Sabbath 9 a. m., prayer meeting, 11, 3 and 7
p. m.; public worship, communion monthly, on
the first Sunday; Sunday-school 1 p. m.; class meet-
ing Monday evening; general class, every
Monday evening; preaching Thursday night.
HAVEN CHAPEL—Jefferson street, Carrollton,
cor. Plam street. Rev. W. S. Harris, pastor.
Services at 11 a. m., 3 p. m., and 7 p. m.;
9 a. m.; class meeting Monday evening; preach-
ing Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J.
Pickett, pastor. Sunday services: prayer meet-
ing 9 a. m.; preaching 11 a. m., 3 p. m., and
7 p. m.; class meeting Tuesday at
7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chien
pastor. Regular services 11 a. m., 3 p. m., and
7 p. m.; prayer meeting Monday evening at
7 p. m.; Tuesday night class meeting; preach-
ing Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street, Rev.
Wesley Turner, pastor. Public worship Sunday
at 11 a. m., 3 p. m., and 7 p. m.; Sunday-school at 1 p. m.
NASHUA CHAPEL—Union street, cor. of Cla-
borne, Sunday school, 11 a. m.; preaching, Sun-
days, 3 and 7 p. m.; Wednesday, at 7 p. m.;
class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street
between Johnson and Priour; Rev. Simon
Evans, pastor. Sunday services: preaching
at 11 a. m., 3 p. m., and 7 p. m.; Sunday-school
at 1 p. m.; early prayer meeting at 5:30 a. m.;
class meeting Wednesday at 7:30 p. m.;
prayer meeting Thursday night at 7
o'clock; prayer meeting, Monday evenings,
at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street,
Algiers, La.; Rev. Frank Walker, pastor.
Sunday services: preaching at 11 a. m. and 3
and 7 p. m.; prayer meeting 6:30 a. m.; class
meeting Wednesday at 7:30 p. m.; Sunday
school at 1 p. m.

SIMPSON CHAPEL—Valence street, between
Camp and Chestnut; Rev. J. W. Hilton,
pastor. Preaching at 11 a. m., 3 p. m., and 7 p. m.
every Sunday.

SIXTH STREET CHURCH—Between Laurel
and Annunciation; Rev. D. J. Price,
pastor. Sunday services at 11 a. m., 3 p. m., and
7 p. m.; Sunday-school at 1 p. m.; class meeting Mon-
day evening; preaching Wednesday evening.
Prayer meeting Friday evening; prayer service
at 5:30 a. m.

TEMBSON CHAPEL M. E. CHURCH—Post
at St. Rampart, Samedel Dage, pastor.
Sunday services at 11 a. m., 3 p. m., and 7 p. m.;
prayer meeting at 5 a. m.; class meetings 3:30 p. m.
UNION CHAPEL—E. CHURCH—Rev. J.
W. Hudson, pastor. Sunday services: prayer
meeting, 6 a. m., preaching at 11 a. m., 3 p. m., and
7 p. m.; Sunday-school at 9:30 a. m.; class meet-
ing Tuesday night; preaching Thursday night; Sacra-
ment second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between
Perdido and Poydras; Rev. P. J. Johnson,
pastor; residence, 204 Liberty street. Sun-
day services at 6 a. m.; prayer meet-
ing, preaching 11 a. m., 3 p. m., and 7 p. m.; class
meeting Wednesday evening; preaching Thursday
evening.

WILLIAM'S CHAPEL—On Clinton street,
near St. Charles avenue. Rev. Henry
Taylor, pastor. Sunday services: prayer
meeting at 5 a. m.; Sunday school at 9 a. m.;
preaching at 11 a. m., 3 p. m., and 7 p. m.;
prayer meeting Monday evening. Class meeting on
Tuesday evening at 7:30 p. m.; Communion
first Sunday in every month at 9 a. m.

FIRST GERMAN M. E. CHURCH—Corner St.
Andrew and Franklin streets. Preaching at
10:30 a. m.; Sunday-school at 9 a. m.; Prayer
meeting Wednesday evening at 9 p. m.

SECOND GERMAN M. E. CHURCH—Eight
street. Rev. Charles Senner, pastor. Sab-
bath services at 10:30 a. m. and 7 p. m.; Sunday
school at 9 a. m.; prayer meetings Wednesday
evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart
street. Services every Sunday.

**Officers of the Lafon Old Folks
Home Association.**

Rev. J. W. Hilton, President; Vice-President,
Rev. T. J. Johnson; Treasurer, Rev. F. T. Chien;
Rev. E. Lyon, Secretary. Office, 139 Poydras St.,
New Orleans. Regular meetings of the Association
on the first and third Mondays of every
month, 10 m. The board meets the first Monday
of each month at Peck Memorial Home, at 3
o'clock p. m.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the
Conference Board of Woman's Home Missionary
Society for Louisiana, can address them as fol-
lows:

Mrs. S. E. Johnson, President, 206 Liberty
street, New Orleans.

Mrs. L. Mead, First Vice-President, 67 Adam
Street, 7th district, Carro Hon.

Mrs. M. Sims, 2d Vice President, Central P. O.,
St. James.

Mrs. Cornelia Hayman, Recording Secretary,
27 Ann Street, Carrollton.

Mrs. Alice M. Marechal, Corresponding Sec-
retary, 210 Constantine street, New Orleans.

Mrs. Alice L. B. comend, Treasurer, 145 Tou-
lousse street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown,
Local Worker, Mr. M. Harrison, Assistants,
Mrs. M. Sims, Mrs. Stewart.

South New Orleans District—Mrs. Rebecca
Fisher, Local Worker, Mrs. Matthews,
Assistant Manager—Mrs. G. Taylor. Local
Worker, Mrs. E. Cant.

Baton Rouge District—Miss Alice Thomas,
box 5, Baton Rouge.

Shreveport District—Mrs. Rebecca Shelby,
Natchitoches. Assistant, Mrs. Eliza Patterson,
Shreveport. Local Workers, Mrs. St. Clair and
Mrs. O. Brent, Shreveport.

Alexandria District—Mrs. P. Powell, Lake
Charles.

Monroe District—Mrs. Celeste May. Mrs.
Lill Walker, Assistant District Manager.

All officers of this Society have certificates and
a badge of office.

As an auxiliary to the Woman's Home Mis-
sionary Work we have the Juvenile Mission. The
object of this society shall be to interest the young
people of the Church and Sabbath school. It is a
lawful adjunct to the W. H. M. Society, and will
make reports thereto. Miss E. Macneil, presi-
dent; Mrs. A. M. Robinson, director.

The board and managers meet the first Monday
in each month at Peck Memorial Home, at 3
o'clock p. m.

[CONTINUED FROM PAGE TWO]

LETTERS FROM THE CON- FERENCES.

Program Vicksburg District Conference.

To be held in Vicksburg, Miss.,
Sept. 23 27, 1892.

We shall expect every member
to be present, and to bring well
written reports of their work, such
as were adopted at our last district
conference. Push the revival
work, and let our benevolent col-
lections be a large increase over
that of last year.

PROGRAM.

How to have a prosperous con-
gregation, P. H. Davis.

The relation of the pastor to the
board of trustees, N. Cannon.

How to conduct a trial against
an accused member, D. D. Good-
win.

The best method of making a
Sunday school interesting and
profitable, Geo. W. Smith and H.
Henderson.

The best plan to raise the min-
isterial support, J. C. Bullen, C.
Brown and H. R. S. Erby.

Should the M. E. Church give up
its work in the South? Wm. Payne
and S. A. Cowan.

What is necessary to be a suc-
cessful pastor? J. T. Knox and A.
Logan.

Our educational work, A. Reid.
What shall we do for our wor-
ship preachers? W. N. G. Lipscomb
and M. C. Bullington.

The relation of the SOUTHWEST-
ERN to our work, G. W. Longmire,
Geo. Jones and Washington Ar-
nold.

How to raise the benevolent col-
lections, P. H. Davis, D. D. Good-
win W. N. G. Lipscomb.

Let each member prepare a paper
on one of the subjects published in
the program, and see how well he
can do.

WM. PAYNE.

D. D. GOODWIN.

S. A. COWAN, P. E.

Texas.

Rev. Mack Henson, Austin.

The Austin district is in a pros-
perous condition. While we have
not had in any of the charges
what has been often styled great
revivals, it is but fair to say that
we have enjoyed rich seasons of
grace, and showers of blessings
have fallen upon withered plants,
and many souls have been con-
verted this year. In every pas-
toral charge on the district, with
only two exceptions, from one to
forty-six conversions have crowned
the efforts of Godly men. The
disappointment and failure to com-
plete the Samuel Huston College
building in Austin, is discourag-
ing in the superlative degree. The
stone basement walls were com-
pleted six years ago, and are going
to wreck every day. Our people
and the friends who responded so
nobly to our appeals for aid, feel
disappointed. Delay has cost us
several thousand dollars in forfeit-
ed subscriptions of hard cash and
in building material. We have
finished the second round on the
district, and have reached the fifth
mile stone on the third tour.
Money has been and is scarce
among our people.

W. J. Holland, Bellville.

Presiding Elder W. H. Logan
held our third quarterly conference
August 6. It was a season of re-
joicing. We have quit talking
and have gone to work with a will.
We are making considerable im-
provements. Pray for us.

Edmond Graham, Red River Circuit.

I am still in the field, walking,
talking, praying and preaching.
Have added six to the church. I
have just returned from the camp
meeting, and had the grandest
time that has ever been known.

At Blossom, on the Paris District,
souls have been saved. I began
my meeting at Rich Hill. All the
pastors are welcome to come and
preach for me. Pray for us.

A. C. Culbreath, Orange.

We are holding a three weeks'
revival. Have had 18 conversions,
added 15 to the church, and took 8
into full membership. About 100

persons have signed the temper-
ance pledge.

G. White, Kildare.

Our third quarterly meeting was
a success. Our Presiding Elder
was with us and gave good service.
We collected all told \$99. The
outlook is good. Pray for us.

G. A. Shanklin.

The twelfth session of the Austin
District Conference was held at
Winchester, Texas, July 27-31.

All the pastors were present ex-
cept two. P. M. Carmichael was
elected secretary, B. F. Whitaker
assistant secretary, and Wesley
Morrow statistical secretary. Re-
ports were encouraging, showing
advancement all along the line.

The pastor and people at Winches-
ter deserve credit for the way they
entertain the conference.

A. L. Patterson, Blossom.

The camp meeting held at Bos-
som during the months of July and
August was largely attended by
people from all parts of the district.

Eight tents were pitched on the
grounds, and all were crowded,
and many of the people took refuge
in wagons and among families in
the city.

We were bitterly and openly op-
posed by other denomina-
tions, who spared no time in find-
ing fault with those who were
mostly interested in the meeting.

However, through the prayers of
the people and unshaken confidence
in God, we carried on a series of
meetings for nearly three weeks.

The closing service, Monday
night, August 8, was one of the
grandest ever witnessed. There
was a hearty hand shaking in
which the once rebellious host, but
now with tearful eyes, joined in the
ranks. There were 11 additions to
the church.

Rev. P. Morgan, Presiding Elder
of the Paris District, who con-
ducted the meeting, deserves credit.

He stepped to the front, sharing
his part of the perils, and asked
his men to follow him.

Rev. L. Woodward, pastor of
Blossom Circuit, is a man who does
not fear the people, in so much
that he dares to preach a pure Gos-
pel. During his short stay he
made 23 additions to the church,
and advanced its spiritual and
moral condition. With the assist-
ance of the writer, he had every
thing nicely arranged to meet the
demands of the meeting.

Tennessee.

J. S. Foster, Mason.

Our protracted meeting is going
on. Several have come forward
for prayers. Prospects are bright.
We have just had our church
painted, which improves its looks
considerably. We have raised
some of our benevolent claims, and
hope to be able to make a good re-
port to the Annual Conference.

Upper Mississippi Conference.

M. Adams, Cedar Bluff, Miss.

Our Children's Day services
were unusually interesting and
profitable. At Cedar Bluff, and at
Pleasant Church also, the program
was successfully carried out, and
everything went off pleasantly.

The total collection for the day was
\$16.15. Our Presiding Elder held
our second quarterly meeting at
Pleasant Hill. He addressed the
church and Sunday school, and ad-
ministered the sacrament of the
Lord's Supper. Bro. Jamison is
the right man in the right place.
Our people are poor, but are doing
all they can. Pray for us.

[We mislaid a former letter from
this charge.—ED.]

Growing up With the Country Too Slow.

Being tired of working for a salary,
I decided to go West and grow up with
the country. I invested in real estate
and became land poor, and was obliged
to make a living for my wife and chil-
dren some other way. I saw Mr. More-
head's experience in the plating busi-
ness by accident in an old newspaper.

I did as he did, sent \$5 to H. F. Delno
& Co., of Columbus, Ohio, and went
to work plating first in my own neigh-
borhood, and found I did so well, I
hired a man, and he brought in the
plating, which I did at my house.

There is plenty of money out West
here, if you only know how to get it,
and I hope my experience will help
anybody who is having a hard time.

I made last week \$12 and the week pre-
vious \$13.14. Anybody can get cir-
culars by writing to Delno & Co., Colum-
bus, O.

ROBERT LINDSAY.

THE EPWORTH LEAGUE.

Officers: Bishop J. N. FitzGerald,
D.D., President; J. L. Hurlbut, D.D.,
Corresponding Secretary; R. R.
Doherty, Ph.D., Recording Secretary;
J. M. Freeman, D.D., Treasurer.

Central Office: 150 Fifth Avenue,
New York.

Organ: The Epworth Herald, Chi-
cago; Editor, Joseph F. Berry, D.D.

Number of Chapters, 8,345. Number
of members, 450,600.

Motto: "Look up. Lift up."

"I desire a league, offensive and de-
fensive, with every soldier of Jesus
Christ."—Wesley.

"We live to make our own Church a
power in the land, while we live to
love every other Church that exalts our
Christ."—Simpson.

Epworth League of the Indiana District,
Lexington Conference.

The district has been divided
into four chapters, and given place
and date of their meetings and sub-
jects for discussion by pastors and
delegates.

CHAPTER I.

Simpson Chapel—Pastor, Ep-
worth League as an indoctrinator.
Delegate, The best line for the Ep-
worth League to work on and why?

North Indianapolis—Pastor, Can
the human mind be contented with
the present? Delegate, The value
of the Bible in the Epworth League.

Bloomington—Pastor, Can the
doctrine of a triune God and of the
deity of Christ be proven from
Holy Scriptures? Delegate, The
influence the Epworth League has
on the young people.

Terre Haute—Pastor, Is Bishop
Foster's book, "Union of Episcopal
Methodisms," in harmony with the
colored constituency of the church,
and if not, why not? Delegate,
The best way to keep a good at-
tendance at church on Sundays.

Martinsville—Pastor, Can any
people raise above the hands that
rocked the cradle? Delegate, Can
the Home Mission of the Indiana
District be a success?

Chapter 1 meets at Greencastle,
Ind., Wednesday, Oct. 5, 1892.

CHAPTER II.

Princeton—Pastor, Is there any
better church for the Negro than
the M. E. Church, and if not, why?
Delegate, Is music essential to
happiness?

Rockport No. 12—Pastor, Proper
managing of and instructing in the
ministry. Delegate, The extent of
woman's work in the church.

Newburgh—Pastor, Are lengthy
sermons generally beneficial to the
congregation? Delegate at Bou-
ville, Epworth.

Evansville—Pastor, One man's
faults is another's loss. Delegate,
All that glitters is not gold.

Lawrenceville—Pastor, The best
method to educate our people to an
intelligent worship. Delegate,
How can the Home Mission of the
Indiana District be made a suc-
cess?

Graysville—Pastor, Is organic
union any benefit to the church,
and if so, why?

Chapter No. 2 meets at Prince-
ton, Ind., Wednesday, September
21, 1892.

CHAPTER III.

Jeffersonville—Pastor, Why is
the League an inspiration? Dele-
gate, Is the League promotive of
unity?

Cementville—Pastor, Why is lit-
erary work one of the most impor-
tant factors to the success of the
Epworth League? Delegate,
Faith.

Corden—Pastor, How is the
League a guide in Christian life?
Delegate, Hope.

Watson—Pastor, The best
method of making the District
Home Missionary work a success.
Delegate, Charity.

Madison—Pastor, The League an
aid to the pastor. Delegate, Punc-
tuality.

North Vernon—Pastor, The
League the light brigade of the
church militant. Delegate, Why
is the League the supply of certain
wants?

Chapter 3 meets at North Ver-
non, Ind., Wednesday, October 19.

CHAPTER IV.

Shelbyville—Pastor, The ideal
Methodist preacher. Delegate,
Church pride.

Milk Men and Milk Maids

must have their tin cans, tin pans,
and everything else faultlessly
clean, and there is nothing
half so good for such clean-
ing as

Gold Dust Washing Powder.

Housekeepers too have much to
clean, and they can't afford to do
without GOLD DUST WASHING
POWDER, which makes things
clean in half the time, and keeps
them clean for half the money.

Gold Dust Washing Powder
is sold by all grocers.

Less than ONE HALF the price of others.

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ing

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this proves unsuitable, but no money will be re-
funded. Copies to be exchanged must be in per-
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THE ORIGINAL TAKE NO OTHER.

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JACKSON

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ARE MADE ONLY BY THE
JACKSON CORSET CO., Jackson, Mich.

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and stamped upon inside of clasp in each waist.

They are the most
popular
articles of
the kind now
on the market.
You should
have one of
them.

**BE SURE and GET
the RIGHT THING**

If your dealer hasn't them write to us.
CANVASSERS WANTED.

VOSE & SONS
ESTABLISHED IN 1851.
PIANOS.

Celebrated for their Pure Tone,

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, SEPT. 1, 1892.

They are Blessed:

I. Blessed is the SOUTHWESTERN CHRISTIAN ADVOCATE.

II. Blessed are the people who subscribe, pay for, and read the SOUTHWESTERN.

III. Blessed are they who when asked by their neighbors to loan the SOUTHWESTERN, tenderly, lovingly, yet firmly, urge the borrower to subscribe.

IV. Blessed is that church whose pastor keeps abreast with the best thought of the times by reading the SOUTHWESTERN, and in soliciting others to subscribe.

V. Blessed is the church which has the largest list of paying subscribers to the SOUTHWESTERN.

VI. Blessed are those pastors who are so deeply interested in the SOUTHWESTERN that they take a copy along during their pastoral visits and urge the people to subscribe.

VII. Blessed are the Presiding Elders who are so anxious for the success of the SOUTHWESTERN that they urge their district conferences not to license or renew the licenses of local preachers who do not subscribe for our church papers, especially the SOUTHWESTERN.

VIII. Blessed are those annual conferences that make the heart of the Agents glad by prompt payment for the past and renewals of subscriptions to the SOUTHWESTERN for the coming year.

IX. Blessed are the Bishops who during the annual conferences inquire of each pastor not only the amount of his benevolent collections, but how many subscribers to the SOUTHWESTERN there are in his charge.

X. Blessed, yea, thrice blessed, is the editor of the SOUTHWESTERN in the promise of the generous, hearty and continuous co-operation of his fellow ministers, with the thousands of their membership, in making the paper "a thing of beauty and a joy forever."

Let all the people say, Amen!

A Warning.

Rev. A. Ramsey, pastor at Troy, Mo., has left his work under a cloud of suspicion. Pastors and churches will beware.

R. E. GILLUM, P. E.

A Good Man Gone.

We learn with sorrow that Rev. E. L. Hammett, Presiding Elder of the Griffin, Ga., District, is dead, having passed away in great peace August 14, at his home in Griffin. A friend sends a feelingly written obituary article, which we think not explicit enough in data, and omitting much that his friends would like to know. Presuming that another one will soon be proffered by a committee of his pastors, we hold the one we have in abeyance.

A BROTHER sends a report of a Sunday School Institute, and with it this note:

"This matter should have been sent you long ago for publication, but through negligence was not. Please publish as soon as possible."

Just notice his zeal to get it published!—after a month and a half of "negligence." The waste-basket has an especial fondness for stale reports, but we will try and make some use of this.

It has always been a pleasure to worship with the people of Simpson Chapel, Indianapolis, but more so now since they have added to their proverbial hospitality other tender and loving ministrations to our afflicted companion. Indeed, pastors and people, vie with each other in genuine manifestations of interest and sympathy and love. These continued demonstrations of the true christian spirit, places us under renewed obligations. A thousand blessings upon them.

The Southwestern Among the Conferences.

In a recent issue of the SOUTHWESTERN there were letters and other contributions by representatives of the Central Alabama, Central Missouri, East Tennessee, Florida, Lexington, Louisiana, Mississippi, South Carolina, Upper Mississippi, Savannah, Texas and Washington Conferences. In addition to these interesting contributions, there was an important communication on "Our Colored Work in the Northwest."

This is abundant evidence that the SOUTHWESTERN is growing in favor, and coming into friendly touch with nearly every part of our work in the great Southland, and in many parts of the North and West as well. The writers are among the leading men and women of the conferences represented, and the subjects discussed illustrate some important phases in the social, moral, intellectual, and industrial life of the people.

It is hardly possible to overestimate the importance of this agency in obtaining the most reliable information concerning our work in the South. Hence we feel free to say that the facilities possessed by the SOUTHWESTERN for the enlightenment of its many readers are invaluable and probably unequalled. It is presumed that the church desires to form the most intelligent conception of her vast interests in the great South; that it would have a more intimate and extended acquaintance with the brave, consecrated, heroic men and women who have gone forth at her command to do this important work. This being true, the SOUTHWESTERN should be more liberally patronized than ever before, since it is her only official organ in this great section of our common country.

We predict an era of peace and good will; of great commercial activity. It does not require the ken of a philosopher to see the redeemed, progressive "New South" looking forth "as the morning," and as "terrible" in her righteousness as an army with banners.

The SOUTHWESTERN is here, not as a spectator, but has entered the arena to take part in the "irrepressible conflict." The uniqueness of the relation which it sustains to the whole church must and will call to its aid the best brain and talent, not only of its immediate constituency, but of the whole church.

Some of the best writers of our Methodism will furnish contributions from time to time. This will not only enhance its value, but lift it up to that dignity and importance befitting the official organ of the Methodist Episcopal Church.

REV. W. S. Rollins, Presiding Elder of the Indiana District of the Lexington conference, reports his district in a flourishing condition. Considerable attention has been paid to the payment of all debts on the churches. Gratifying progress is made also in the benevolent collections. Bro. Rollins takes no little pleasure in noting the fact that the Indiana District is the first to raise its entire assessment for the printing of the minutes. The district conference held a few weeks ago in Jeffersonville, Indiana, is said to have been the best held for several years. There was a large number of the members present. Revs. G. A. Lissel, Presiding Elder of the Louisville District, and J. H. Stanley, of Jackson Street, Louisville, were among the visitors. The literary program was excellent. Provisions were made for the better working of the Epworth League and Sunday School Institute. Altogether, the outlook is hopeful. The SOUTHWESTERN has a goodly number of subscribers on this district, notably among the laity. We have heard of several ministers who do not read our church papers. Bro. Rollins will kindly look after them.

A brother sends us a short communication under the caption "Can we have light?" He wants to know

if Bishop Foster speaks the sentiment of the church in the matter of organic union, and if not, why don't the church speak out? If the brother had read the utterances of the church press he would not be asking such questions, and if he will read Bishop Merrill's book on the same subject he will get a heap of light. More than that, he can consult our files and read the deliverance of the Board of Bishops, acting in their official capacity, in which there is no ambiguity or uncertainty of their meaning. Rest assured, dear brother, our church is Christ's best instrument in saving this world, and she won't be untrue to her mission. Don't doubt her, lest you backslide and be lost!

General Missionary Committee.

The General Missionary Committee of the Methodist Episcopal Church will meet in Baltimore, Md., on Wednesday, November 9, at 10 A. M. The church in which the sessions will be held will be announced at a later date.

THE Freeman, published in Indianapolis, Indiana, is one of our best weeklies. In fact, it is the only illustrated paper published by colored men in this country, and necessarily fills a very important place in Negro journalism. A visit to the office a few days ago was agreeable, as well as instructive. Mr. W. Allison Sweeney, the genial editor, was in his sanctum, while Miss Lillian Thomas, an accomplished lady, was looking after her special department. M. G. L. Knox, one of our most prominent laymen, is the proprietor, and is bringing to this position that tact and push and energy which has enabled him to achieve great success in other business enterprises. We wish the Freeman much success.

OUR dearly beloved Bishop Mallicien sends an extremely strong presentation of the claims of the SOUTHWESTERN that will be used next week. The letter was dated July 30. In a note to the editor he says:

"This is written at Aomori in the extreme north of the Empire of Japan. I am on a preaching tour through the country. I have just made a trip of about sixty miles in two days, partly on foot and partly in a sort of wagon called a 'Basha.' The roads were the roughest and the 'Basha' the worst conveyance I ever had occasion to use. But I had a chance to preach the gospel several times and exhort the people to turn from their dumb idols to serve the living God."

The Bishop enclosed a wild Mountain link which grew at Hiroaki.

No report of the Shreveport District Conference, held week before last, has been received, but we learn from Bro. Wilson, who called on Friday, that it was the best ever held,—full of work and spiritual power, culminating on Sunday night in an altar service with twenty seekers.

THE Baltimore Methodist in commenting upon Dr. J. C. Hartzell's criticisms on Bishop Foster's Book on Organic Union of Methodism, says:

"Dr. Hartzell's criticism on Bishop Foster's Organic Union scheme, is an able and unanswerable argument against the good Bishop's vagaries."

The hanging of Edward Green at Morgantown Aug. 26, was highly sensational. Green was one of the parties who shot William Keener, an honest and hard working farmer, in cold blood, and the greatest interest has been manifested in the case. The result was 4000 people were out to see the hanging. At 2:25 the rope was adjusted and the trap fell soon after. The rope broke and Green was precipitated to the ground. A sudden fear seemed to seize the crowd, and a terrible panic ensued. The crowd stampeded and a number of persons were hurt. When order was restored it was found that fully 2500 had fled. At 3:40 the second drop fell and Green strangled to death.

Weekly Review.

The striking switchmen at Buffalo, N. Y., have given up the fight, and the troops are getting ready to return to their homes.

The Homestead, Pa., strikers are still holding out, but weakening. Some of them have sought work elsewhere. Some depredations are being committed, such as beating non-union workmen, blowing up cars, etc., which requires the presence of the militia. The company say they never will yield to the strikers and will close every mill they own rather than do so.

The rebellious miners in Tennessee are under apparent subjection. Some troops are still employed—mainly in making arrests—acting as a sheriff's posse.

The difficulty between the United States and Canada over the question of canal tolls has reached a crisis in the ordering of retaliatory measures by our government. The state of the case seems to be this: By treaty, or other arrangement, the freights of both countries passing through the Welland Canal should be subject to the same rate of toll. And so they are, nominally. But the Canadians make a rebate to vessels carrying freight to their own ports, which amounts to a discrimination of twenty per cent. against that carried to our ports. This manifest injustice was pointed out to them, but they still persisted in it. The attention of Congress was called to the matter, and a law authorizing the President to retaliate was passed. So now an order has been issued that all freights passing through the canal of St. Mary's Falls, shall pay twenty per cent. tolls, if bound for Canadian ports. And thus the thing is to be evened up.

The English government has changed hands. The "Grand Old Man," Mr. Gladstone, is again for the fourth time the British premier, though sustained by a majority of only forty, composed of all factions, any one of which is liable to get dissatisfied and imperil his control. Home Rule for Ireland is his shibboleth now, but it may become a "shillalala" in the hands of the Irish if home rule is given them. This country can give the "G. O. M." a few "points" on that subject if he will visit some of our misgoverned cities.

The all absorbing topic of Europe and North America now is the rapid advancement of that most dreaded scourge,—the Asiatic Cholera! In Russia and Germany it has become epidemic and is spreading rapidly. It has just reached France and England, and by some it is thought will reach this country ere many days. The authorities of all the cities are fully alive to the demands of the hour, adopting quarantine and sanitary regulations that it is hoped will either keep it out or prevent its spreading.

In the political field, general apathy seems to be in command. From appearances one would judge it to be an "off year." The New York World and some democratic papers are making strenuous efforts to raise a campaign fund to be used in the Northwestern states, but have not succeeded very alarmingly. Neither of the National candidates have aroused much popular enthusiasm. In some of the Southern states there is twice the zeal displayed over local issues than is usual: notably in Texas, where two democratic candidates for governor are running; in this State with its rival congressional candidates; in Alabama, still in the throes of the attempt to count out Kolb, and the threatened continued fight on national issues; Georgia struggling with the Alliance; Tennessee with an unpopular governor striving for a re-election, and South Carolina, whose fight of two years ago is to be renewed with added bitterness. All these give hope of a general break up of the "solid South,"—a result most devoutly to be prayed for, as with it may come the dawn of a new and better day for an oppressed race. The demo-

cratic papers of the South are most vehemently screaming "force bill" in double-headed editorials, hoping thereby to scare the dissatisfied factions back into the fold. We predict that the better part of the Southern people will, in a short time, be the strongest advocates of the hated so called "force bill."

An effort that promises success is being made to harmonize the republican factions in this State.

ELSEWHERE we refer to Bishop Merrill's book on organic union. Here is an extract from the book that will be well to commit to memory:

The Methodist Episcopal Church, like the larger Methodism, is cosmopolitan in spirit, and cannot afford to forfeit that character. She stands for the salvation of the race. Within her pale are peoples of many nationalities, complexions and languages. These are all her children, having equal rights under her laws, and sharing equal privileges. She seeks the salvation of none whom she will not admit to her fellowship. Herein is her greatness and her strength. Her principles, which guarantee to her membership equality of rights, are fundamental. While she would gladly lead all branches of Methodism into unity, she cannot lower her standard for the accommodation of any prejudices against race or color. The only ground broad enough and solid enough for her to stand upon, whether alone or in unity with other Methodisms, is the golden rule of equal rights in the kingdom of God. All who come into fraternity with her, or into closer union, come with full knowledge of her record, and knowing that she cannot recede from the high ground taken.

Her interpretation of equality of rights is practical rather than technical. She has no sympathy with fanaticism. When the Germans, and other peoples of foreign tongues, prefer ministers and conferences of their own, they are accommodated. When her people of color desire congregations and ministers of their own, and separate conferences, these favors are granted. Their separation into distinct conferences is in pursuance of their preferences, and not a disparagement. In the General Conference there is no distinction because of color or language; nor is there any distinction in the spiritual privileges of the church, or in legal rights. It is not improbable that this breadth and catholicity will prove a serious abstacle in the way of contemplation of organic union, although it is difficult to understand why it should be any more of a barrier in that respect than it is to formal fraternity. Hereditary biases are always peculiar, as well as stubborn. There is nothing harder to control than prejudice, perhaps because it never reasons.

Church Statistics.

The census bureau has furnished a very interesting bulletin upon the statistics of the Methodist Episcopal Church, with an introductory statement showing that it is the oldest and largest Methodist body in the country.

It was in 1875 that John and Charles Wesley crossed the ocean, but the beginning of Methodism in this country, which dates from 1776, was in New York and Maryland.

The Methodist Episcopal Church has 25,861 organizations with 22,344 church edifices, with a seating capacity of 6,302,720 and an aggregate value of \$96,723,408. Its valuation, which does not include parsonages and other church property, is the largest of any denomination reported thus far except the Roman Catholic.

There are in all in this country 2,240,354 Methodist Episcopal communicants. New York is first in the number of communicants, with 244,452; Ohio second, with 240,450; Pennsylvania third, Illinois fourth and Indiana fifth. In the number of organizations and

church edifices New York leads with 2296. The value of the church property is \$8,749,970.

As we get time to study these statistics, we shall give our readers further details and comparisons.

The Grand Army.

In general orders No. 10, John Palmer, Commander-in-chief of the G. A. R., announces the details of the grand parade in Washington this month.

The order also says: The Twenty-fifth National Encampment somewhat indefinitely indorsed a scheme for the erection of a monument commemorating the emancipation. No statistics or prospectus whatever, in connection therewith, have been furnished these headquarters, and as complaints have been made and doubts have arisen, the Commander-in-chief advises and directs that no further subscriptions be made for this purpose until such evidence is furnished as will remove all doubt concerning the character and purpose of those in charge of this worthy object, and that all posts having given money for this purpose will report the amount to these headquarters.

A political campaign badge has been placed on sale, an exact facsimile of the insignia of our order, except that the photograph of the candidate is inserted in the center. The Commander-in-chief not only urges every comrade not to disgrace the order by placing this 'thing' upon his breast, but that he will appeal to every man who wears one to take it off and not disgrace an insignia of loyalty which is dear to every Union soldier, regardless of party.

It appears that the Romanists, becoming envious or alarmed at the success of our work among the Italian brethren, are showing more or less opposition, and are putting forth special efforts to turn them back to its fold. It is hoped that our friends will likewise rally, and with prayer, percept and effort, hold the ground we have gained. All honor to our noble band of Italian Methodists.

Personal.

—Rev. Dr. McLaughlin, Presiding Elder of the Mission District, was recently suddenly called to Ohio, where his family is staying, by the illness of his youngest child. We are glad to learn that the child is better, and that the Doctor intends to return here and close up his work.

—We learn that Anna M. Harris, a white lady, is doing an excellent work at Baton Rouge, teaching a day school, open to all races, for the modest sum of ten cents a week for each pupil. She also conducts a Bible reading on Friday nights, and in many other ways tries to be useful. We commend her efforts to philanthropic persons, believing that she will conscientiously use all funds placed at her disposal.

—Wm. Leewood, of Birmingham, Ala., has moved to 1,007 Eighth avenue, and desires correspondents to address him there.

—When Rev. Dr. McLaughlin went North, he placed the affairs of the Mission District in charge of Rev. Geo. S. Easton, pastor at St. Charles Avenue.

—Dr. L. G. Adkinson, president of New Orleans University, has been here for some time, preparing for another best and most prosperous school year. His short season of rest seemed to have been pleasantly and healthfully spent. His genial face is welcomed here as everywhere.

—Rev. R. L. Crawford, pastor at Hammond, La., is North attending to some business matters. He is expected back in a couple of weeks. His pulpit is being supplied by Dr. Adkinson, Rev. G. S. Easton and others. Bro. Easton will preach there next Sunday. Great prosperity attends Bro. Crawford's work at Hammond.

Is your church insured? Don't neglect that.

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One of our No. 4, Roan, embossed, Gilt-edge Hymnals will be given for every club of 20 sent in.

A copy of the "House of Bondage" for every list of 10.

One of our No. 1 Hymnals, or a copy of the new Discipline, for every list of 5.

Every one of these subscribers is also entitled to purchase one of the Premium Sewing Machines for only \$12.50, or \$13 for paper and the machine.

Now, Pastors and Friends, here is your chance!

CLUB THE NEW EDITOR!

With 5,000 New Subscribers in the Next 30 Days.

This offer is open to all, regardless of denomination, age, sex, color or "previous condition."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

ANOTHER GOOD OFFER!

Four Months Free

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Advance New Subscribers

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1893.

We will send the SOUTHWESTERN the balance of this year and all of next year for \$1.50, and allow all the privileges of the premium offers now in force.

Take Your Choice.

Publishers' Department.

*Pastors are requested to read this department each week.

Lord & Thomas, advertising agents, Chicago, have gotten out a very neat catalogue of "The Best Religious Papers." The SOUTHWESTERN has a prominent place in it.

We have only one S. S. Lesson Commentary on hand here, and that will be sent to any address, post-paid, for only \$1.00. The first order with the cash gets it.

We understand the new Discipline will be issued in a few days. Get your orders ready. We shall have a full supply.

Push the canvass for new subscribers on our 50 cent offer. We have a few recent back numbers, and they will be sent till the supply is gone.

Now is a good time for the pastors to make SOUTHWESTERN collections. Don't wait till just before conference. It may be too late then, but we shall want our pay nevertheless.

Sunday schools that have not provided for their Lesson Leaves and Helps for the Fourth Quarter should at once do so: then send in the orders early enough to save any loss or break in them. Quarters begin January, April, July and October. Send the orders to this office.

This column is for the publishers, and should be watched closely for announcements.

Cumberland River District, Tennessee Conference.

The second district conference of the Cumberland River District, met in Seay Chapel, Alexandria, Tenn., August 10, with Rev. A. Phillips, Presiding Elder, in the chair.

The roll was called; all the brethren present except two. M. Williams was chosen secretary, R. H. Johnson and B. F. Whitby assistants.

The report of the Presiding Elder and those of the pastors, showed general advancement on all lines of their work. The outlook for the district was never better.

Rev. B. F. Anderson, P. E., of West Tennessee District; Rev. S. Knight, P. O., Shelbyville; Rev. J. P. Price, P. E., of Nashville District, and Rev. H. W. Key, of Memphis, agent for Central Tennessee College, were present, and made cheering addresses.

Rev. Key's speech was followed by a collection of \$7 for the Freedman's Aid and Southern Educational Society.

Rev. McPeak and Judge Williams, of this town, were introduced to the conference.

The conference was a spiritual blessing to the people. Several anxious souls pleaded for mercy and one claimed a hope in Christ.

This was one of the best conferences ever held on the district. The Presiding Elder is a man of push, and his faithful work is telling.

Too much praise cannot be given to the faithful pastor, M. Williams, and his hospitable people for the way they entertained the conference.

Labanon is the seat of the next conference.

EUGENE Bunch, the famous train robber, was run down near Franklinton, in Washington parish, by detectives Summers and Jackson, on the morning of August 15, and after firing two shots at the detectives, was killed by them. The notorious Col. Hobgood, who was with him, was captured and taken to Marion county, where he will be tried for the murder of Sherling. With the arrest and commitment to the penitentiary, on August 19, of Henry Carnegie, the entire gang is broken up.

Schools and Colleges.

Meridian Academy School.

We wish to say that the Meridian Academy School will open Sept. 26, 1892, with three teachers. We see no good reason why the members of the Mississippi Conference of the M. E. Church should not rally to make the approaching session one of the best in the history of this school, both for money and students. We want 500 students enrolled during the next scholastic year, and if our ministers will rally to us, we will succeed. What say you, brother? We hope to be able to make in our next annual report to the secretary a larger number of students and a general increase of good. Our school grounds are the best in the city. The only thing that disgraces us is our building, and this is a perfect disgrace to the Freedman's Aid and Southern Educational society. I venture to say that the society owns no other spot of ground more desirable than the grounds of the academy at this place with such poor accommodations. The session just closed sent up an enrollment of 219 students. With better accommodation, our school would soon double this number. Who is it that's willing to come to our rescue and help us in this good work of christian education? Good boarding places can be had in private families, ranging from \$7.50 to \$9 per month. For further information address,

J. H. BROOKS, A. M., Principal.

Box 347, Meridian, Miss.

Marriages.

Camilla Hill, Tex.—August 17, Mr. Lee McGowan to Miss Josephine Stubblefield.

S. H. Grant officiated.

Obituary.

Willis, Texas.—Bro. Jack Fair, one of the bright and shining lights in the M. E. Church here, was killed by a tree falling on him, Friday, August 18.

C. G. Curtis, P. C.

Bennett Howard, aged 3 years and 6 months, died at Morrilton, Ark., July 18. Memorial services were held by Rev. J. P. Mack on the 14th of August.

Mrs. Nancy Strickland died at Morrilton, Ark., August 10, at the ripe age of 95 years. She was a member of the M. E. Church for many years. She leaves five children and many grandchildren and great-grandchildren. Rev. J. P. Mack officiated at her funeral, assisted by Rev. R. B. Brown.

Thos. H. Price, aged 39 years, son of Rev. Jas. Price, died at Pheba, Miss., July 18. He leaves a wife and four little children. He was a great worker in the church and Sunday school.

M. Adams, P. C.

Waynesboro, Miss.—Sister Iley Moore, for nine years a member of the M. E. Church, died triumphantly. She leaves a husband and three children.

A. Butler.

LaFayette, Ala.—Bro. Lewis Nelm, one of the founders and most devoted of church members here, was stricken with death while at church services, Sunday night, August 14, and expired the next day. His end was peaceful. He was 73 years old.

A. N. Jackson.

Sister Ella Grissel, of Forest, Miss., departed this life August 15. She was a member of the M. E. Church.

J. D. Walden, P. C.

Pontotoc, Miss.—Sister Mary Clark, who had lived sixty-six years a faithful member of the M. E. Church, and had witnessed the closing of 95 summers, died August 8. Funeral service was conducted by Rev. F. L. Ingram, P. C.

Green Store, La.—Mrs. Emma Harris departed this life in full triumph of faith.

On August 29 we were called to mourn the death of little Jessie Sumner, aged 4 years and 5 months.

G. A. Payne, P. C.

Moss Point, Miss.—Bro. Joseph Patrick, Aug. 17, in triumph.

P. F. Robinson.

Those who fail to bear witness to entire sanctification must lose the experience. To confess with the mouth is as essential as to believe with the heart.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Rev. Dr. L. G. Adkinson held the third quarterly conference at First Street Church last Friday night. There had been added twenty-three full members—three by letter, and several on probation. Four have died. Paid Presiding Elder, \$20; pastor, \$199.40; cash raised for new church, \$250; subscription \$800, which is to be paid on the third Sunday in September. This is also the banner church in the city for cash subscriptions to the SOUTHWESTERN. Bro. Montgomery having made special efforts, for which he has our thanks.

Malden Chapel, on Washington street, was totally destroyed by fire at 2 a. m., Sunday morning last. It is thought to have been the work of an incendiary. Owing to negligence and contrary to disciplinary requirement, no insurance was on the property. An adjoining house was also destroyed, in which some children were barely rescued from the flames. A little hall located near the church site, and from which the organization sprang, is again used to hold meetings. The pastor, Bro. Wesley Truener, has already commenced the work of raising funds for rebuilding, and hopes to soon have one erected. Forty dollars was raised Sunday night. Rally, brethren, and help them. Subscriptions will be received at this office and the sums acknowledged.

There is considerable revival interest manifested at the St. Charles Avenue M. E. Church. Altar services are held every Sunday night, at which there have been many seekers, and three have claimed conversion. Bro. Easton, who was transferred from the Cincinnati Conference, is a straightforward, faithful preacher, presenting the Word in an interesting manner, deserving success. One hundred Hudson's Revival Selections have been purchased and placed in the church for use on Sunday nights, and in the prayer meetings. Next Sunday at 11 a. m. and 7:30 p. m., Dr. Adkinson will preach there, the pastor being at Hammond.

There will be a meeting of the Louisiana Conference Church Extension Society at the office of the SOUTHWESTERN, in this city, on Saturday next, September 3, at 11 o'clock a. m., to consider the application of Malden Chapel Society (recently burned out) and such other matters as may legally come before it. EMERSON WILLIAMS, President.

FULL reports of the registration in Mississippi under the new constitutional provision have been received, and the following is the result: There are in the State 110,100 white males over twenty-one years of age; of these 68,127 are registered. There are 147,205 colored males over twenty-one years of age, and of these 8615 are registered. The new Constitution disfranchises 180,563 voters, and converts a colored majority of 37,105 into a white majority of 59,512.



Mr. L. B. Hamlen,

of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

I am 91 Years

2 months and 20 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891.

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.

DECISIVE Baking Powder Tests

The United States Official

Investigation of Baking Powders, made, by authority of Congress, in the Department of Agriculture, Washington, D. C., furnishes the highest authoritative information as to which powder is the best. The Official Report

Shows the ROYAL to be a cream of tartar baking powder, superior to all others in leavening power (U. S. Dept. Agriculture, Bulletin 13, p. 599).

Two whites in every three are registered, and one colored out of seventeen. More whites might have been registered, but as many were registered as are needed. The method was simple. First, none were allowed to vote who could not read; but, second, as this would exclude many whites, it was provided that one might be registered who could understand a section of the Constitution when read to him. To a white applicant a section was read such as that which provides that the State shall have two senators in Congress, while to the Negro was read a section about a bill of attainder or an *ex post facto* law. But inasmuch as even this might let in too many Negroes who could not read, it was further provided that a large poll tax should be required and paid some months before election, and that none should vote who had not paid the tax. These have proved very efficient provisions for excluding Negro votes. But some how, we don't know how, they must, they will return to torment their inventors.

The Old, Old Story!

[The brother who sends this communication signs his name thereto, and we know him to be a creditable person; but we deem it best to withhold his name. Perhaps if the dreaded cholera should scourge this country, God may reserve a remnant who will have some idea of what a human life is worth.—Ed.]

HICKORY, Miss., Aug. 20, '92.

Bro. William Hardricks, a trustee and class leader of Bethel M. E. Church, was killed here on last Wednesday night, August 17, by unknown parties. It is admitted by both white and black that Bro. Hardricks was a peaceable and law-abiding citizen. The mob shot more than twenty times into his house, near his bed, when he got up and went to the fireplace. He soon found this place to be unsafe. His door was broken down and a turpentine ball thrown into the house, and a rope put around his neck. They then asked him if he knew any of them, and he said he knew every one of them. He was then taken from the house out into the yard and shot to death. The church has lost a Christian brother, the Sunday school an active member, his wife and children a providing husband and father, the community a peaceable and enter-

prising citizen. We may say, Lord, what a wretched land is this! This will add one more to the president's list. Yours, ...

Good Sanitary Rules.

The New York Board of Health has issued the following rules, to be observed in warding off the cholera and other infectious diseases, which are applicable to any locality:

- First—Old wells to be closed.
- Second—Old privy vaults to be cleaned and disinfected.
- Third—Old school sinks and water-closets to be cleaned and disinfected.
- Fourth—Depressed gutters and gutter covers to be cleaned and disinfected and graded.
- Fifth—Old tenement houses, ookeries, etc., to be thoroughly inspected and all sanitary defects therein remedied, also to thoroughly clean all walls and ceilings.
- Sixth—Depressed yards, areas and sidewalks to be cleaned, disinfected and graded.
- Seventh—Yard hydrants and sinks to be placed in thorough repair and pavements about them.
- Eighth—Defective water pipes, waste pipes, sinks, etc., to be put in thorough repair.
- Ninth—Roofs of all buildings, especially tenement, to be cleansed and kept clean.
- Tenth—Covers to be provided for water tanks on roof.

Sanitary Superintendent Edson said recently that he had paid a visit to the quarantine and that he had found that every precaution was being taken to prevent the incoming of the cholera. It will be a miracle, said Mr. Edson, if the disease does not reach quarantine, but we will undertake to see that it will not pass there, and expect to be successful.

Wanted Information.

By Martha Golar of her husband William Golar, late of Company A, U. S. C. T., who was last heard of at Memphis, Tenn. Any information that will lead to the finding of said William Golar, will be liberally rewarded. Address all information to Martha Golar, 506 College street, Bowling Green, Ky.

P. S.—Vicksburg and Natchez papers, please copy.

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FULL THREE YEARS' THEOLOGICAL COURSE

Substantially the same as that of the best Theological Seminaries of this country.

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TUITION AND ROOM RENT FREE.

Only a small incidental charge for fuel and lights. Dormitory heated by steam. Next year opens October 5, 1892. Correspondence invited. For catalogue and full information, address

PRESIDENT W. P. THIRKIL, Atlanta, Ga.

SUNDAY SCHOOLS.

Huntsville District S. S. Institute.

The Sunday School Institute of the Huntsville District held its second annual session at Willis, Texas, Aug. 3-7, and was a prosperous and interesting meeting. The pastors,—Revs. M. Q. A. Fuller, W. L. Duncan, L. J. Hogan, L. Felder, E. Holliday, R. J. Campbell, C. G. Curtis and W. Fletcher, were present and rendered valuable services.

Bros. A. McCowan, W. M. Buril, T. W. White, B. D. Cavin, J. C. Pitts, and Misses Susie Pitts, M. Cook, E. Fowler, A. Wells, H. E. Palmer, E. Ross, H. H. Spirey, L. Traylor, F. Terry, D. Fair, M. Murry, M. Page, S. Woodson, O. Derry, R. Bass, P. Jones and L. Anderson read good papers.

Each day's session was largely attended by members from all parts of the district.

Blackboard exercises were made a prominent feature of this grand occasion.

We found Rev. Curtis in the midst of a glorious revival meeting, which was continued right on during our stay, and 80 precious souls were added to the church.

The Missionary sermon was preached by Rev. W. L. Duncan of Huntsville, after which the cause of missions was presented, and \$12.10 was realized.

The Woman's Home Mission Sisters held their annual session Saturday at 2 p. m., with fine effect. Sisters V. Smith, H. Culpepper, E. Felder and others made good speeches.

Chapters of the Epworth League having been organized in most of our circuits and stations, we organized a district league also, with the following officers: F. Parker, Presiding Elder, president; L. J. Hogan, vice-president; L. Felder, 2d vice-president; W. L. Duncan, 3d vice-president; Miss H. E. Palmer, corresponding secretary; J. W. Justice, recording secretary; C. G. Curtis, treasurer, and F. Parker, M. Q. A. Fuller and E. Holliday, executive committee.

Sunday was a blessed day. At 9 a. m. a model Sunday school was held. At 11 a. m. Revs. M. Q. A. Fuller and L. J. Hogan filled the pulpit, after which the Presiding Elder administered the sacrament of baptism to three adults and fifteen children. At 3 p. m. the Presiding Elder preached and administered the Lord's Supper. In the evening Revs. E. Holliday and W. Duncan preached.

For the Young Preachers.

If I were young again I would strive to be, not in the low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw me to me, I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would effect it, I would practice the severest simplicity. If going among other people would help me, I would fling aside all conventionalities and reclus habits, and go from shop to shop and tenement to tenement, till my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the fresh anointing. I would exhaust all possibilities that I might win the scattered, listless multitudes to listen to the gospel I was ordained to preach.—Bishop Nindé, in N. Y. Advocate.

I was troubled with catarrh for seven years previous to commencing the use of Ely's Cream Balm. It has done for me what other so-called cures have failed to do—cured me. The effect of the Balm seemed magical.—Clarence L. Huff, Biddeford, Me.

AFTER trying many remedies for catarrh during the past twelve years, I tried Ely's Cream Balm with complete success. It is over one year since I stopped using it, and have had no return of catarrh. I recommend it to all my friends.—Milton T. Palmer,ading, Pa.

TEMPERANCE.

A society known as The Independent Order of Good Templars, composed of many of the best church workers there, is a power for good in Piekens, Miss. Their motto is, "A nobler object never called true men and women together in council." They are doing all in their power to free the town from the power of King Alcohol.

The new Mississippi dram shop act is one of the severest liquor laws ever passed by any legislature in the United States. A liquor dealer can do business only in the front part of his shop, and it is a misdemeanor for him to put up a screen. If he is convicted of selling adulterated liquor, he may be imprisoned from one to five years. It will cost him \$500 and six months in the penitentiary to allow a game of chance to be played in his shop; and indictments against him cannot be thrown out for defect of form. In cities the license is \$1200; in towns \$900, and in the country \$600. A minor is not permitted even to come inside the door. The only thing in the way of a beverage about which a Mississippian has any remaining rights or liberties is home-made wine, in quantities not less than one gallon.—Wine and Spirit Gazette.

People who give Hood's Sarsaparilla a fair trial realize its great merit, and are glad to say a good word for it. Have you tried it?

The Crowning Sin of the Age, the Perversion of Marriage, by Rev. D. Sinclair, member of the American Academy of Political and Social Science; late member of the bar of Ohio, North Carolina, and of the United States of America. Scriptural Tract Repository: H. L. Hastings, No. 47 Cornhill, Boston, Mass. The book is a wise and strong denunciation of the heinous crime defeating God's intention in marriage. It is commended by Cardinal Gibbons, Bishop John H. Vincent, Joseph Cook, Dr. Charles F. Deems, and Miss Frances Willard. Price, 50c.

Summer Excursion Tickets.

The Texas & Pacific Railway is one line which will place SUMMER EXCURSION TICKETS on sale June 1st to all the principal points in the United States and Canada. You can obtain rates and any other particulars from any of its ticket agents, or by addressing GASTON MESLER.

Commencing Sunday, July 31, and continuing during the year, the Texas & Pacific Railway will inaugurate the sale of Sunday Excursion Tickets at rate of one and one-third fare for the round trip between local points on its line East of Ft. Worth. The tickets will be sold to all points East of Ft. Worth within a distance of 300 miles from selling station, and will be good going and returning on Sunday only. The Ticket Agent knows all about it. Ask him, or address

GASTON MESLER,
Gen'l Pass. and Ticket Ag't,
Dallas, Texas

Gov. MCKINLEY'S WIFE. — In the staid Dutch commercial town of Canton, Ohio, the wife of the author of the McKinley Bill was a noted belle in her girlhood. Daughter of the late James Saxton, an influential citizen, and publisher of the "Canton Repository," Mrs. William H. McKinley was active in social affairs until after the birth of two children, now deceased; since then she has been afflicted with a nervous disorder, and is an invalid. The devotion of Gov. McKinley to his lovely wife has all the delicacy and ardor of the lover. Unable to participate in Washington gayeties while her husband was in Congress, Mrs. McKinley, from her pleasant chambers opposite the Capitol, followed with the eyes of love the maturing of her husband's labor. Seated in an invalid chair, she assists the governor in the social levees he holds in the suite of rooms they have taken for the gubernatorial term at Columbus.—Demorest's Family Magazine.

Catarrh Can't Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free. So that by druggists, price 75c.

For Over Fifty Years.

Mrs. Winslow's SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. J. E. J.

One of the first women assigned work in the Treasury building was a colored woman, Sophie Holmes by name. One night Sophie was sweeping the refuse paper in her room she found a box of green-backs that had been cut, counted and packed to transfer to the vaults, and had been accidentally overlooked. She did not dare call the watchman for fear he would be tempted beyond resistance. She thought of her four small children at home alone with no one to give them their supper or put them to bed, but the one duty that stared her in the face was to protect that money; she sat down upon the box and quietly waited for the hours to go by. At one o'clock in the morning she heard the shuffling step of General Spinner in the corridor, and heard him open the door to his room. She quietly stepped along the corridor, knocked at his door and told him what she had found. The general had the box taken to his room, and sent Sophie home in his carriage. The next morning when she returned she found the general still keeping guard. That night he sent for her and placed in her hand her appointment papers, given for honesty, and for thirty years she has earned and drawn her fifty dollars per month. Fifty thousand dollars was in this box. At another time she found eighty thousand dollars, for which the testimony can be seen over General Spinner's own handwriting.—Mary S. Lookwood in The Chantiquan for August.

Subscribe for the SOUTHWESTERN.

Pansy for September contains its usual number of short stories, all up to the regular high standard. Its leading stories by Pansy (Mrs. G. R. Alden) and Margaret Sidney, move along in that interesting fashion their authors best know how to adopt. A paper on Robert Burns contains much by way of valuable hint and suggestion. There are poems, shorter articles and verse, with the popular P. S. Christian Endeavor Corner, so highly prize by young and old alike. Price \$1.00 a year; 10 cents a number. D. Lothrop Co., Publishers, Boston.

The Season for September has an unusual amount of exquisite illustrations. The children especially fare well this month, and the many quaint little costumes shown will delight every mother's heart. Pretty autumn wraps will be found on different pages. Materials and plan of work always found well described. Yearly \$3.50; single copies, 30c. The International News Company, 83, 85, Duane Street, New York.

Best Cure For

All disorders of the Throat and Lungs is Ayer's Cherry Pectoral. It has no equal as a cough-cure.

Bronchitis

"When I was a boy, I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary remedies, but recommended me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take a bad cold, and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it."—J. C. Woodson, P. M., Forest Hill, W. Va.

Cough

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured."—Franz Hoffman, Clay Centre, Kans.

La Grippe

"Last spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete."—W. H. Williams, Cook City, S. Dak.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25c; six bottles, \$2.50. Prompt to act, sure to cure.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my relatives. My mother left her son, Henry Clay Brown, in Elizabethtown, Ky. Then her name was Sarah Brown. It is now Sarah Forrest. My father, Harly Forrest, now deceased, left his relatives at Stanley's Creek, N. C. He was the son of Samuel and Lucy Forrest. His brothers were named Moses, Orange, Jerry and Wart, and his sister's name was Margaret. Ministers in North Carolina and Kentucky will please read this from their pulpits. Any information will be gladly received. Address Bennet H. Forrest, 505 Chestnut street, New Orleans, La.

Mr. Editor: I wish to inquire for my son. His name is Robert Lee Jackson. He left Smithville Feb. 17, 1891. Any information will be gladly received. Address R. B. Jackson, care of Rev. John Mayo, Smithville, Miss.

"BLYMYER" BELLS



Bells for Churches, Schools, Etc.			
Size.	Weight of Bell.	Mountings.	Price.
24 inches.	165 lbs.	300 lbs.	\$45.00
26 "	200 lbs.	350 lbs.	45.00
28 "	225 lbs.	375 lbs.	50.00
30 "	250 lbs.	400 lbs.	55.00
32 "	275 lbs.	425 lbs.	60.00
34 "	300 lbs.	450 lbs.	65.00
36 "	325 lbs.	475 lbs.	70.00
38 "	350 lbs.	500 lbs.	75.00
40 "	375 lbs.	525 lbs.	80.00
42 "	400 lbs.	550 lbs.	85.00
44 "	425 lbs.	575 lbs.	90.00
46 "	450 lbs.	600 lbs.	95.00
48 "	475 lbs.	625 lbs.	100.00
50 "	500 lbs.	650 lbs.	105.00
52 "	525 lbs.	675 lbs.	110.00
54 "	550 lbs.	700 lbs.	115.00
56 "	575 lbs.	725 lbs.	120.00
58 "	600 lbs.	750 lbs.	125.00
60 "	625 lbs.	775 lbs.	130.00
62 "	650 lbs.	800 lbs.	135.00
64 "	675 lbs.	825 lbs.	140.00
66 "	700 lbs.	850 lbs.	145.00
68 "	725 lbs.	875 lbs.	150.00
70 "	750 lbs.	900 lbs.	155.00
72 "	775 lbs.	925 lbs.	160.00
74 "	800 lbs.	950 lbs.	165.00
76 "	825 lbs.	975 lbs.	170.00
78 "	850 lbs.	1000 lbs.	175.00
80 "	875 lbs.	1025 lbs.	180.00
82 "	900 lbs.	1050 lbs.	185.00
84 "	925 lbs.	1075 lbs.	190.00
86 "	950 lbs.	1100 lbs.	195.00
88 "	975 lbs.	1125 lbs.	200.00
90 "	1000 lbs.	1150 lbs.	205.00
92 "	1025 lbs.	1175 lbs.	210.00
94 "	1050 lbs.	1200 lbs.	215.00
96 "	1075 lbs.	1225 lbs.	220.00
98 "	1100 lbs.	1250 lbs.	225.00
100 "	1125 lbs.	1275 lbs.	230.00

Prices include Bell and Mountings, as in cut above.



Bells for Schools, Farms, Etc.			
Size.	Weight of Bell.	Mountings.	Price.
18 inches.	75 lbs.	100 lbs.	\$13.00
20 "	100 lbs.	125 lbs.	15.00
22 "	125 lbs.	150 lbs.	17.00
24 "	150 lbs.	175 lbs.	19.00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made. The bells are too well known to need any recommendations from us. On receipt of this price we will at once order the bells shipped.

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BELLS

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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES. PUREST BELL METAL, COPPER AND TIN. FINEST CASTING, AND CALIBRE. BELL FOUNDRY, BALTIMORE, MD.

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DROPSY TREATED FREE. Permanently CURED via Yagoda's Remedies. Have cured many thousands of cases called Dropsy. From first dose all symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of real cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GARN & SONS, Specialists, ATLANTA, GA.

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Methodist Literature, For Preachers and People.

The Pastor's Study and the School Room

THE NEW COURSES OF STUDY.

AS ORDERED BY THE BISHOPS. Note 1. The old Courses of Study held good for all conference meetings before May 1, 1889. Note 2. All examinations occurring after May, 1889, shall be upon the following Courses of Study:

For Traveling Preachers.

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Seeing the need of rightly conducted prayer meetings, leads me to present the following thoughts:

In order to make prayer meetings a success, we as leaders should become interested in the religious welfare of our people. To do this, there must be a great deal of thought and prayer. For, in the third chapter of Ezra, 1, 2 we are taught that while the Children of Israel were in the city, the people gathered themselves as one, to Jerusalem for the purpose of building an altar unto the God of Israel, to offer burnt offerings thereupon.

We as Christians, should gather ourselves to our respective places of worship, for the purpose of giving thanks and praises, to our Heavenly Father, for his blessings upon us. And for the outpouring of the Holy Spirit, and the conversion of souls.

For in Matt., 18, 20, we have the promise of our Saviour, that where two or three are gathered together in his name, that he will be in the midst of them.

In prayer meetings we should sing songs in which all can heartily join. Hymns should be selected suitable for the occasion. I have visited prayer meetings where two or three would be singing that good old burial hymn, "Hark! from the tombs a doleful sound;" with all their might. Some were engaged in hymning it, while others sat silent. These are not the hymns we should use in our prayer meetings.

But we should use hymns which has reference to our present work. Prayer should be brief. We should pray for exactly what is needed. Oftentimes brief prayers are called for by leaders also testimonies; and immediately some one will arise and give some long unnecessary address or kneel too long in prayer, after which ask forgiveness for his shortcomings. Examples are given us from the Scriptures for short prayers. Read the prayer of Moses in Deut. 9, 26. Also our Savior's prayer, Matt., 26, 39.

Brothers let us use these suggestions with forethought and with the aid of the Holy Spirit. Cannot every church in this way enjoy a blessed prayer meeting?

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The September Popular Science Monthly opens with the concluding part of Dr. Andrew D. White's paper on Geography, in his Warfare of Science series. The disbelief of the medieval theologians that men could live on the opposite side of the globe is the chief subject of this chapter. Dr. Charles C. Abbot contributes an illustrated article testifying to the skill of the Delaware Indian as an Artist, and puts in evidence figures of carved gorgets, masks, and various other objects. The number contains also articles by Prof. Huxley, Prof. J. S. Kingsley, Dr. G. M. Sternberg, Prof. Joseph Jastrow, Conrad Reno, C. H. H. Henderson, Mr. William A. Eddy, M. Charles Henry M. Jules Rochand and Frederick A. Fernald. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.

The Hon. Chauncey F. Black, of Pennsylvania, has written for the September Forum a frank review of the trouble at Homestead, in which he makes an effort to point out a remedy for such conflicts. He proposes the incorporation of labor organization on the same plan and plane with organizations of capital.

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Place of Episcopal Visitation, Fall Conference, 1892.

(Continued from page 1.)

Conferences in the United States.

Conference and Place. Time. Bishop.

West German, Higginsville, Mo. Sept. 1. Foster
N. Pacific, Cor. Miss. Portland, Ore. 1. Wallen
Cal. form. Germ., Oakland, Cal. 1. Vincent
Iowa, Washington, Ia. 7. Andrews
Central German, Seymour, Ind. 7. Vincent
California, Pacific Grove, Cal. 7. Vincent
Frie, Warren, Pa. 7. Newman
N. W. Swedish, Moline, Ill. 8. Foster
W'n Nor-Dan Miss, Portland, Ore. 8. Walden
Chicago German, Kousha, Wis. 8. Fitzgerald
Central Illinois, Watseka, Ill. 14. Foster
Des Moines, Iowa, Ia. 14. Andrews
North Nebraska, St. Paul, Neb. 14. Warren
Indiana, Salem, Ind. 14. Nindo
Michigan, Hillsdale, Mich. 14. Fowler
W. Wisconsin, Dodgeville, Wis. 14. Fitzgerald
East Ohio, Steubenville, O. 14. Newman
N. W. German, LaCrosse, Wis. 15. Goodsell
W. Virginia, Huntington, W. Va. 15. Bowman
Illinois, Shelbyville, Ill. 21. Foster
N. W. Iowa, Cherokee, Ia. 21. Andrews
Nebraska, Nebraska City, Neb. 21. Warren
N. W. German, LaCrosse, Wis. 21. Vincent
W. Wisconsin, Dodgeville, Wis. 21. Fitzgerald
Columbia R. R., Walla Walla, Wash. 21. Walden
Detroit, Owasco, Mich. 21. Fowler
S. and Tr. A. T. 21. Vincent
W. Wisconsin, Dodgeville, Wis. 21. Fitzgerald
N. W. Iowa, Cherokee, Ia. 21. Newman
Norwegian & Danish, Duluth, Minn. 22. Goodsell
Ohio, Portsmouth, O. 22. Bowman
S. Illinois, Belleville, Ill. 22. Foster
West Nebraska, Kearney, Neb. 22. Warren
Central Ohio, Van Wert, O. 22. Nindo
Greece, Albion, N. Y. 22. Vincent
Pittsburg, Blairville, Pa. 22. Newman
East Tennessee, Pulaski, Va. 22. Foss
Arizona Mission, Phoenix, Ariz. 22. Vincent
C. German, LeSueur, Minn. 22. Bowman
Upper Iowa, Hampton, Ia. Oct. 5. Andrews
Holston, Morristown, Tenn. 5. Foss
Rock River, Sterling, Ill. 5. Fowler
Minnesota, Minneapolis, Minn. 5. Fitzgerald
N. Mex. Eng. Mission, Albuquerque, N. M. 5. Goodsell
N. W. Indiana, Terre Haute, Ind. 12. Fitzgerald
C. Tennessee, Tullahoma, Tenn. 12. Bowman
Blue Ridge, New Home, N. C. 13. Foss
N. Mex. S. Miss. Taos, N. M. 13. Vincent
N. Dakota, Devils Lake, N. D. 13. Goodsell
Tennessee, Franklin, Tenn. 13. Bowman
South Dakota, Madison, S. Dak. 13. Goodsell
N. Carolina, Raleigh, N. C. 13. Foss
Austin, Ft. Worth, Texas. Nov. 24. Merrill
Texas, Marshall, Texas. Dec. 1. Merrill
Siberian German, Industry, Tex. 1. Merrill
West Texas, Austin, Tex. 1. Merrill

FOREIGN CONFERENCES.

Japan, Tokyo, Japan. July 14. Malleson
Denmark Mission, Copenhagen, Den. 14. Joyce
Norway, Drammen, Norway. 22. Joyce
Korea Mission, Seoul, Korea. Aug. 18. Malleson
Sweden, Goteborg, Sweden. Aug. 18. Joyce
Bulgaria Mission, Sistor, Bulgaria. Sept. 1. Joyce
North China Miss., Peking China. 13. Malleson
Italy, Terzi, Italy. 29. Joyce
Central China Miss., Nanking China. Oct. 13. Malleson
Fochow, Fochow, China. Nov. 10. Malleson
West China Miss., Chungking China. Nov. 10. Malleson
S. Amer. Miss., Buenos Ayres, S. A. Newman
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4. What did Peter say to him ?
 "Thy money perish with thee."
 5. What did Peter urge him to do ? Repent and seek forgiveness.
 Doctrinal Suggestion.—The indwelling of the Holy Ghost.

THE CHURCH CATECHISM.

89. What is the second commandment ? Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.

Notice.

There will be a Sunday School Convention at St. James M. E. Church on the 14th of October, for the Monroe District. The superintendents, pastors and one delegate from each church are hereby notified to be present with statistics. The meeting will be held in the city of Monroe, La. All Sunday school workers are cordially invited to attend.

E. C. GOINS, Secretary.
STEPHEN PRIESTLEY, P. E.

Dear Brethren: Attend to these matters as promised, and push vigorously the benevolent collections.

S. E. H. MORANT, P. E.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

Pittsburg. GEO. A. MACRETS & CO.

Notice.		RAILROAD SCHEDULES.	
The Sunday School Agent of the Savannah Conference will hold institutes as follows:		Mississippi Valley Railroad.	
Saturday and Sunday, September 11 and 12,		Kansas City and Memphis: Departure.....	Arrival.....
Whitevale and Hampton circuits.		Fast Train.....	5:50 p.m. 8:10 a.m.
Saturday and Sunday, September 17 and 18,		Vicksburg & Natchez Ex.....	8:10 a.m. 5:35 p.m.
Whiteville, Troupe Factory and Chipley, at what-		Salon Range "Excess" Train: 3:45 p.m.	10:00 a.m.
ever place agreed upon.			
Friday and Friday night, September 23, at Lib-		Illinois Central.	
erty Hill.		ARRIVE.....	
Saturday and Sunday September 24 and 25, Grif-		Nn. 1, pass.....	7:20 p.m.
in circuit.		Nn. 2, pass.....	7:40 a.m.
October 15 and Sunday, October 1 and 2, Oak Hill		Nn. 41, Chio & St. Lon a	Nn. 42, Chio & St. Lon
and Lithonia.		Fast Mail.....	8:25 a.m.
October 8 and 9, Union Grove, Covington and		Nn. 45, Chio & P. O.	Nn. 46, Chio & N. O.
Oxford.		Limited.....	8:00 p.m.
October 15 and 16, Jonesville and McDonough		Limited.....	3:50 p.m.
circuits at Red Oak.		Nn. 41, Memphis & Kns.	Nn. 42, Memphis & Kns.
October 21 will lecture in Greenville, and hold an		City Fast Ex.....	6:50 a.m.
institute for the day, on the general charge of the St. Paul		City Fast Ex.....	6:40 p.m.
Mission; will preach at Greenville, and will also lec-		McDonough City ex-	McDonough City ex-
ture and will also lecture on Monday night; will be		combination.....	4:30 p.m.
at Zebulon Station Wednesday, October 26.			
Dear Brethren: Let us go to work at once to at-		Queen and Crescent Route.	
tract the people to come out. The exercises will		No. 1, lin.....	2:38 p.m.
be consist in using drill, lectures on Sunday		No. 2, fast line.....	4:55 a.m.
school work and short talks from the members of the		No. 3, fast line.....	7:09 a.m.
congregation.		No. 4, fast line.....	5:09 p.m.
We will present as a prize the "Enworth Re-		Texas and Pacific.	
view of the "Enworth Review."		Leave..... Arrive.....	
		Texas & California Ex.....	8:15 a.m.
		Hot Springs & St. Louis Ex.....	8:30 p.m.
		Local.....	5:00 p.m. 10:30 a.m.

who will read the best essay on the relation of the Sunday school to the church.

Let every church Wing up its assessment for the Agent. An Epworth League will be organized for any church which may wish it. At some of the places I shall be assisted by eminent talent. Please let me know the place you select for the intimate. Yours in the Lord,

S. T. URSHAW.

Hot Springs District, Little Rock Conference.

Third Round.

Centerpoint.....	Sept. 3-4
Brewerstown.....	" 10-11
Terzarkana— Wesley Chapel and Colby Hill.....	" 17-18
Canfield.....	" 24-25
Louisville.....	Oct. 1-2
Magnolia.....	" 5-6
Carmen.....	" 6-9
Miller.....	" 15-16
Fulton.....	" 22-23
Crow and St. Paul.....	" 29-30
Clendon.....	Nov. 4-5
Hot Springs.....	" 12-13
Hot Springs Mission.....	" 13-14

Brethren: Do not forget the benevolence of the church. Brethren, be contented with nothing but full reports of all of your church work. Do all you can for benevolence. A. J. PHILLIPS.

Impaired digestion repaired by
BRECHAM'S PILLS.

The profession of entire sanctification will stimulate and help real Christians. Backsliders and formal professors of religion may wilt under the profession of this grace.

Wesley said: "Those who love God with all their heart may expect opposition from professor who have gone on for twenty years in an old beaten track." Wesley's experience is ours, these always oppose the work of entire sanctification more than any other class of people.

A compromising, self-seeking, worldly-minded church membership will destroy any community. They will freeze out any who may be gathered in by pastors and evangelists. They will scatter desolation throughout the borders and do more harm in any locality than all the devils from the pit.

Conviction for the blessing of holiness leads to self-abasement self loathing, self-renunciation, and a hunger and thirst for the fulness of the blessing of the gospel

THE BEST HYMN BOOK
For Evangelistic Service, Sunday Schools
and Prayer Meeting,

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400 Pages. 498 Hymns.

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Academic, Industrial, College Preparatory, Scientific Agriculture.

Board per month : Cash..... \$5 00
Labor, two hours per day..... 5 00
\$10 00

Other expenses, vide Year Book.

Autumn Term Begins Tuesday, Oct. 4.

W. D. GODMAN, Pres.

Southwestern Christian Advocate

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DAILY BREAD.

("Ram's Ho n" Blasts.)

The wheels of time only turn one way.

A soft answer will kill where a club would fail.

The devil joins church somewhere every Sunday.

Hard work is only hard to those who are afraid of it.

A love for God's children is an evidence of love for God.

You cannot get rid of a fault by refusing to look at it.

There is no sadder sight on earth than a wicked child.

There are only a few people who do not talk too much.

No real child of God ever wants to go to heaven alone.

The devil is afraid of the man who is not afraid of the truth.

Wherever there is a praying man God has a standing army.

Untie the hands of sin and it will make a hell anywhere.

Giving a dog a bad name is nearly as bad as giving him poison.

Trying to kill with the tongue is as bad as doing it with a club.

The tongue has probably killed as many people as the musket.

The Bible's warnings are as full of God's love as its promises.

Putting God's love in our hearts makes us akin to everybody.

Every good man gives a living emphasis to his pastor's sermons.

Nine times out of ten a man lies when he says he is too poor to give.

Christ is still manifesting his love to the world through his church.

The only sinners who are lost are those who die without repentance.

Don't expect to do any good thing yourself. Let God do it through you.

People who overdo in their politeness are apt to underdo in their duty.

It is only the body that grows old. The soul will remain young forever.

The last thing many people want to know is the truth about themselves.

No man ever has mercy on his own sin when he sees it in somebody else.

For the SOUTHWESTERN.

Inherent Power of Methodism.

DR. REVELS.

Jesus Christ said: "I am the way, the truth, and the life."

No finite mind can fully comprehend the question which he asked Pilate, when he said: "What is truth?"

Again he says: "The truth shall make you free."

Truth is the source of all good.

Creation itself has flowed from the eternal perfection of God. Our being with all of its grand possibilities has grown out of that characteristic of God's nature, which delights to make others happy.

All creation is a kind of overflow of infinite goodness. All things have their being in the precious doctrine—"God is love."

Every stream must flow from some fountain; every form develops from some principle or inherent force, as the great oak springs from the life principle of the little acorn. So with every religious development; it is the outgrowth of some living truth which flows from the nature of God.

The wonderful reformation of the sixteenth century sprang, like the tree from the acorn, from the doctrine of justification by faith.

God is the fountain of all life; hence, there can be no life without connection with him.

Sin separates from God, and spiritual death follows as an inevitable result. Hence, in the nature of things, there could be no other condition of pardon; unbelief cuts us off. By faith we must be brought back to the life-giving fountain.

With his great fundamental truth, John Wesley entered upon his wonderful career. He saw from the reading of the Scriptures that without holiness men could not be saved, and he recognized the fact that his holiness of heart resulted from the co-action of the human and divine will; that it is not a creation, not the results of an eternal decree; he saw that man is free to choose or refuse, that he has the power to will; that he is free to stand or free to fall. He accepted the great truth that, "Jesus Christ, by the grace of God, has tasted death for every man." That the atonement so extends to the whole human family, as to make salvation possible for all. It was this living truth, burning in the heart of John Wesley, which made him cry: "The world is my parish." From these divine truths: justification by faith, the witness of the spirit, extent of the atonement, and freedom of the human will, has come the wonderful machinery of Methodism and its phenomenal result. An eminent congregational minister of England has said of Wesley's work:

"It was an evangelical revival; the gospel in its very essence was brought back to the sons of men. The old truths which were found in the New Testament were once more given to the minds of Cornwall and Newcastle and to the students of the university at Oxford. The idea that was dominant at that particular date was Calvinistic. Men's thoughts were directed upon God as being a controller of the lives of men; essentially a God of decrees and predestinating purposes. The habit of men's thought concerning God, was shaped by Augustinian, teaching first of all, and by Calvinistic, teaching next. John Wesley changed the center of gravity of the thinking of men, and there dawned upon the collective consciousness of men through his teaching; and not only did it enter into the consciousness, but it became a regulative of the habits of thought—a new conception of God himself, not as decreeing, but

as saving,—as actually at work for the redemption of men."

No other system of doctrine could have given birth to the "itinerant system." The whole of our economy has grown as naturally out of our doctrine as the branches of the tree come from the nature of the seed from which it springs. No body of men who believe that men are unconditionally saved or damned from all eternity, could be induced to give up the rights to choose their fields of labor or make the sacrifices which itinerant Methodist preachers have made. They could not, in the very nature of things, feel the necessity for making such a sacrifice for men already saved or damned by an eternal decree. Neither could they realize the danger of being lost themselves after they had preached to others, believing that they were already saved as if they were already in heaven. The stream cannot rise above the fountain; every church must partake of the nature of its creed. There will always be men who will rise above their creed, but as a rule, every church will, in its policy and labors, reflect the nature of the doctrines to which it subscribes.

It is essential to the greatest possible effort and sacrifice for the salvation of men, that we believe in the freedom of the will and the universal extent of the atonement—that all men are on probation, and can be saved or lost. This explains the history of a large section of country near where I live—the Mississippi delta—between Memphis and Vicksburg. Why were our preachers laboring in all that section forty years before other denominations made an effort to cultivate that field? They were as accessible to the field as we. We have more men now sleeping in that rich, alluvial soil, who died there on the field of battle than any other denomination now has at work in all that fertile valley. Fifty years ago, on the bank of the Mississippi river, about 150 miles south of Memphis, where the city of Greenville now stands, the work began on what was then a large plantation of many laborers. Not a church or preacher in one hundred miles, yet God's Spirit was there. One morning about daylight, a colored man, a native of Africa, came out of the cane shouting the praises of God. He went at once to the lady who owned the plantation (Mrs. Theobald) and told her that he had spent the night in prayer, and that he had found the Saviour. They at once organized a prayer meeting; the white woman would give out the hymns and read the Scriptures, and the illiterate colored man would lead in prayer and exhort sinners to come to Christ. The result was one of the greatest revivals ever witnessed in that section. Hundreds were converted, for it spread to neighboring plantations, and some of the most useful white members now in the Greenville station, were converts of that revival. They sent at once to the Annual Conference for a preacher, who came to their assistance and thus began the work of the "itinerant Methodist" in that valley. Finally, it was this cluster of Bible truths, living in the mind and heart of Wesley, which moved him to such christian liberality. He felt that he belonged to God, and that all he had was his. He recognized the fact that the atonement is founded in sacrifice; that though Christ was rich for our sakes, he became poor that we might be rich. "God so loved the world that he gave his only begotten son, that whosoever believed in him should not perish, but have everlasting life." Hence, he preached that all christians should make

all they can, save all they can and give all they can. But, "Alas," he cries, "who is it that does this?"

When he was nearing the close of his long life, he said that for forty years he had been preaching against covetousness, and was going down to the grave with the conviction that he had not reformed a single covetous man. He preached everywhere that giving was a christian duty and a means of grace.

His labors were not lost, for he has succeeded in impressing his spirit to some degree on Methodism, and though she has not done what she should and could have done, nevertheless, she has given her millions and sent the gospel around the world. Her institutions of learning, her asylums and church houses, adorn almost the whole face of the earth. Methodism builds in this fair land of ours five new churches for every day of the year. She could build twenty if all her members would give "as God has blessed them."

But she is growing in liberality; is buckling on her armor for the conquest of the world; the tramp of her marching millions are already heard; the earth trembles beneath their tread as the living hosts press the battle in the name of Christ and shout as they march: "The world is my parish!"

For the SOUTHWESTERN.

Ten Questions About Secret Societies Among Our People.

R. THOMPSON.

Before presenting the proposed ten questions about secret societies among our people, I desire to make a few remarks touching my personal feeling towards all societies or organizations for the elevation and moral and intellectual advancement of all the people.

1. I am in full accord with, and heartily approve of every form of society that tends to the betterment of all the people.

2. I am not prejudiced, nor do I oppose any society because it is a secret society.

3. I have profound respect for every institution or organization whose object and purpose is for the social, religious and moral improvement of the people, and would not knowingly do or say anything that would weaken their influence for good.

I trust every one who may read these lines, will accept them in the same spirit and good faith in which they are written. That there is a growing evil from a misunderstanding of the true nature and design of secret societies among our people, no one will deny. For the want of proper information on the real nature and design of secret societies, our people are rapidly being lead into the idea that the doctrines and teachings of secret societies are equal to and as beneficial as the doctrines and teachings of the church of Christ. We do not say willfully so, but it is so. This is the trouble that is brewing, and threatens to do much mischief if not corrected. The evil, we believe, should be nipped in the bud. In most of the secret societies among our people, men are mostly at the head who know but very little about the teachings of the Bible, and if they find a portion of scripture in their ritual, they may think the use made of it in the society is the same use the church would make of the same text, therefore, their religion is as good as that of the christian church.

Many simple minded people are misled at this point. One hopeful feature in this confusion is in the fact, that the more intelligent of these leaders never make the foolish claim that anything is equal to the church of God—but there is enough who do not know any better to make a bad impression. I

challenge the christian minister who labors among our people, to say there is not a growing evil in this direction. These remarks do not in any way refer to any lodge or secret society as such, but the use some of our people are making of it. The ten questions are as follows:

1. Do secret societies teach Christianity as it is taught in the Bible?

2. Are the instructions given in a secret society equal in their spiritual and religious bearing to the instructions given in the Christian church?

3. Is the christian church indebted to any society for the christian Bible?

4. Do historical secret societies antedate the christian Scriptures?

5. Is it consistent with the principles of Christianity for a christian man to neglect his duty at the church on Sabbath day to attend his secret society instruction?

6. Is it consistent with the principles of Christianity for a christian minister to say from the pulpit that the church is indebted to secret society "for their Bible"?

7. Is it fair to our schools of christian theology and consistent with the principles of the church, for a christian minister to say publicly that he "never understood the Bible until he joined the secret society"?

8. Is it intelligent for a christian minister to constantly refer to some craft term or phrase to attract attention of those who belong to some secret society with himself, for the purpose of taking a better collection on big meeting days?

9. Should ministers say from their pulpits that "secret societies are as good in principle as the church"?

10. Was secret societies intended to teach Christianity, or do they teach Christianity, and if they do, what is the use of the existence of the church?

In another column will be found the faculties of the various schools of New Orleans University for the coming session. Of the professors who have been connected with the university, it is not necessary to speak. They are already widely and favorably known for their excellent work as teachers and their devotion to all that can promote the welfare of the students. The new professors are also specialists in their departments.

Prof. Hanson is a graduate of Harvard University; has made Greek a special study, and comes hoping to build up a strong department.

Prof. King is a graduate of two normal schools, and has had a three year's course in philosophy and pedagogics at the University of Illinois. He has also had large experience as teacher in both graded and ungraded schools.

Miss Lucy H. Hitchcock has been principal of the normal department of Central Tennessee College for seven years, and is thoroughly qualified for her work. As may be seen, it is intended to make the normal college equal to the very best in the South.

Miss Ficus has devoted two years to completing her musical education in the New England Conservatory of Music, and comes highly recommended and has been very successful in the work of teaching.

Of the medical faculty, we cannot speak in too high praise. They are all well known as physicians who rank with the very best. The State Board of Health recognizes the diploma of the college, and no higher testimonial could be given.

Let all our young people who can, attend this session of New Orleans University.

For the SOUTHWESTERN.

Our Work.

REV. JOSEPH COURTNEY, D. D.

II.

"My Father worketh hitherto and I work." It is an acknowledged fact, that all Scripture is communicated to us by inspiration of God. The lesson to be learned from the above Scripture is very far-reaching. No one can reduce the same to practice without being greatly benefited. It is not so much what one reads that benefits him but it is what is utilized and becomes a part of his life. There are several necessary elements which constitute life proper, and a greater part of our work is to cultivate and refine those elements so as to live nobly and Christ-like. We are not to impress the world that we are christian by our lives only, but by our works as well. We are cautioned to work "while it is day: the night cometh, when no man can work."

Time is a measured portion of duration, it is the period allotted us in which to accomplish the work of this life. The mind must be trained, the faculties cultivated and developed. To do that properly necessitates much labor and a course of carefulness. No one ever becomes great in any art or profession without much labor and in many instances sacrifices as well. Vastly more people, comparatively speaking, are affected by what they see than by what they read. They strive with great earnestness to imitate what they see. How vastly important it is to be inspired with the true idea of moral and religious character building, so as to set before the world an example that is worthy of imitating.

Our example and influence should be very far reaching for good. Nations have been raised to eminent heights, morally and religiously, by the example and influence of one man or woman. Christ, the Lord, came that the entire world might be benefited by his coming. For permanent success in religion, the Spirit of Christ must be in the church and individual believers. That is absolutely necessary for consecrated work in the church of God. Through the consecrated work of the church the world is being divinely lifted heavenward. We are to persuade men to be reconciled to God. What a noble and divine work! To win souls to Christ is quite an art. As a necessary qualification for such, we should possess refined, excellent christian qualities. Noble traits should be so characteristic of our every day life, that they would be prime factors in accomplishing the great work of soul-saving. How much depends upon the weight of our words and actions in bringing souls to salvation. Can we as Christians, with the grace of God warming our hearts, speak so as to alienate men from the cause which we represent? As ministers, we are to conduct ourselves so as to be free from every man's blood. We are to train the minds of men as well as edify their souls. For stability and successful membership in the church, the doctrine of the Bible held by the church you represent must be effectually taught the members. The man of to-day, who claimed to be a religious leader and does not reach and benefit the people by teaching and elevating them, is not, properly speaking, a leader. The people have learned to look to their church leaders for precept and example in matters pertaining to church progress. As children carry out into the world the influence and teaching of their leaders. Let us be careful.

Lexington, Ky.

LETTERS FROM THE CONFERENCES.

Savannah Conference.

Gainesville District.

The fifth session of the Gainesville District Conference convened at Grace M. E. Church, Covington, Ga., Aug. 10, 1892, M. M. Alston, Presiding Elder, in the chair.

Forty members were present. P. H. Travis was elected secretary.

The report of the Presiding Elder showed that the district was alive.

The pastors' reports showed an increase of members and benevolences.

The reports of the local preachers and district stewards were good. New churches are being built and old ones repaired on almost every charge.

The superintendents' reports showed that the young people were being cared for, and that a large amount of our church periodicals were getting into the hands of our people.

Resolutions were adopted as follows:

That no local preacher's license should be renewed unless he subscribed for the SOUTHWESTERN.

That every preacher and every member of our church should stand by and support Clark University.

Asking that M. C. B. Mason be elected assistant secretary of the Freedmen's Aid and Southern Education Society.

The anniversary of the Freedmen's Aid and Southern Education Society was held Saturday night.

M. C. B. Mason and S. C. Upshaw spoke on the work of the M. E. Church in the South.

Essays were read by Mr. A. B. Whitby and Miss Josie Holmes.

Miss Mary G. Johnson, Miss Lillie Turner and other students of Clark University furnished music.

P. H. TRAVIS.

Robt. Scott, LaGrange, Ga.

The good Lord is blessing us with many good things this year. A revival is now in progress; 60 accessions to the church. The ladies have organized a Christian Temperance Union, assisted by Mrs. King, the State lecturer, and our pastor. They are doing a grand work. We are preparing to renovate the LaGrange Academy building, inside and out. All signs point to as large an attendance as ever at the school. Rev. John Watts, our pastor, is liked by all, and is a wide-awake worker. Pray for us. An Epworth League is to be organized among the young people soon.

Atlanta District Conference.

This conference convened Wednesday morning, August 10, at South Atlanta, Rev. A. J. Wilson, Presiding Elder, in the chair.

J. D. Jenkins was elected secretary and Prof. T. A. Fortson assistant.

A committee on deaconess work was appointed.

R. S. Lovingood, L. J. Price and J. H. May were appointed a committee on Epworth League.

Bros. McMorris of the Mississippi Conference and Tharp of the Rome District were introduced and invited to seats in the conference.

The class leaders' reports showed progress, though the churches in several places have been greatly annoyed by what is popularly known as the African movement. Rev. E. D. Giddens made some very timely remarks on the folly of our people attempting to go to Africa in their present condition. In some places the churches have been greatly disturbed, and communities almost broken up on account of this African craze.

Dr. C. O. Fisher, Presiding Elder of the Macon District, was introduced and spoke encouragingly of the work on his district, giving at the same time much good and fatherly advice, for which the conference tendered him a rising vote of thanks.

Dr. W. H. Hickman, president of Clark University, was introduced and spoke at length on the progress of the race and its needs. He urged the conference to stand by

the schools which have been established for the good of our people.

Rev. S. C. Upshaw, Sunday School Agent, said there was more work on the Sunday school line to be done in the Savannah Conference than four men in his office could do.

Rev. Moore of the Tennessee Conference and Prof. Graham of Clark University were introduced. On Friday night the annual educational anniversary was held, over which Rev. John Crolley presided. Revs. M. C. B. Mason, S. C. Upshaw and Prof. Graham delivered good addresses.

Rev. W. F. Smith, Presiding Elder of the Dadeville District, Central Alabama Conference, was introduced and brought greetings from his district.

Prof. J. C. Murray of Gammon Theological Seminary was introduced and entertained the conference with an appreciative address on the importance of young men giving themselves a thorough preparation before entering the ministry. A resolution endorsing Prof. Murray and his work at Gammon was adopted.

Jas. M. Seagraves, of the Loyd Street charge, was reported under charges, and his case was referred back to the pastor for action.

The character of James Smith of the Hapeville charge was not passed.

The reports of the pastors showed solid progress in almost every charge, which is largely due to the efficient Christian leadership of Rev. A. J. Wilson, Presiding Elder. Revivals are in progress in many of the charges. The benevolent receipts for the district are far in advance of what they were last year at this time.

Resolutions tendering thanks to the pastor and people of South Atlanta, the railroads, the Presiding Elder, and secretaries, were adopted.

The opening sermon was preached by Rev. C. L. Johnson, and the missionary sermon by Rev. M. C. B. Mason, both of which brought refreshing showers of grace.

Recently the church has been beautified and enlarged, and the spirit of progress seems uppermost in the charge.

The report of the Presiding Elder was very encouraging.

The conference voted to meet at Lutherville in 1893.

A. J. WILSON, President.

J. D. JENKINS, Sec'y.

G. M. Neal, Rome, Ga.

Our protracted meeting, which has been going on four weeks, closed with the third quarterly conference on Sunday night, Aug. 14. The Lord has been with us. Fifty adults and a few children were converted and joined my church. By the help of the Lord we are moving on.

Louisiana.

Alexandria District Conference

The second session of the Alexandria District Conference met in St. Paul M. E. Church, Jeanerette, La., Aug. 10, 1892, Rev. S. E. H. Morant, Presiding Elder, in the chair.

After devotional exercises and roll call, Rev. F. D. Bowers was elected secretary, with Prof. Wm. Porter as assistant secretary.

The Presiding Elder gave an appropriate address to the conference. Rev. M. J. Dyer introduced Judge W. H. Harvey of Jeanerette, who delivered the welcome address. He spoke eloquently, and assented the conference that the whole town, white as well as colored citizens, bade them welcome. A vote of thanks was tendered him.

Rev. Valcour Chapman, from Gammon School of Theology, was introduced and gave some very helpful advice to the preachers on elocution and the manner of appearing on the stage.

After the Presiding Elder's report a vote of thanks was tendered him, with the pledge that each preacher would stand by him and make the Alexandria the banner

district of the Louisiana Conference.

Notwithstanding the rainy season and the high water troubles, the reports showed advancement all along the line, both spiritually and financially, and a great many conversions.

The religious services, under the management of Sister Mary Karnick, missionary from New York, and Rev. H. T. O. Abbott, were a great blessing. The altar was crowded with mourners every night.

Too much cannot be said of Rev. M. J. Dyer, pastor of St. Paul, and Rev. J. A. Vincent of St. Peter, for the warm and Christian hospitalities that they and their members prepared for the conference. S. E. H. MORANT, P. E. F. D. BOWERS, Sec'y.

A. A. Lacey, Slaughter, La.

My camp meeting is in session and sinners are coming to Christ.

Lexington Conference.

D. E. Skelton, Palmouth, Ky.

Our work here is in a healthy state. At our last quarterly meeting we had a glorious time. The church is spiritually alive and perfectly free from debt. Our camp meeting began on Aug. 19. We had a day of fasting and praying for the conversion of souls. We are going to do our best to secure forty subscribers for the SOUTHWESTERN, which is only a hundredth part of what we ought to have in the Lexington Conference. [Some names and money were enclosed.—ED.]

Indianapolis Brevities.

W. D. COLLINS.

At the last session of the Indiana, Lexington District Conference, which convened at Jeffersonville, Ind., a District Epworth League organization was effected with the election of the following officers for the ensuing year, dating from the setting of this last district conference: Presiding Elder W. S. Rollins, president; Miss Minnie Taylor, secretary; Miss Amanda Brown, treasurer. This league is to meet in joint session annually with the conference and Sunday School Institute.

Quite a number of the young folks of Simpson Chapel met at the parsonage on the evening of the 1st inst., for the purpose of perfecting an organization of some description, in order that some plan or plans may be devised, by which our young people may be better united in the church, and that the intellectual and financial conditions of our church and people may be promoted. A corps of officers were elected as follows: Miss Amanda Beckley, president; Miss Edna Gist, secretary; Miss Hattie Jackson, vice-president; Miss Emma Collins, treasurer.

Quite a number were present at the meeting of the Epworth League chapter on the 25th inst., each member displaying much interest in his part of the work.

A subject, "resolved that Moses was a greater leader than Joshua," was a question for discussion, and much interest was manifested by the disputants. The question was decided in favor of the affirmative.

Mississippi.

N. H. Williams, West Point.

Our third quarterly meeting was held here Aug. 20-21 by Rev. J. C. Eckles, Presiding Elder. All the members were present with written reports except two. We had one accession and one was baptized. Collection, \$16.45. Pray for the continued blessings of the good Lord upon this charge. Ten subscribers were taken for the SOUTHWESTERN. We are trying to swell the list of our paper with cash subscribers.

C. L. Chapman, Meridian.

Our third quarterly conference was held Aug. 20-21 by our Presiding Elder. Reports showed success. Souls have been converted, baptized and added to the church. The Epworth League has been organized in the church. I am glad

to say that Haven Chapel keeps step with the movements of Methodism. Pray for us.

Rev. J. T. Knox, Auguilla.

Elder Cowan held our second quarterly conference Aug. 15. The reports showed an increase in members and finance. The Elder is pleased with our work here. Eight months ago we had only eighteen members; counting the probationers, we now have sixty-two.

A. Handy, Summit.

A large number of friends, led by Thos. Gadden, called at the parsonage on the night of July 29, with many good things for the pastor. Call again.

Corner Stone Laying at Bay St. Louis.

Rev. B. L. Crump, Presiding Elder, and Rev. A. M. Trotter, pastor at Jackson, passed through here on Tuesday of last week, returning from Bay St. Louis. Aug. 28th was an historic day for the Bay. Rev. O. H. Flowers, the pastor in charge, had made every preparation. The new church is to be one of the best in the conference and a credit to any congregation.

Rev. J. H. Mays preached the first sermon at 11 a. m., which is described as full of fervency and Holy Ghost power. Bro. Trotter preached twice. The collection amounted to \$101, notwithstanding \$127 had been raised one month before.

Bro. Crump, the Presiding Elder, who is serving his sixth year on this district, is greatly beloved. The SOUTHWESTERN can witness to his faithfulness in one respect at least, and congratulates him on the success of his work.

D. L. Tubbs, Crawford.

We had a grand revival, which resulted in 68 conversions and 56 added to the church. So we are pushing forward to victory.

T. W. Williams, Hickory Circuit.

The Presiding Elder said at our last quarterly conference that the people did not look like the same people and the churches looked neat and clean, because of the great improvements made. I said in my heart, "Thank God for the gift of the pastor we have, who is not afraid to use the hammer and saw to build parsonages and repair

churches for God." The Presiding Elder, Rev. J. M. Shumpert, is a whale in the pulpit. Rev. J. H. Brooks, A. M., of Meridian, also preached to a crowded house. Our pastor, Rev. M. A. Hobson, lives in the hearts of his members. Twenty-two souls added to the church this quarter. Paid Presiding Elder, \$8.25; pastor, \$61.61. Thirteen subscribers to the SOUTHWESTERN.

S. M. Mays, Philadelphia.

We have had a grand revival here. Twenty-one conversions and ten reclaimants.

Texas.

San Antonio District Conference.

The sixteenth session of the San Antonio District Conference convened at Goliad, Tex., Aug. 10-14, in Fannin Street M. E. Church.

On motion, Rev. Andrew Foster was elected secretary, with J. T. Gibbons assistant.

A majority of the pastors were present and reports were good. The Presiding Elder's report was listened to with rapt attention, and showed that he had been diligent in all things. It was unanimously adopted, each pastor promising to stand by the Elder and help keep their district in the front ranks.

The reports of the pastors showed a good year's work, notwithstanding the hard times. All over the district the spirit of revival has been pushed, until in all the charges souls have been converted and added to the church. Several new churches have been built, debts paid and benevolences successfully looked after.

The Revs. B. F. Smith, W. H. Mosley, Thos. Watkins, S. W. Hawley, J. W. Gilmore and J. H. Pennell were among the prominent pastors present.

On Sunday we had preaching at 11 a. m. by the Presiding Elder; at 3 p. m. by J. T. Gibbons and at night by G. W. Brothers.

Most grandly did the pastor and people of Goliad entertain the conference.

The model Sunday school conducted by Prof. J. E. Starnes, of Goliad, and Mr. A. L. McGraw, of San Antonio, Dr. G. R. Townsend, of Victoria, in connection with the

district conference, was, indeed creditable to these gentlemen and all who took an active part in the proceedings.

The next conference will be held at Corpus Christi. J. T. GIBBONS.

Rev. P. M. Carmichael, Austin.

It might be said that a stirring pastor ought always to have news of importance to write, for his work is that of soul saving, and he should strive to bring some one to Christ.

We started upon this, our third year, with a determination to free the church of debt and make some very necessary improvements. We have repaired the roof, filled the basement with new seats, and will have the basement ready for the annual session of the West Texas Conference, which meets here Dec. 15. We contemplate building a new parsonage. The Sunday school under the superintendency of W. G. Wilson, has been doing nobly; the library has undergone repairs and new carpets, tables and chairs have been purchased.

The spiritual tone of the church is not as good as desired. The conversions so far this year have been few. We have had thirty-six accessions.

Our benevolent collections will come up all right. We have \$223 to raise for all purposes.

We expect, the Lord willing, to get in a revival meeting in the fall.

We regret very much that our list of subscribers is so small. I have done all I could to get up a larger list, but have failed.

We expect to organize the Epworth League soon, and perhaps we can get up a better reading interest among our people.

[Tell your people that they cannot afford to do without their church paper. Keep it before them. Plead, pray, exhort.—ED.]

[CONTINUED ON PAGE THREE.]

Every Testimonial

In behalf of Hood's Sarsaparilla is strictly true and will bear the closest investigation. No matter where it may be from, it is as reliable and worthy your confidence as if it came from your most respected neighbor. Have you ever tried this excellent medicine?

For a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

WE WILL Deed You a Ten-Acre Orange Grove Tract in Ocala, Fla.
WE WILL Loan You \$1,000 to Build You a House in Ocala, Fla.
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FREE!

ALL ABOARD FOR

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A City of 6,500 Population.
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New Settlers HOUSES WANTED

OCALA AND SILVER SPRINGS COMPANY, 170 WORLD BUILDING, NEW YORK CITY.

\$250,000 CASH LOANS

From the profits of the Company we will loan an amount not exceeding \$1,000 cash to each person desiring to build a house in Ocala, Florida, who answers this advertisement. For security, a mortgage payable in ten years, will be taken on the property built upon. Thirty-four new houses were started last week. Twenty House Plans furnished free.

The yearly business of Ocala aggregates \$14,000,000; has 3 railroads, 3 banks, 10 churches, 5 hotels, electric lights, water works, etc. Over \$250,000 have been invested during the past three years, making Ocala the grandest city in the State.

We will deed to each person answering this advertisement within thirty days a ten-acre orange grove tract, free, with a written contract agreeing to set out in orange trees and superintend property until the same comes into full bearing. We will deed each applicant one free villa or business lot 40x100 feet. We will pay your traveling expenses to Ocala, Florida, free. The object of these offers is to attract new settlers to Ocala.

DIRECTIONS.—Send your full name, post-office address, County and State by return mail and you will be sent directions which will enable you to secure a villa or business lot, free, a ten-acre orange grove tract, free; a loan of \$1,000, free; and your traveling expenses to Ocala, free.

NO CONDITION.—No charge for lots; no charge for orange grove tracts, no charge for deeds; no charge for \$1,000 loan; no charge for a free trip to Ocala. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and owns or controls large holdings of high-grade 8 per cent. guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$2,000,000.

QUERIES.—The Company is giving away one-half of its villa and business lots, and one-half of its orange grove tracts for common-sense business reasons. Experience has proved us to be the majority of those accepting free deeds for these properties will build homes, when a \$1,000 loan is made to them, and engage in business, and thereby quadruple the values of their own lots, as well as those reserved by the Company. Our plan of town-building is a great success. The population of Ocala has increased during the past four years from 2,000 to 6,500 people. This offer may not appear again. Write today. It costs nothing for postage—we pay that. Agents wanted at \$100 monthly salary.

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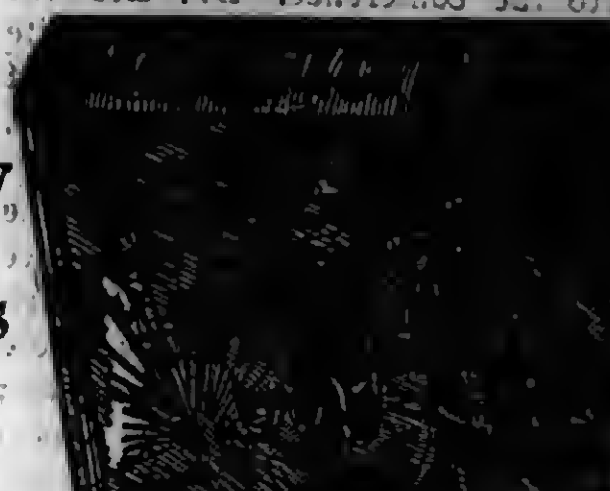
If so send for Illustrated Descriptive Circulars and Liberal Terms to Agents for our

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A

Complete History
of the
NEGRO SOLDIERS
by the late
Col. J. T. Wilson.

A BOOK FOR THE RACE.



64

Magnificent Pictures
of the
NEGRO TROOPS,
Battle Scenes
and Famous Men.

A remarkable Historical Work, the first book to record the services of the brave *Colored Boys in Blue*, from the beginning of the Revolution to the present time. A copy bound to be placed in the home of every colored family in the land. *Come one, come all*, ministers, teachers, scholars, men, women, all who are interested in the welfare of their people. *Don't wait*, but take hold now and help the grand work along. People make money by accepting opportunities. Our offer is *A Big Opportunity*, don't miss it; write for full particulars. Address

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Take four, five or even six of Beecham's
Pills, and in ten, fifteen, or twenty minutes,
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Of all druggists. Price 25 cents a box.
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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallen, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE,
Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon,
A.M., 222 Canal street, New Orleans.
ST. CHARLES AVE. CHURCH—Rev. Geo. S.
Easton, pastor. Preaching at 11 a.
m. and 7 p. m. Sunday school at 9:30 a. m.;
prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street
and Main, Gretna, La. Rev. S. S. Wright,
pastor. Sunday services: prayer meeting at
5 a. m.; Sunday school at 9 a. m.; preaching
at 11 a. m. and 3 p. m.; class meeting every
evening at 7 p. m.; communion, monthly, third
Sunday; general class, every first Monday
evening.

CAMP PARADE CH.—Rev. Wm. P. F. Frost,
pastor. Sunday services: Prayer meeting at
8 a. m.; preaching at 11 a. m. and 3 p. m.; Sabbath
school at 1 p. m.; class meetings Thursday evening.
CUSHMAN CHAPEL, on Carrollton avenue—
Rev. M. P. Franklin, pastor. Public wor-
ship, Sabbath at 11 a. m. and 3 p. m. Sab-
ath school at 1 p. m.

FIRST STREET CHURCH—corner of First and
Dryades streets, Rev. G. M. Foster, pastor.
Sabbath: 5 a. m., prayer meeting, 11 a. m. and 3 p. m.;
public worship; communion monthly, on the
first Sunday; Sunday school at 1 p. m.; class meet-
ing Monday evening; general class every fourth
Monday evening; preaching Thursday night.
HAYEN CHAPEL—Jefferson street, Carrollton,
cor. Pine street. Rev. S. S. Harris, pastor;
services at 11 a. m. and 3 p. m. Sunday school
9 a. m.; class meeting Monday evening; preach-
ing Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J.
Pickett, pastor. Sunday services: preaching
at 11 a. m. and 3 p. m.; class meeting Tuesday
at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn,
pastor. Regular services at 11 a. m. and 3 p. m.;
prayer meeting Monday evening at 7 p. m.;
Tuesday night class meeting; preaching Wed-
nesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev.
Wesley Turner, pastor; public worship Sunday
at 11 a. m. and 3 p. m.; Sunday school at 1 p. m.;
NASIHUA CHAPEL—Union street, cor. of Cla-
borne, Sunday, 11 a. m. and 3 p. m.; Wednesdays,
at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street
between Johnson and Poydras; Rev. Simon
Evans, pastor. Regular services at 11 a. m. and 3 p. m.;
Sunday school at 1 p. m.; early prayer meeting at 5:30 a. m.;
class meeting at 5:30 p. m.; preaching Thursday night at
7 o'clock; prayer meeting Monday evening at 7 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street,
Algiers, La. Rev. Frank Walker, pastor.
Sunday services: preaching at 11 a. m. and 3 p. m.;
prayer meeting 6:30 a. m.; class
meeting Wednesday at 7:30 p. m.; Sunday
school at 1 p. m.

SOMPSON CHAPEL—Valence street, between
Camp and Chestnut; Rev. J. W. Hilton,
pastor. Preaching at 11 a. m. and 3 p. m.
every Sunday.

SIXTH STREET CHURCH—Between Landre
and Annunciation. Rev. J. P. Foster,
pastor; Sunday services at 11 a. m. and 3 p. m.;
Sunday school at 1 p. m.; class meeting Monday
evening; preaching Wednesday evening;
prayer meeting Friday evening; prayer service
at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post
at St. Rampart, Samuel Day, pastor.
Sunday services: 11 a. m. and 3 p. m.; prayer
meeting at 5 a. m.; class meetings 3:30 p. m.
W. H. Hulse, pastor. Sunday services: prayer
meeting, 4 a. m.; preaching at 11 a. m. and 3 p. m.;
7 p. m. Sunday school at 9:30 a. m.; class meet-
ing Tuesday night; preaching Thursday
night; prayer meeting Friday night. Sacra-
ment second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between
Perdido and Poydras; Rev. T. J. Johnson,
pastor, residence, 236 Liberty street. Sun-
day services at 6 a. m., prayer meet-
ing, preaching at 11 a. m. and 3 p. m.; class
meeting Monday evening. Class meeting on
Tuesday evening at 7:30 p. m. Communion
first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St.
Andrew and Franklin streets. Preaching at
10:30 a. m. Sunday school at 9 a. m.; Prayer
meeting Wednesday evening at 7 p. m.

SECOND GERMAN M. E. CHURCH—Eight
street. Rev. Chas. Senzler, pastor. Sun-
day services at 10:30 a. m. and 7 p. m.; Sunday
school at 9 a. m.; prayer meetings Wednesday
evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart
street. Services every Sunday.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President,
Rev. T. J. Johnson; Treasurer, Rev. F. T. Chinn;
Rev. E. Lyon, Secretary. Rev. James W. Hud-
on, Financial Agent. Office, 139 Poydras St.,
New Orleans. Regular meetings of the Associa-
tion on the first and third Mondays of every
month, 12 m., at New Orleans University, 1428
St. Charles Avenue.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the
Conference Board of Woman's Home Missionary
Society for Louisiana, can address them as fol-
lows:

Mrs. S. E. Johnson, President, 206 Liberty
street, New Orleans.
Mrs. L. Mead, First Vice-President, 67 Adam
street, 7th district, Carrollton.
Mrs. M. Sims, 2d Vice-President, Central P. O.,
St. James.
Mrs. Corneelia Hayman, Recording Secretary,
2d Ann Street, Carrollton, La.
Mrs. Alice M. Marshall, Corresponding Secy.,
210 Constantinople street, New Orleans.
Mrs. Alice L. E. Raymond, Treasurer, 155 Tou-
lous street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown,
Local Worker, Mrs. M. Harrison, Assistants.
South New Orleans District—Mrs. Rebecca
Fisher, Local Worker, Mrs. Matthews. As-
sistant Manager—Mrs. G. Taylor. Local
Worker, Mrs. E. Gant.
Baton Rouge District—Miss Alice Thomas,
Box 5, Baton Rouge.
Shreveport District—Mrs. Rebecca Shelby,
Natchitoches, Assistant, Mrs. Eliza Patterson,
Shreveport. Local Workers, Mrs. St. Clair and
Mrs. C. Hunt, Shreveport.
Alexandria District—Mrs. P. Powell, Lake
Charles.
Monroe District—Mrs. Celeste Mays. Mrs.
Lilly Walker, Assistant, District Missionary.
All officers of this Society have certificates and
a badge of office.
An auxiliary to the Woman's Home Mission-
ary Work was lately the Young People's Mis-
sionary Society of this city. The object of this
Society shall be to interest the young
people of the Church and Sabbath school. It is a
branch of the W. H. M. Society, and will
make reports thereon. Miss E. Mesiah, pres-
ident. Mrs. A. M. Robinson, directress.
The board and managers meet the first Monday
in each month at Peck Memorial Home, at 3
o'clock p. m.

[CONTINUED FROM PAGE TWO]

LETTERS FROM THE CON- FERENCES.

Columbus District Conference.

The District Conference of the
Columbus District, West Texas
Conference, convened at La Grange,
Aug. 10, with Rev. C. L. Madison
presiding. The introductory ser-
mon was preached by the Presid-
ing Elder.

G. R. Bryant was elected sec-
retary, with Rev. Moses Smith as-
sistant. Profs. J. C. Johns and J.
C. Williams were elected statisti-
cal secretaries.

The Presiding Elder submitted
the following questions for con-
sideration and discussion, which made
the conference more interesting
than it has been for years.

1st. What shall we do to better
the condition of the Sunday school?

2nd. What is best to keep the
church alive and cause the people
to attend?

3rd. What should be done with
unordained local preachers who
marry and baptize?

4th. Should we associate with
people who say in public that they
are not a Christian body?

5th. Should we encourage our
people to visit other denominations
who build their up by proselyte-
ing?

All the points on the district re-
ported except Luling. The collec-
tion during the conference amount-
ed to over \$40.

The conference was largely at-
tended and well cared for by Rev.
Seborn Smith and his people. Hal-
lettsville is the seat of the next
district conference.

G. R. BRYANT, Sec'y.

Moses Smith, Oakland.

The eleventh session of the Col-
umbus District Conference was
held at La Grange, Tex., Aug. 10,
and closed with great success.

Elder C. L. Madison is worthy of
our highest appreciation for the
successful manner in which he pre-
sided over our conference. The
people returned to their homes de-
termined to do more for the Lord.

A. E. Gibbs, San Felipe.

Our third quarterly conference
was held Aug. 20-21, by W. H.
Logan, Presiding Elder, and was
largely attended. We are coming.
The SOUTHWESTERN is gaining
ground here.

S. H. Grant, Cold Springs.

The Lord blessed us in our rev-
ival here of three weeks with sixty-
five additions. To-day we start
for Wolf Creek, where we want
thirty-five souls. Pray for us.

Program of the Huntsville District Con-
ference.

To convene at Colmesneil, from
Sept. 21 to 26, 1892.

To preach the introductory ser-
mon, Wednesday night, Rev. L. J.
Hogan.

To preach the missionary ser-
mon, Friday evening, Rev. C. G.
Curtis.

The relation of the church to the
laboring classes, Rev. R. J. Camp-
bell.

Pastoral visiting—when and how
to make them successful, Revs. W.
Fletcher and H. Dickson.

Classes and class meetings, Rev.
Linus Felder.

The membership of the M. E.
Church, how constituted, and by
what steps removed? Rev. C. G.
Curtis.

Who is to blame for the growing
indifference of a large number of
our membership toward the class
meeting? Revs. S. Kelly and H.
Gillespie.

The necessary step for a Chris-
tian to become sanctified, Rev. W.
L. Duncan.

Freedmen's Aid and Southern
Educational Society, Rev. M. Q. A.
Fuller.

What is necessary to give the
SOUTHWESTERN a better circula-
tion among us? Revs. P. A. Dis-
muke and W. W. Randall.

What is the best method for
raising supplies for the support of
the ministry? Rev. L. J. Hogan.

Relation of the benevolences to
the growth of the church, F. Par-
ker, D.D.

The Bible—its value, Rev. T. T. Scott.

The general rules, Revs. E. Holli-
day and J. D. Gibson.

The devil and demons in society,
Rev. S. H. Grant.

It is the duty of the Presiding
Elder, each pastor, local preacher,
exhorter, District steward, Sunday
school superintendent and one rep-
resentative class leader from each
charge to be present, ready to pre-
sent a written report of his work,
as required in paragraph 92:1-7 of
the Discipline.

We have planned to give Satur-
day evening sessions to home mis-
sion interest, and the pastors will
kindly give notice to their sisters.
Ask for rates at your office to
District Conference and return.

F. PARKER, D.D.

Tennessee.

R. A. DOWELL, Alexandria.

The district conference at Alex-
andria, Tenn., Aug. 13, was one of
the best ever held. The pastor,
Rev. M. Williams, spared no pains
in making it a success. The little
town was crowded with people, and
all were well cared for. The Sun-
day School Institute held in con-
nection with the conference was
interesting and beneficial. Misses
Birdie Allen, Amanda Bullington,
Martha Lawrence, Estelle Ford and
Dora Beasley furnished able es-
says on different subjects pertain-
ing to the improvement of the Sun-
day school. The choir rendered
excellent music.

M. B. Mayberry, Clifton.

Our protracted meeting of eleven
days closed a few days since. We
had a glorious time. Forty-five
were happily converted. Pastor
C. L. Field has done a grand work
here this year. Fifty-three have
been added to the church. Pray
that we may go on.

S. B. Danley, West Point.

We are in the midst of a glorious
revival. Many have been reclaim-
ed, a goodly number converted,
and many anxious seekers are at
the altar. Pray for us.

C. E. Alexander, Lewisburg.

We have just closed one of the
greatest revivals this town ever
had; 29 conversions and 16 addi-
tions. Rev. Hocker is indispensa-
ble in a revival.

When weak, weary and worn out,
Hood's Sarsaparilla is just the medicine
to restore your strength and give you
a good appetite.

Lost Friends.

We make no charge for publishing these letters
from subscribers. All others will be charged fifty
cents. Pastors will please read the requests pub-
lished below from their pulpits, and report any
case where friends are brought together by means
of letters in the SOUTHWESTERN.

Mr. Editor: I am a daughter of
Charlotte Sneed. She was born
in Tennessee, and belonged to
Joseph P. Sneed, a Methodist
preacher. He came from Tennes-
see to Texas, and settled in Wash-
ington county, near Brenham. She
was sold on old Cana, and left two
children—daughter Francis and a
son Henry. Address, Francis
Sneed, Calvert, Texas.

Mr. Editor: I wish to find my
people. I left them in George-
town. Mother's name was Mary
Harrison. She had seven children.
The oldest was a boy named Ben-
jamin Green. I left him in Charle-
ston, S. C. The names of my sis-
ters were Amy, Livinia and Minda.
My brothers were named Simon
and Prince. My uncle's name was
Simon Forrester. Before the war
I belonged to David Centno. I
was sold during the war and
brought to Mobile. Any informa-
tion may be addressed to Harriet
R. Harris, 279 New Jersey street,
Mobile, Ala.

Wanted Information.

By Martha Golar of her husband
William Golar, late of Company
A, U. S. O. T., who was last heard
of at Memphis, Tenn. Any infor-
mation that will lead to the find-
ing of said William Golar, will be
liberally rewarded. Address all
information to Martha Golar, 506
College street, Bowling Green, Ky.

P. S.—Vicksburg and Natchez
papers, please copy.

For fever and ague, and miasmatic
diseases, Ayer's Ague Cure is a positive
remedy.

A Reminiscence of 1862.

[From the N. Y. Christian Advocate.]

Grandma sat on the piazza in
the shade with her knitting work,
and about her was a bevy of young
girls. Some of them were visiting
the daughters of Mrs. Wilton, with
whom grandma lived.

"Do tell us a story of the war,"
said Carrie Wilton; "tell us,
grandma, about the surrender of
New Orleans."

So grandma began:
"You know, all of you, I sup-
pose, that when the war broke out
in 1861 my husband was a member
of the bar in New Orleans, and we
had lived there some years. We
had no other home, and we stayed
there hoping for peace. And
peace came to us sooner than we
anticipated, and in a different way,
for Commodore Farragut took the
forts at the mouth of the Missis-
sippi River, and then, of course, New
Orleans surrendered to the Federal
forces, and the possibility that that
city might become the scene of ac-
tual conflict faded away."

"I shall never forget the morn-
ing of the 26th of April, 1862. The
bombardment of the forts began
on the 24th and continued till the
26th, when, their ammunition be-
ing exhausted, they were compell-
ed to surrender. Leaving them
with troops to hold them, and tak-
ing Captain Duncan, who had
been in command of them, aboard,
the Federal ships steamed up the
river and anchored near the city."

"How it rained that morning of
the 26th! rained till the water
covered many of the streets from
side to side, so they seemed like
rivers, though without any current.
It was believed that the heavy
cannonading of the preceding days
caused the heavy fall of rain. But
as soon it ceased the pumps were
all set to work, and the water
pumped out into the swamp. For
you know that New Orleans is sur-
rounded on all sides by a levee
that keeps it from being flooded
and under water all the time."

"Though we lived a mile away
from the levee along the river, we
heard very soon that the Federal
ships were opposite the city, and I
determined to go and see them."

"If you ever want to go about a
city and see things without attrac-
ting any attention, dress, not as a
lady, but as a working woman, and
no one will pay the slightest atten-
tion to you. I put on a calico
dress and an old-fashioned paste-
board sunbonnet and started for
the river. The water had subsided
so I could pick my way close to
the fences along the sidewalk with-
out getting my feet wet, and I
was sure if I met any acquaintance
I should not be recognized. But
I met no one for long distances.
The streets in the part of the city
through which my way lay were
perfectly dry and empty."

"As I neared the levee I met
working women in great numbers
with their aprons full of sugar.
Some having no aprons had turned
up their dress skirts and filled
them with sugar. I passed hogs-
heads along the street whose sweet
contents had been thus carried
away. Hogsheads and barrels of
molasses were discharging them-
selves into the gutters. This was
to keep them from falling into the
hands of the Federals."

"When I reached the levee it,
too, was almost deserted. I saw a
artist in his studio gown and cap
mounted on some elevation or
other and taking a sense of things."

"The ships were there in the
river, with their ports open and
their guns run out. The city was
at their mercy. The sky above
was still dark and heavy with
clouds, and the river, always mudy,
was black with the reflection
of the sky."

"Then I went toward Canal
Street, and I found where every-
body had gone. So soon as the
ships anchored General Butler and
staff were rowed ashore, and went
up to City Hall to receive the sur-
render of the city! O what a
crowd there was around the City
Hall! The stars and stripes were
floating above it, and just as I

Give the Girls a Chance!

To be GOOD NATURED.

GOLD DUST Washing Powder

MEANS:

The washing all done
early in the forenoon.
No scrubbing; no back-
aches; no tattered tempers.
Monday a quiet, orderly
and proper day, instead of
the horror of the whole week.

4 Pounds for
25 Cents.

Sold by

ALL GROCERS.

Gold Dust

is The Best.

N. K. FAIRBANK & CO., Sole Manufacturers,
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON,
BALTIMORE, NEW ORLEANS, SAN FRANCISCO,
PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.

reached sight of the steps Captain
Duncan was making a speech from
to as many as could hear him. I
could not get near enough to dis-
tinguish his words, but he said in
substance that he fought as long
as his powder lasted, and then he
had no choice but to surrender.
There were rumors that one or two
in the crowd who had expressed
themselves injudiciously were se-
verely dealt with, but I never knew
just the truth about the matter.

"It was a very quiet crowd. If
any one felt glad to see the old flag
floating again, he or she made no
demonstration of the fact, and no
one dared to express regret that
'stars and bars' had been lowered."

"An attempt made a day or two
later to rouse antipathy to the flag
resulted in the death of the instig-
ator. But the women, many of
them, were not to be suppressed,
and they 'made faces' at Federal
officers and soldiers whom they
met on the streets, and showed dis-
courtesy to them. This called out
General Butler's famous order, No.
11, which effectually put a stop to
all such performances."

"For days Canal Street and its
feeders were crowded with people,
but by degrees the city quieted
down and took on its usual aspect,
and never in all my residence there
was it kept so clean as under the
reign of General Butler."

Here the arrival of guests broke
off grandma's narrative.

Our Public Schools

Are the mainstay of our republic. In
them are being cultivated the minds
which are to be our future law-makers
and leaders in every walk in life. How
essential it is that these minds should
be united to strong, healthy bodies.
So many children suffer from im-
purities and poisons in the blood that it
is a wonder that they ever grow up to be
men and women. Many parents can-
not find words strong enough to ex-
press their gratitude to Hood's Sarsa-
parilla for its good effect upon their
children. Scrofula, salt rheum and
other diseases of the blood are effect-
ually and permanently cured by this
excellent medicine, and the whole be-
ing is given strength to resist attacks
of disease.

Never Lend Your Books.

If you like to give any one a
book, by all means do it; but if you
lend a book, it generally means
losing it, for which you receive no
thanks or even an apology. I have
long ago given up lending books,
for I have always found if a friend
borrows a volume—which he prob-
ably does not look at for a fort-
night—you immediately want to
refer to it the moment he has left
the house.—London Graphic.

Summer Excursion Tickets.

The Texas & Pacific Railway is one
line which will place SUMMER EX-
CURSION TICKETS on sale June 1st to all
the principal points in the United
States and Canada. You can obtain
rates and any other particulars from
any of its ticket agents, or by address-
ing GASTON MESLIER,

Commencing Sunday, July 31,
and continuing during the year, the Texas
& Pacific Railway will inaugurate the
sale of Sunday Excursion Tickets at
the rate of one and one-third fare for the
round trip between local points on its
line East of Ft. Worth. The tickets
will be sold to all points East of Ft.
Worth within a distance of 300 miles
from selling station, and will be good
going and returning on Sunday only.
The Ticket Agent knows all about it.
Ask him, or address,
GASTON MESLIER,
Gen'l Pass. and Ticket Ag't,
Dallas, Texas.

Subscribe for the SOUTHWEST-
ERN.

The Cigarette Evil.

Considering what very poor
things cigarettes are, it is surpris-
ing that they should have got such a
hold on the community. But,
bad as they are, they are extremely
fascinating. The use of them,
when carried to excess, becomes a
habit that is most difficult to break
while they are so cheap and con-
venient that it takes exceptional
discretion to smoke them at all
without smoking them to a deleter-
ious extent. Of course it is pri-
marily because they are so cheap
that they appeal so generally to
boys; but even with boys, who
ought not be allowed to smoke at
all, it is not so much the tobacco
in the cigarette that does the mis-
chief as the pestilent and insinu-
ating practice of inhaling the smoke.
An ordinary boy of wholesome ap-
petites won't smoke cigars or pipe
tobacco enough to do him serious
damage, even if he can get them.
Nor would the cigarettes he might
smoke be so serious a menace to
his welfare if he would only smoke
them as he would smoke cigars.
The trouble is that as soon as he
gets used to cigarette-smoking,
he begins to inhale the smoke, and
presently is fixed in a habit that
plays the mischief with him.

Whether anything besides to-
bacco goes into ordinary cigarettes
is a much-discussed question. The
effect they sometimes produce on
the brain is so different from that
due to tobacco in other forms as to
favor the theory that most con-
tain opium or valerian; but this
the manufacturers deny usually
asserting that such drugs are too
expensive to put into cheap cigar-
ettes, even if it helped their mar-
ketable qualities. One thing be-
sides the tobacco obviously goes
into them, and that is the paper,
the fumes of which are doubtless
bad for the throat and lungs as far
as they go.—Harpers Weekly.

LADIES
Needing a tonic, or children who want build-
ing up, should take
BROWN'S IRON BITTERS.
It is pleasant, cures Malaria, Indigestion,
Biliousness, Liver Complaints and Neuralgia.

FOR \$150

We will send to any address postpaid, one each of
the following late and valuable publications, allow-
ing

Privilege of Exchange
after the day one has had for other music, if any of
the above is unsuitable, but no money will be re-
funded. Copies to be exchanged must be in per-
fect condition, or we will not accept them. The
list is as follows:

SONGS.
MY LADY'S WINDOW. NEIL. 40 cents.
THE BIRD AND THE MAIDEN. JAMISON. 40 cents.
SUNSHINE AND SHADOW. RADUCH. 40 cents.

PIANO MUSIC.
B

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, SEPT. 8, 1892.

"Dead Ducks."

The brethren have been firing away for a good while at Bishop Foster and his famous book on Methodist union, till really it now seems like shooting at dead game. While the Bishop may have some endorsers of his scheme, and his advice well meant, the great mass of the membership—in fact, the church,—is not in sympathy with him. The discussion has clearly shown that, and we submit that it is now time to turn the guns and use the powder on live game,—for instance, our personal sins,—and the iniquities of the world, such as Sabbath breaking, the saloon, and cussedness generally.

MORAL.—Please don't send us any more articles on that book.

No man loves God with all his heart until he loves his brother as Christ loves him. (John 15:12.)

CONDEMNATORY resolutions on Bishop Foster's book were passed by the Beaufort District, South Carolina Conference, at Aiken, August 26.

THE new church at Bay St. Louis, the corner stone of which was recently laid by Presiding Elder Crump, will be formally entered on the 25th, when several eminent preachers are expected to be present.

THE first International Epworth League Convention will be held in Cleveland, Ohio, in July, 1893. It will be a representative body and undoubtedly the largest and most important meeting ever held in the interest of the young people of the world's Methodism.

THE St. Louis District Epworth League, Central Missouri Conference, will hold its second annual session in the Elliot Avenue Methodist Episcopal Church, St. Louis, Mo. Sept. 14th, 15th and 16th. Delegates expected from every charge in the District, whether organized as Epworth League or not.

THE secretary of a district conference recently held, writes that his report is delayed by his illness. Well, illness is a good excuse generally, and we accept it in this instance, but in some such cases the work might be delegated to others, say to wives or daughters, who perchance may have been present, or who are familiar with the hieroglyphics made by the secretary. This we think is one of those cases, and we hope Mr. C. will favor us with a report as early as possible. We hope also that the honored secretary will soon be fully restored to health.

NANCY HANKS, the queen of horsedom, added another shining star to her crown at Independence, Ia., Aug. 31, on a kite shaped track, when she trotted the mile in 2:05½. The start was made with Abe Lincoln as her running mate. When she reached the wire she was going square and true and Doble nodded for the word "Go." Nancy trotted as only Nancy could trot, as steady as a clock and swift as a bird. With her matchless swinging gate she reached the quarter pole in 30 seconds. The half was reached in 1:01 and the third in 1:34. As she darted under the wire there was deathless silence. Cheers went up as the great horse was driven back to the stand. A lull fell as the starter announced the official time of 2:05½, and then his voice was drowned with yells. The grooms gave the mare a loving caress as they adjusted the blanket. Doble, the driver, was lifted from the sulky, and both arms were wrung sore by congratulatory friends. Within fifteen minutes after she reached her stall she was as fresh and lively as a young colt, and no one would dream she had made the greatest mile of her life.

Perambulating.

A few weeks ago we obeyed a hasty summons to the bedside of a faithful and loving companion. In the midst of a pressure of important business, we dropped pen and scissors to take the long journey toward Indianapolis, Ind. It was a long ride, and much longer than ordinary because of the mental anxiety, which seemed to increase more and more as we neared our destination.

Assured of the prayers of hundreds of friends, our faith was strengthened and hopes realized. Mrs. Hammond was found in the midst of loving friends, who were doing all in their power to alleviate suffering, and render her condition as comfortable as possible.

It was our happy privilege to worship with Simpson Church, morning and evening. The services were interesting, and it is hoped profitable to all. There are many signs of improvement here, and the pastor is demonstrating more and more his ability as an organizer.

A hasty jaunt to Cincinnati, O., and Covington, Ky., was utilized in the interest of the SOUTHWESTERN. Things at the Western Methodist Book Concern are moving along successfully. Kindly greeting and encouraging words from Drs. Cranston, Pierson, Rev. D. Lee Aultman and others, were an assurance of interest in our great work.

Covington, Ky., is moving toward the front in matters of social, moral and industrial interest. Dr. W. A. Robinson of Union is making a vigorous and successful warfare against the pool rooms and other gambling devices. His sermons are attracting wide attention. Dr. F. T. D. Buckley of Main Street is closing up a successful year, and has won the esteem and confidence of the citizens generally. Recently honored with the pastorate of Trinity, other honors await him.

Rev. W. H. Evans of Ninth Street is as busy as a bee, looking after the interests of his flock and collecting money for the purpose of improving the church property.

The Latonia races are in full blast here, and large crowds of all sorts, sizes, colors, and characters, are in attendance. It is marvelous what a hold this gigantic evil has upon the people. Vast sums of money daily change hands, while there are many instances of the wreck of the character of the giddy patrons. The Methodist people of this city almost without an exception denounce these evils, and are bringing to bear the pressure of their moral and financial strength to secure their overthrow. In the forefront of this great battle, among the laity, stands that tried and true friend of our Methodism and of humanity, Mr. Amos Shinkle. He is thoroughly identified with every movement which looks toward the improvement of the people, and contributes without ostentation, of his time and wealth to their well being. His praise is in all the churches.

We were surprised on arriving to learn of the death of Mr. Charles Davis, one of the prominent white citizens, and for several years an attaché of the K. C. R. R. & Cincinnati Omnibus Co. Mr. Davis deserves more than a passing notice. Our people speak in high terms of his uniform courtesy and kindness. He was the owner of several houses, some of which were occupied by colored people. It is asserted that on a certain occasion some of his neighbors expostulated with him because he was disposed to rent his house to "niggers," as they were called. He replied, "I am not renting my house to a nigger, but to a respectable colored man. It is my house and I recognize the right of this man to rent a good place for his family." The colored man went in. There was no exodus of the white neighbors. On the other hand, the colored family won its way into the hearts of the neighbors and scored an important victory in favor of allowing our people to come out of the

slums, where they are too frequently relegated, into more pleasant surroundings, where they may be more easily touched and influenced by the higher and better social life of the people. In this respect, Mr. Davis was a philanthropist. Peace to his ashes.

A brother sent us a report of a district conference and in a private note said: "Publish this just as written and put it all in." The length was no bar to it, but the manner and style plainly indicated that it needed a good deal of dressing and trimming to make it presentable or worthy of the conference it described; so we wrote him that the report could not be used. We understand that the author of an article has a right to have his work published as written (barring common errors), or to a refusal; but it should be understood that reports of local events are sent subject to revision as suits our notions and the space at our disposal. We are glad to get these reports, not so much for our own sake, but for the sake of the church and cause we represent; but please don't put limitations on them that preclude their use. Really, some of the matter sent in with instructions to "put in as written," would make our paper a laughing stock for our neighbors, and bring the author into contempt. This paper is not an exception in this. It is true of them all, and in no wise applies wholly to our people.

Self-Denial Week.

Some time since we forwarded a circular to every Pastor in our Church asking that September 25—October 2nd be observed as Self-Denial Week in the interests of Missions. We desire to call the special attention of the Pastor's to the importance of observing the week as suggested in the circular. Nothing else so far as we can now see, will save the Missionary Society from a burdensome debt at the close of the current year.

Envelopes will be forwarded to all Pastors who will send in their orders. Please, Brother Pastor, refer to the circular, read it again, and call the special attention of your people to this subject. May we hope to hear from all Pastors who have not already forwarded their orders?

C. C. McCABE,
J. O. PECK,
A. B. LEONARD,
Missionary Secretaries.

Political Review.

More interest is being manifested in the national campaign.

The Vermont State election was on Tuesday. At this writing we cannot give the result, but a vigorous campaign has been waged and an old-time Republican majority is expected. Next Monday Maine elects her Governor and Congressmen. All indications point to Republican success.

There is considerable talk among the politicians over the report of Labor Commissioner Peck of New York touching the effects of the McKinley law. This report made out that since the law went into effect manufactures in the State had increased, wages had risen, and there had been fewer strikes than formerly. The publication of such a document coming from a Democratic official caused a sensation among party men. Mr. Peck has been a strong supporter of Senator Hill, and many of those who discussed the matter regarded the presence of the Senator in Albany about the time of the appearance of the report as very significant. Others do not hesitate to express the opinion that the publication of the report was the work of Mr. Hill in retaliation for his defeat by Cleveland's friends at Chicago. They are loud in their denunciation of the Senator as a traitor.

The most conservative of the Democrats deplore the fact that the report has come out even at this early stage of the campaign,

because they felt that while it may work no considerable injury to Mr. Cleveland's cause, it could certainly do no good. Taking the mildest and friendliest view of the matter, they thought that perhaps some body had blundered badly, but in the cases of the great bulk of the critics it was impossible to remove the impression that there had been treachery somewhere. A well-known member of the Democratic organization said:

"It is awfully embarrassing. The Democratic speakers have been advised to make the tariff issue the chief feature of what they will have to say, and here comes out a report from a Democratic official contradicting the very arguments upon which the organization appeals for the election of Mr. Cleveland. Why, the Republicans will at once take it up and publish it broadcast through the country. I have no doubt myself that many things which Mr. Peck says can be refuted, but it will be very embarrassing for me, confronted by his report, to get up and talk to the voters about the harmful effects of the McKinley law."

In his annual report, the Labor Commissioner says: "The returns from 6000 manufacturers in New York State show that the McKinley Bill has increased the wages of the workman, and further says:—

"I rather expected my report would cause some comment, but it is all nonsense to call it a political document. I started this inquiry in December, 1890, so you see there was no thought of the present campaign in laying out the work. The tariff question was taken up because it has come to be one of the greatest moment to workmen, in whose interest my bureau was established. Now, I am a Democrat—a Hill Democrat, if you will—and I began this inquiry with the belief that the result would vindicate the Democratic tariff position. The first returns came from the silk industry and were pleasant to my way of thinking. But I am free to admit that the report on the whole is not in harmony with the Democratic platform, so far as the tariff is concerned. However, my duty as a State official is to report things as I find them; not as a reckless partisan should like to have them construed. There is no political bias about any of my reports, nor do I believe there is in any of the reports of my labor bureau in the country. All I can say is that the statements of my report are based on actual confidential letters, received from 6,000 representatives of wholesale manufacturers of New York State. The result shows me that the leading Democratic speakers on the tariff are in error as to the effects of the McKinley bill. The figures in my report speak for themselves, and there is no getting away from them."

Personal.

—Mr. John M. Arbuckle, one of the lay delegates from the Central Missouri Conference to the General Conference at Omaha, has written a concise and intelligent account of the proceedings of that body for each of the district conferences in the body he represented. He evinces an appreciation of the work of the General Conference, and a love for the Church which would do credit to an older head. Mr. Arbuckle, has been for some years a trusted employee of our Book Concern at the St. Louis Depository.—Central.

—Mr. John O. Ayres, of Paris, Ky., has been paying a visit to his sister, Mrs. Susie Burns, of Covington, Ky. He is accompanied by his excellent wife and children. Bro. Ayres is one of the most progressive of our young men, having built up a splendid business in Paris, Ky., where he leads. He is a staunch Methodist, and contributes liberally to all the benevolent enterprises of the church. He is a subscriber to the SOUTHWESTERN, of course.

—Rev. M. S. Johnson, Presiding Elder of the Ohio District, Lexington Conference, reports that the

district is moving forward grandly. Somehow we fail to hear of a large increase of subscribers to the SOUTHWESTERN. How's this?

—Mr. Jesse Thomas, of Central Tennessee College, has been spending his vacation very profitably in different parts of his native State. He is a Covington boy, and the people who have known him for years speak of him in the highest terms. He is a very successful book agent.

—Mrs. Henrietta Hamilton, widow of the late Rev. W. C. P. Hamilton, D. D., and mother of Revs. J. W. Hamilton, D. D., J. Benson Hamilton, F. E. E. Hamilton, well known ministers of our church, died at Boston recently. She was a woman of noble intellect and character, and many will cherish her memory as blessed.

—Rev. R. Thompson, the popular pastor of St. James, Shreveport, is seriously indisposed, and not able to preach. The Presiding Elder, Bro. Duncan supplies the work as best he can, filling the pulpit himself as often as he can.

—Rev. S. Duneau returned from his work on Tuesday quite sick, but recovered sufficiently to return to Shreveport on Saturday.

—Presiding Elders Landry and Priestly were in town Friday. Bro. Priestly says that the district conferences at Lake Providence and Marthaville were seasons of great pentecostal power. Both districts have suffered greatly on account of the overflow, and destitution still prevails. So it is well that the people turn to God.

—Mrs. Mary Karnick has been holding revival meetings at Jeanerette, assisting Bro. Dyer, resulting in eight conversions and an increased spirituality. She is now at Baldwin.

—Rev. J. J. Parker, P. C., at Centerville, La., called last week, and reported a good work going on at his charge.

—Field Agent Mason attended the German Conferences at Quincy, Ill., and Higginsville, Mo. Success attended him at both places.

—Dr. Hammond attended the Ohio District, Lexington Conference, last week, and the Cincinnati Annual Conference this week. He expects to attend some district conferences en route, and return here on the 13th. We are pleased to mention that Mrs. Hammond is improving somewhat and hopeful.

—Rev. E. Collins, of Osyka, Miss., is traveling in the interest of his church, intending to build a church on his charge. He called here on Monday. His wife is visiting friends in the city.

—Geo. W. Jackson, leader of class No. 12 in Mt. Zion Church, is making, in connection with his pastor, a vigorous canvass for the SOUTHWESTERN. The long list of names he brought in Monday shows what a little well directed effort will do. Who will take up the work in the other churches? Any one willing will please consult the pastor, and call at this office for instructions.

For the SOUTHWESTERN.

Circulate Our Religious Papers.

W. F. MALLALIEU.

The SOUTHWESTERN has all through its existence been a great help to our work in the South, and it has very greatly helped our work in the South by giving our people in the North truthful statements about many things which they could get in no other way. The men who have been at its head in all the past have been good and great and true men. Hartzell, Cushman, Taylor and Albert, each sought to do his best. But it is fairly due to the last to say that he took the paper when at its very lowest point and made it a power throughout the entire church, and more than doubled its subscription list. There is good hope that even this list can be doubled by the present editor, and the paper be put upon a paying basis. This

ought to be done, and it can be done if all parties interested and concerned in it will only do all they possibly can to bring about these results. What then is to be done? First of all, every Presiding Elder throughout the entire South ought to feel it his solemn duty to urge all the preachers to take the paper themselves. This of course implies that all the Presiding Elders do what they urge the preachers to do. And this applies to the Presiding Elders in the white conferences as well as the colored. A man cannot lay claim to all fitness for the office of the Presiding Elder in any conference of the South who has not interest enough in the whole work to take the paper that is especially charged with caring for the interests of nearly twenty conferences. (Will the editor do the writer the favor to mark this article with a very heavy mark and send it to every Presiding Elder south of Mason and Dixon's line?) All our people ought to stand together, and be helpers of each other, for it is true in regard to religious matters as in all others, that

"In the gain or loss of one race All the rest have equal claim."

All races rise as the lowest rises, all races sink as the lowest sinks. The divine philosophy of the Gospel for the universal uplifting of humanity is to get under the lowest station and then the mighty power of divine love elevates all.

But besides the active and effective help of the Presiding Elders, the SOUTHWESTERN ought to enjoy and command the earnest support of all the preachers of all the colored conferences. If every preacher takes the paper, and this he certainly ought to do, then he ought also to persuade every local preacher, exhorter, and officer of the church to take the paper. In order to be a strong and useful member of the church, and fit to hold official position, a person ought to be intelligent. He ought to know all about his own church, and he ought to know what is going on in the world about him; but he will never thus be intelligent unless he regularly reads one of his own church papers, and the one he needs most is the one that is most closely identified with his own affairs and interests. The day is past and gone forever when our preachers or our official members can afford to do without the SOUTHWESTERN. Never before as now was there need of knowing what is going on about us, and the way to know it is to take the SOUTHWESTERN. Besides all this, there are tens of thousands of families where the SOUTHWESTERN ought to be a regular weekly visitor. Many of our children already know how to read, and more of them will as the years go on. They must have something to read, for they will read something. We ought to see to it that they have good books and papers. If they form a good and correct taste when they are young, it will be a blessing as long as they live. Many of our people do not even know of the SOUTHWESTERN, and this is because they have never been told anything about it by the preachers. If the preachers will only show the people how they would be benefited by the paper, multitudes of them would certainly subscribe for it. Our people may be poor, certainly most of them are, but thank God they are not so poor but that they can afford to take the SOUTHWESTERN. The truth is, if they did not know it, that they cannot afford not to take it, for it will be a constant help and blessing to themselves and their families. The preacher must circulate the literature of the church if it is circulated at all. If he is wise he will do this earnestly, constantly, and early. He must not try to drive the people to take the paper, but on his pastoral visits take a copy of the paper along with him, and read to the families some good and interesting selections, and so give the people a taste for more. Let every preacher do all he can in every way to help the cause, and it will prosper.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

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HUNT & EATON - Publishers.

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Unprecedented Offer!

One of our No. 4. Roan, embossed, Gilt-edge Hymnals will be given for every club of 20 sent in.

A copy of the "House of Bondage" for every list of 10.

One of our No. 1 Hymnals, or a copy of the new Discipline, for every list of 5.

Every one of these subscribers is also entitled to purchase one of the Premium Sewing Machines for only \$12.50, or \$13 for paper and the machine.

Now, Pastors and Friends, here is your chance!

CLUB THE NEW EDITOR!

With 5,000 New Subscribers
in the Next 30 Days.

This offer is open to all, regardless of denomination, age, sex, color or "previous condition."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

ANOTHER GOOD OFFER!

Four Months Free

—TO—

Advance New Subscribers

—FOR—

1893.

We will send the SOUTHWESTERN the balance of this year and all of next year for \$1.50, and allow all the privileges of the premium offers now in force.

Take Your Choice.

Publishers' Department.

Pastors are requested to read this department each week.

Now is a good time for the pastors to make SOUTHWESTERN collections. Don't wait till just before conference. It may be too late then, but we shall want our pay nevertheless.

Sunday schools that have not provided for their Lesson Leaves and Helps for the Fourth Quarter should at once do so; then send in the orders early enough to save any loss or break in them. Quarters begin January, April, July and October. Send the orders to this office.

The Publishers are very grateful to Bishop Mallalieu for his kind words regarding the circulation of our paper. We think our people have no single interest so important to them as the success of the SOUTHWESTERN. By success, of course, the publishers mean financial, and to accomplish this, plans are being formulated and will soon be announced. It has been already decided that a strictly cash in advance basis is the only sure road to success, and that will be strictly adhered to. As is the custom with all the other "official" papers of the church, pastors in charge are authorized agents and will be allowed commissions that it is hoped will many times more than pay for their own personal subscriptions.

Our last announcement, made last week, was to send the paper till January 1, 1894, for only the price of a year, \$1.50. The 50 cents offer for the balance of this year will be continued till of no value.

Begin a vigorous canvass at once!

Shreveport District Conference.

The ninth session of the Shreveport District Conference convened at Marthaville, La., Aug. 18, in Union Chapel, with Rev. Stephen Duneau presiding.

The roll was called, and all the brethren were present except six. Revs. Reese Thompson and S. R. Mason were reported sick. C. D. Shallowhorne was elected secretary; A. G. Miller, S. Carroll, Mrs. L. J. Shallowhorne and H. C. Wilson, assistants; J. J. Obee, statistical secretary, assisted by M. T. Fairfax and H. Daniel. Committee reports showed that no pains had been spared in doing their work. The report of the Presiding Elder showed the district to be in a prosperous condition, notwithstanding a large portion of the district has suffered from the flood.

Presiding Elder Duneau occupies a high position among the people. The reports from the pastors showed success. The report on benevolent collections was full of encouragement. Churches and parsonages have been built, though the flood has in many places destroyed the crops entirely; yet the Lord has guided and cared for those who trusted in him. We were favored with the presence of Revs. Stephen Priestly, Presiding Elder, and E. C. Goings, of Monroe. Rev. Nathan Taylor, a superannuate preacher of the Kansas Conference, now engaged in the lumber business here, is always willing to help the church. His fatherly instruction will long be remembered. Mr. Jackson Rains was introduced to the conference. Dr. Lee was also a constant visitor. The white people of Marthaville took great interest and assisted to entertain.

Resolutions indorsing the SOUTHWESTERN and complimenting the action of the General Conference in the re-election of Dr. J. C. Hartzell; sympathizing with Rev. Reese Thompson and wife in their illness; refusing the renewal of local preacher's license to those who fail to subscribe and pay for the SOUTHWESTERN (at this quite a number of local preachers subscribed for the paper) were adopted.

The literary program was interesting. The temperance cause was ably represented. The addresses and essays showed that pride, tact and energy had been put forth by each one to make the

conference a fountain of knowledge. Mrs. Shallowhorne's address on Sunday schools was full of practical instruction, and the conference voted that it be sent to the SOUTHWESTERN for publication.

Prominently among the laity present were Father David Shelby, King Knuckelberry, G. F. Huntley, Prof. S. S. Rogers and A. G. Miller.

Sunday, Aug. 21, was a glorious day in Marthaville. At 9 a. m. Father Samuel Armistead conducted the district love feast, and the glory of God was manifested among us. At 10 a. m. we went into an arbor about a quarter of a mile from town, prepared by Rev. J. H. Peirre and his energetic members. The sermon was a power for good. A tremendous crowd was present, indicating that north Louisiana was ably represented. The Sunday night service was conducted by Revs. C. D. C. Bryant and M. T. Fairfax. Satan's kingdom was shattered, and twenty sinners came forward to be prayed for. Much praise is due to Pastor Pierre and his energetic wife, who rendered noble service in providing for the comfort of all, also to the good people of the community. This was one of the best district conferences of the Shreveport district.

Campte was selected as the next seat of the conference.

C. D. SHALLOWHORNE,
Secretary.

Marriages.

At the parsonage of St. Peter M. E. Church, Donaldsonville, La., Aug. 29, Mr. Cornelius E. Hunter and Mrs. Louisa Rodriguez.
Rev. H. J. Wright officiated.

New Orleans, La.—Aug. 31, 1892, at the residence of the bride, 74 Jackson Street, Mr. Isaac Bates to Mrs. Johanna Lawrence. Both are faithful members of Mallalieu Chapel. Rev. D. J. Price officiated, assisted by Rev. H. C. Wilson of Mansfield, La.

Obituary.

St. Martinsville, La.—Bro. Primus Ellis, aged 91 years, a member of Mallalieu Chapel, Aug. 26, in triumph.
F. D. Bowers.Baltimore, Ohio—Aug. 23, Henry Zimmerman, aged 10 years. He was a bright light in the Sunday school.
Miss E. Green.Natchitoches, La.—Wesley Thompson died August 16, aged 17 years. He joined the church nine days previous to his death, and died triumphantly.
D. Shelby, P. C.Rosedale, La.—Little Elizabeth McLaine departed this life August 28, aged 8 years. Her funeral was conducted by the writer. She was a bright scholar of the Hartzell Chapel Sunday school.
P. W. Clark.Jeannette, La.—Sister Catherine Johnson died August 25, aged 80 years. She was a member of St. Peter M. E. Church.
J. A. Vincent, P. C.Jacksonport, Ark.—Sister Millie Rembold departed this life August 5, aged 70. She was a member of the M. E. Church for 25 years. She leaves a mother, husband and a host of friends to mourn.
H. M. Renfro.Texarkana, Tex.—Henry Lane departed this life August 27, at the age of 14 years.
A. Taylor, P. C.Fayette, Miss.—Sister Missie J. Jeffers departed this life August 28, aged 28 years. She lived a consistent Christian life. Was a member of the M. E. Church for 12 years. She leaves a husband and many relatives and friends to mourn.
P. Cannon, P. C.

Pleasant Plains.—Sister Ann Daniels died July 24. She was a member of Pleasant Plains and had a glorious hope in Christ.

Bro. H. Brice died July 31, aged 75 years. He was a local preacher and one that could always be depended on. A native of Maryland.

Bro. Harrison Henderson died Aug. 24. He lived a devoted life. He was a native of Kentucky. Age, 83 years.
S. Evans, P. C.

Garlandville, Miss.—Sister Martha Cox, June 22, aged 18 years.

Bro. John Prewett, June 30, aged 65 years.

Bro. Jacob Cole, Aug. 11, aged between 50 and 60.
R. H. Patton, P. C.

Schools and Colleges.

New Orleans University Faculty.

COLLEGE OF LIBERAL ARTS.
L. G. Adkinson, D. D., Professor of Mental and Moral Philosophy.
A. P. Camphor, A. M., Mathematics.

Miss Fauc Adkinson, Belles Lettres, Stenography and Type-writing.

Miss M. Attalia Farr, Elocution.
J. W. Collett, B. S., Natural Science.

Miss Olivia M. Anderson, A. B., Latin.

Horace W. Hanson, A. M., Greek.

NORMAL COLLEGE.
Frank King, Principal.

Miss Lucy H. Hitchcock, First Assistant.

C. E. Smire, Second Assistant.

ENGLISH DEPARTMENT.
Mrs. Delia Adams, Principal

Mrs. Cora L. Armistead, Principal

The Second and Fourth Grades to be taught by Normal students.

MUSIC DEPARTMENT.
Albert R. Adkinson, Organ and Violin.

Miss Mary E. Fiscus, Piano, Harmony and Theory.

Miss Fane Adkinson, Guitar.

INDUSTRIAL SCHOOLS.
D. Eugene Osborn, Carpentry and Cabinet Work.

Hilliard J. Carter, Printing.

Mrs. M. A. Adkinson, Dress Making and Sewing.

Miss Emma L. Tharp, Laundry.

MEDICAL COLLEGE.
G. W. Hubbard, A. M., M. D.,

Acting Dean and Lecturer on Hygiene, Toxicology and Medical Ethics.

I. Eugene Mullen, A. M., M. D., Anatomy.

G. H. Fel on, A. M., M. D., Materia Medica.

T. A. Walker, A. M., M. D., Gynecology.

W. J. Sneed, M. D., Surgery and Demonstrator of Anatomy.

Geo. A. Roudanez, M. D., Obstetrics.

L. A. Martinet, M. D., Physiology.

J. W. Collett, B. S., Chemistry.

A. E. P. Albert, A. M., M. D., Theory.

G. L. Curtiss, A. M., M. D., Nervous Diseases.

M. S. Hopper, B. S., M. D., Diseases of Respiratory Organs.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

It is noticed as a remarkable incident that the Bible used in Malden Chapel went through the fire and came out nearly unharmed, save the corners and the margins. Every word is intact. Everything else in or about the church was completely destroyed. We suggest that the sacred relic be encased in a handsome new binding and given an honorable place in the new church.

At Mt. Zion Church last Sunday a concert was held at the usual hour for Sunday school, at 9 a. m.,



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from which she could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla she felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner pills. They assist digestion and cure headache.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1888.

Royal Baking Powder
ABSOLUTELY PURE

which was very interesting. The Lord's Prayer was the subject used. Several good essays on its different phases were read, making the occasion a very profitable one. Bro. Hinton, the superintendent, has reason to feel proud of the school. Pastor Chinn followed the exercises with a good sermon.

THE much dreaded cholera has reached our shores, but has not yet made a landing. Three steamers arrived at New York last week infected with the disease, on which many persons had perished, and many more are sick and dying. The ships were sent to Hoffman Island, and will have to remain there indefinitely. The national authorities have issued stringent quarantine orders for all the ports in the country, which it is thought will bar the plague from our land. While there is imminent danger, people should not be needlessly alarmed. Perhaps more than usual care should be exercised regarding eating and drinking, and in other parts of this paper some simple directions are given that it will be well to follow. In future issues, we shall give further information that doubtless will be instrumental in saving many precious lives should the disease come. It has been said that fright kills nearly as many as the plague, so we warn our readers against that. Remember that God reigns and has regard for his own. Be wholly his, and all will be well.

The first of the new rice crop has been received at New Orleans. This crop is the most extraordinary ever raised in this country. It will be three times that of last year. Louisiana will raise more rice this year by a hundred million pounds than the entire United States ever raised before. It is the result of the energy of some Western men from Iowa, Illinois and Kansas who settled in southwestern Louisiana a half dozen years ago. The bulk of the rice heretofore has been raised in South Carolina and Georgia on their low-lying sea islands, which could be readily filled with water—an indispensable requisite in raising rice. It is cheaply cultivated, for the rice is planted, the seed flooded, and it is left almost to itself till the harvesting time comes around. Formerly the crops were gathered by the harvesters standing knee-deep in the mud. The Western farmers introduced more practical and more modern methods draining the land at harvest time and using approved agricultural machinery to gather the crop. Two years ago there were 12,000 acres cultivated and this year there were 179,900 acres. Next year they

talk of doubling the acreage. Acadia parish, formerly considered very sluggish, will receive for its rice crop twice as much as the entire assessed value of all its real, personal and other property. The rice crop of southwestern Louisiana will supply 863,952 barrels of rice, worth about \$8,000,000. Six years ago this section did not raise \$10,000 worth of rice. The total crop promises about 1,285,000 barrels. There is another feature worth noting: Rice culture has brought a large immigration from the Northwest, and the result upon the simple-minded and naturally sluggish Acadian French is to induce them to use the most improved implements, the rice planters themselves having spent in the last two years \$672,000 for improved agricultural machines. Cable's Acadian characters in their sweet simplicity, as pictured in his novels, will soon be a thing of the past.

THE following crumb of good "Daily Bread" appeared in our issue of August 25th, incorrectly. It was taken from the Canadian Methodist, and in that paper the error was made. It is too choice to go uncorrected:

Entire sanctification is one definite blessing, to be sought by repentance of inbred sin and faith in Jesus Christ for the total death and entire renewal in the image of God, and it is only one blessing; the Pentecost is one blessing after another, increasing in power as the capacity is enlarged.

In view of the spread of cholera in Europe and the probability of its reaching our shores, the city authorities have determined to have a thorough cleaning up. All are urged to disinfect, etc. With that end in view, all necessary disinfectants are for free distribution at all sanitary offices throughout the city, located at the following points:

First District—No. 256 Baronne street.

Second District—No. 145 Du-

maine street.

Third District—Elysian Fields, near Decatur street.

Fourth District—657 Magazine street.

Fifth District—Villere near Bartholomew street.

Sixth District—Napoleon avenue near Magazine street.

Seventh District—Corner Carrollton avenue and Hampson street.

And also at the office of the Board of Health, No. 63 Carondelet street.

Salvation begins the moment believing begins, and never stops until the believing stops.

No matter how black it may look, we are never in the dark when we have God for our guide.

COMMON THEOLOGICAL SEMINARY

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Only a small incidental charge for fuel and lights. Dormitory heated by steam. Next year opens October 5, 1893. Correspondence invited. For catalogue and full information, address

PRESIDENT W. P. THIRKIELD, Atlanta, Ga.

OUR ONLY DAY.

Were this our only day,
Did not our yesterdays and to-morrows
give
To hope and memory their interplay,
How should we bear to live?

Not merely what we are,
But what we were and what we are
to be,
Make up our life—the far days each a
star,
The near days nebulae.

At once would love to get
Its keen pursuits and coy delays of
bliss,
And its delicious pangs of fond regret,
Were there no day but this.

And who, to win a friend,
Would to the secrets of his heart in-
vite
A fellowship that should begin and
end
Between a night and night?

Who, too, would pause to prate
Of insult, or remember slight or scorn,
Who would this night lie down to
sleep with hate,
Were there to be no morn?

And what were wealth with shame,
The vanity of office, pride of caste,
The winy sparkle of the bubble fame,
If this day were the last?

Ay, what were all days worth,
Were there no looking backward or
before—
If every human life that drops to earth
Were lost for evermore?

But each day is a link
Of days that pass and never pass away;
For memory and hope—to live, to
think—
Each is our only day.
—COATES KINNEY, in Harper's Maga-
zine.

VETERANS' DEPARTMENT.

BY REV. J. BENSON HAMILTON.

Wrinkled hands are always beautiful, if they have ministered to us unspeakable kindness through the changeless years; and the breaking voice has for our ear enchanting music, if in childhood and manhood its familiar tones soled our sadness and kindled our noblest aspirations.—Bishop Nide.

The Northwest Kansas Conference contributed to benevolence in 1891, \$3,566, or 29 cents per member. Forty charges gave from \$2 to \$5 each; twenty gave \$1; fifty-six gave none.

The Temporal Economy committee adopted unanimously a report submitting to the General Conference a connectional plan for the sustentation of supernumeraries. The general features of the plan are contained in the following articles:

301. A Connectional Conference Claimants' Fund shall be established, to be constituted as follows: Five per cent of the annual dividends of the Book Concern; two and one half per cent of the annual collections taken by the Annual Conferences for Conference Claimants; the income from a General Permanent Fund; any sums received by bequest, devise or gift, and special contributions solicited for this purpose. This Fund shall be held, managed and disbursed by the Book Committee acting as a Board of Control. The Agents of the Methodist Book Concern in the City of New York, shall be the Treasurers of said Fund; the Agents of the Western Book Concern shall be the Assistant Treasurers. The Book Committee shall have full power to employ a Corresponding Secretary, if in their judgment they deem it necessary, who shall give his entire time to securing funds for this work, under the direction of the committee, and shall receive such compensation as it may determine.

302. The amount for annual distribution shall be divided among the Annual Conferences in proportion to the deficiency in the support of Conference Claimants, in accordance with such regulations as may be deemed necessary by the Book Committee. The amount received by each Annual Conference shall be added to the other amounts received for this purpose and disbursed by the Board of Conference Stewards under the direction of the Annual Conference.

A veteran writes: Last year an old brother who had been over 30 years in the effective work was superannuated. He wished to go on; he had no home. He had been on a hard charge, and his allowance the year past was \$400, and \$100 of this was not paid. He was an old man; no church wanted him, and he was taken from the harness and turned out on the common with a collection of \$70 from the conference.

Catarrh Can't Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of disease. Catarrh is a blood constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free. Sold by druggists, price 75c.

SEATTLE, Wash., Aug. 24.

The "wheel" has turned and I go from Seattle to Olympia, Washington. Make the paper do the same thing. Had a good session. I believe we are facing the best year of our history on Puget Sound. Bishop Walden is the right man in the right place, and has won his way to every heart that has room in it for anything but self.

S. A. BRIGHT.

I was troubled with catarrh for several years previous to commencing the use of Ely's Cream Balm. It has done for me what other so-called cures have failed to do—cured me. The effect of the Balm seemed magical.—Clarence L. Huff, Biddeford, Me.

AFTER trying many remedies for catarrh during the past twelve years, I tried Ely's Cream Balm with complete success. It is over one year since I stopped using it, and have had no return of catarrh. I recommend it to all my friends.—Milton T. Palm, Reading, Pa.

For Over Fifty Years.

Mrs. Winslow's Sore Throat Syrup has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and get for "Mrs. Winslow's Sore Throat Syrup," and take no other. Twenty-five cents a bottle. Inly.

FOR DYSPESIA.

Indigestion, and Stomach Disorders, take BROWN'S IRON BITTERS. All dealers keep it. \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

The September number of The Cottage Hearth is full of good things. As a general thing but little is known of the life of our American fishermen lead, and the account Alfred F. Coulter gives of A Trip to the Georges will be read with interest. Edith Robinson in Home Dressmaking tells mothers what the latest things are and how to make them. The September number is excellently illustrated. W. A. Wilde & Co., Boston, Mass.

Recollections of Lorenzo Dow.

(L. W. Leever, in the Centennial Advance.)

I have always had a great veneration for ministers of the gospel, especially those who had obtained a notoriety in their specific calling. Among those was Lorenzo Dow. Having in my boyhood read a small volume containing an account of his labors and travels, comprising a period of several years, prejudiced me in his favor. But to have an opportunity of hearing him preach was unexpected. Finally it was announced that the eccentric Lorenzo Dow would preach on a certain week day, at 3 p. m., in a grove about a mile east of the town of Milford, Clermont county. The appointment had been published six months in advance. A grove had been selected on the lands of the Rev. Philip Gatch, near the roadside now known as the Chillicothe turnpike. It being summer, and long before the hour designated, hundreds were on the ground. As the time drew near, all eyes were turned in the direction whence his appearance was expected, as the hour had nearly arrived. A one-horse vehicle, with two men, was seen approaching the spot, one of whom, by his peculiar appearance, indicated the preacher. They drove up near the center of the audience, and then came to a halt. The driver at once dismounted, removed the horse, turned the shafts erect and with a leather strap made them secure.

I think his visit at the place above named was some time in the summer of 1838, about or near

fifty-four years ago. But how can I describe the venerable and eccentric Lorenzo Dow as he appeared on that occasion? I will try, however. Perhaps some readers of the Advance may have been present on the occasion referred to; if so, they might furnish some additional items which I have failed to remember. Now for a description of the personal appearance of the preacher as presented to the writer. In the first place, he was about six feet high, of slender form, with dark hair parted in the middle, combed neatly behind the ears, extending down below the shoulders, with long beard touching the breast, slim face, and very black, piercing eyes. In the second place, as to the style of his apparel, it did not differ much from that of the Methodist preachers of that period, save in length of the coat, which reached almost down to the ankles. All of the entire suit was of black cloth. The coat was round breasted and buttoned at the top; but for its extreme length and taper at the bottom, it would have compared favorably with some styles worn at the present day.

The Rev. Philip Gatch being present, Dow invited him to take a seat in the wagon, which he did, sharing with him the front seat. Dow remained in the vehicle, which he appropriated for his pulpit. As he arose from his seat he took from his pocket a hymn-book, and read the hymn beginning,

"Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
While ye surround the throne,"

which the congregation joined in singing. After this he offered a lengthy but fervent prayer; then resumed his seat, and taking from his pocket a Bible, read a chapter from some book, whether from the Old or New Testament, I have failed to remember. I recollect, however, that the drift of the sermon was on the universality of the atonement, and when near the close of his discourse he adduced arguments to prove that the tenets of Calvinism were without any foundation whatever in the sacred oracles. His pronunciation was clear; his voice mellow, which at times so moved the audience that many were suffused in tears, and others gave audible expressions of their approval of the truths uttered on that occasion. The writer will never forget the appearance of Dow, the peculiar manner he displayed during the delivery of his sermon, and the effects produced on the congregation.

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Are better known and more generally used than any other cathartic. Sugar-coated, purely vegetable, and free from mercury or any other injurious drug, this is the ideal family medicine. Though prompt and energetic in their action, the use of these pills is attended with only the best results. Their effect is to strengthen and regulate the organic functions, being especially beneficial in the various derangements of the stomach, liver, and bowels.

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are recommended by all the leading physicians and druggists, as the most prompt and effective remedy for biliousness, nausea, costiveness, indigestion, sluggishness of the liver, jaundice, drowsiness, pain in the side, and sick headache; also, to relieve colds, fevers, neuralgia, and rheumatism. They are taken with great benefit in chills and the diseases peculiar to the South. For travelers, whether by land or sea,

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are the best, and should never be omitted in the outfit. To preserve their medicinal integrity in all climates, they are put up in bottles as well as boxes.

"I have used Ayer's Pills in my family for several years, and always found them to be a mild and excellent purgative, having a good effect on the liver. It is the best pill used."—Frank Spillman, Sulphur, Ky.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists Everywhere.

Every Dose Effective

The September issue of Romance has more than half of its contents translated from the French. Among the authors represented are Alexandre Dumas, Alphonse Daudet, Anatole France, Henri Greville, and Emile Zola. An amusing story by the late Mrs. Rose Terry Cooke is a prominent feature. Romance Publishing Company, Astor Place, New York. 25c. a copy. \$2.50 a year.

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18 inches.	165 lbs.	\$13.00
20 "	200 lbs.	15.00
22 "	235 lbs.	17.00
24 "	270 lbs.	19.00
26 "	305 lbs.	21.00
28 "	340 lbs.	23.00
30 "	375 lbs.	25.00
32 "	410 lbs.	27.00
34 "	445 lbs.	29.00
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They are the most popular articles of the kind now on the market. You should have one of them.
BE SURE and GET the RIGHT THING
If your dealer hasn't them write to us.
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The Chautauquan for September presents a fine table of contents. The editorials treat of The Homestead Affair, The Limit of Patriotism in Literature, and The Christian Endeavor Crusade. There are the usual departments devoted to the Chautauquan Literary and Scientific Circle.

The Treasury of Religious Thought, for September, comes to our table brimful of varied and excellent matter, adapted to aid both clergymen and laymen in every department of their Christian work. Yearly subscription, \$2.50; clergymen, \$2; single copies, 25c. E. B. Treat, publisher, 5 Cooper Union, New York.

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"Why Young Men Defer Marriage" is the subject of an interesting article by John Lambert Payne in the September Ladies' Home Journal. The domestic problem concerning the relations existing "Between Mistress and Maid" is discussed by Harriet Prescott Spofford and others. The always interesting departments by competent editors conclude a number which is more than usually attractive, and one that cannot fail to please its hundreds of thousands of readers. The Ladies' Home Journal is published by The Curtis Publishing Company, of Philadelphia, for ten cents a number and one dollar per year.

The riots in Buffalo and the miners' rebellion in Tennessee are the subjects of articles and numerous illustrations (most of them from photographs) in the current number of Harper's Weekly. There is also an entertaining description of Pekin, by General Teheng Ki-Tong, very fully illustrated. This is the seventh paper in the important series on "The Great Capitals of the World." Among other attractive features are illustrated papers on Tennis-Playing, on the "Conclave of the Knights Templar" at Denver, and on Southampton, Long Island.

Harper's Bazar for August 27th is accompanied by a pattern-sheet supplement and contains numerous illustrated articles on the current fashions. Julian Ralph writes of "Woman's Triumph at our Exposition," showing what women have done and are doing for the great Fair. Helen Marshall North begins a series of important papers entitled "My Lady Spinster." The two serials by William Black and Walter Besant are continued, and John Kendrick Bangs writes a short humorous story entitled "Mr. Bradley's Jewel." There are many short articles, poems and sketches, and the number is altogether a very attractive one.

A good man loves a dog or a horse, and so we make no apology for mentioning the great achievement of "Nancy Hanks," who has lowered the record by trotting a mile in two minutes and seven and

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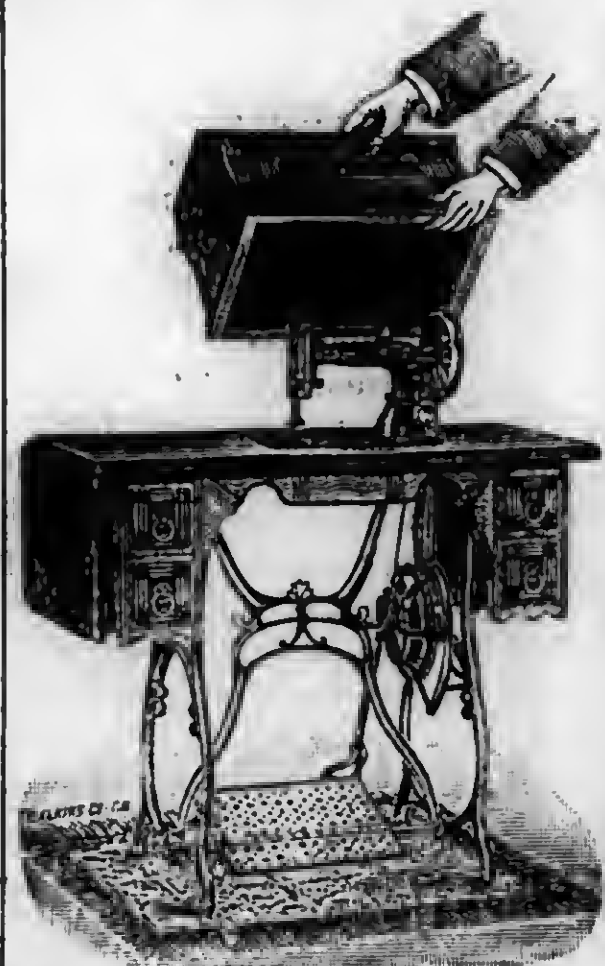
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A CARD.

NEW ORLEANS, La., Aug. 15, 1892.

I take this method of informing my many friends and the

Sunday-School and Children.

THIRD QUARTER.—Lesson IX. Philip and the Ethiopian. A. D. 37. Acts 8: 26-40. Commit to memory verses 33-38. September 11, 1892.

HOME READINGS.

M. Acts 8: 26-40. Tu. Acts 28: 23-31. W. Acts 26: 22-29. Th. Acts 17: 1-11. F. 1 Cor. 1: 18-25. S. Matt. 3: 7-17. S. Rom. 6: 1-11.

GOLDEN TEXT.

He that believeth on the Son hath everlasting life. (John 3: 36.)

LESSON HYMN. L. M.

O happy day that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

O happy bond, that seals my vows
To him who merits all my love!
Let cheerful anthems fill his house,
While to that sacred shrine I move.

This done, the great transaction's done;
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

Time.—A. D. 37, immediately
after the events of the last lesson.
Place.—The desert southwest of
Palestine.

QUESTIONS FOR HOME STUDY.

1. A Bible Student, v. 26-30.
Where was Philip bidden to go?
Who gave him this command?
What did Philip do?
With what official did he meet?
How was the eunuch engaged?
What command was given to
Philip?

What shows Philip's prompt obedience?

What question did he ask?

2. A Bible Teacher, v. 31-35.
What was the eunuch's reply to
Philip?

What invitation did he give?

What Scripture was he reading?

What questions did he ask about
it?

How did Philip explain the pas-
sage?

What is the true spirit of all
prophecy? (Rev. 19: 10.)

3. A Happy Believer, v. 36-40.
As they journeyed what did the
eunuch ask?

What was Philip's reply?

What command was given?

What did Philip then do?

After being baptized where did the
eunuch go?

What happened to Philip?

Where did he find himself?

Where did he go?

What did he do?

What possession has every be-
liever? (Golden Text.)

TEACHINGS OF THE LESSON.

What are we taught in this lesson about

1. The duty of a Bible scholar?

2. The privilege of a Bible
teacher?

3. The joy of a Christian be-
liever?

HOME WORK FOR YOUNG BEREANS

What queen came from a rich
Southern country to visit Solo-
mon?

Can you find a story in Acts in
which the apostle Paul tells a
jailer how to be saved?

Who is mentioned as the first
person in Scripture story who bap-
tized people?

THE LESSON CATECHISM.

[For the entire school]

1. Whom did Philip meet in the
desert? An Ethiopian nobleman.

2. What was the Ethiopian do-
ing when Philip met him? Read-
ing the Scriptures.

3. What did Philip say to him?
"Understandest thou what thou
readest?"

4. What did he ask Philip to do?
To show him the meaning.

5. What did Philip then do? He
preached Jesus to him.

6. How did the Ethiopian re-
ceive Philip's preaching? He be-
lieved in Jesus.

EXPLANATIONS.

The angel—A divine messenger.

Arise—From Samara, where he
then was. Unto the way—The
desert-road from Jerusalem leading
southwest.

Obeying the command, strange as
it seemed. A eunuch—An officer
in the court of Oriental kings.

Come to Jerusalem—Though a for-
eigner, he worshiped God. To
worship—He was going home after
a journey of twelve hundred miles.

Read Esaias—The prophet Isaiah.

The Spirit said—By a divine im-
pulse within his mind. Join thy-
self—Keep close to it. Philip ran

—Showing readiness to obey God's
voice. Understandest thou—He
was reading aloud, and Philip saw
that he was perplexed. How can

I—Being a foreigner, and not a
Jew. Desired Philip—He saw that
Philip was intelligent. The place
of the Scripture—This was Isa. 53.

As a sheep—So was Jesus led to
death. Judgment was taken
away—That is, no justice was
given him. Declare his genera-
tion—Tell the story of his life,

since it was but short. Of whom
speaketh—This referred to Jesus
Christ. A certain water—A spring
or stream. All the cities—Those
on the sea-coast.

Doctrinal Suggestion.—Saving
faith.

THE CHURCH CATECHISM.

90. What is the third command-
ment? Thou shalt not take the
name of the Lord thy God in vain;

for the Lord will not hold him
guiltless that taketh his name in
vain.

Disordered liver set right with
BERCHAM'S PILLS.

Pure Water.

Probably there is no single means
by which the causes, the seeds or
germs of disease are taken into the
human system so prolific of bad
consequences as is the water we
drink. With the water we must
class the uncooked milk.

Very many of the most serious
diseases are attributed to the drink-
ing water. Among these are cholera,
typhoid fever and many other ma-
lignant disorders. To milk from
diseased cows tubercular consump-
tion is largely attributed, while to
milk diluted with impure water or
produced by cows which are forced
to consume such waters the most
serious affections of the stomach
and bowels are charged. Let it be
understood then that the greatest
attention should be paid to the
purity of these beverages, and that
where it is impossible to insure
their purity they can be deprived
of all their most dangerous or
deadly qualities by boiling. The
deadly bacteria cannot survive the
heat of cooking. Filtering will
not keep them out, but boiling will
thoroughly kill them.

When it is possible to procure
pure water no such precaution is
necessary, but when there is any
suspicion of it, the fluid should be
boiled. Waters may be adulterated
by mineral compounds or by
animal and vegetable matter. In
general these latter are the most
dangerous constituents. Swamp
water is certain to be swarming
with bacteria and impregnated
with animal and vegetable decay.

Well water in cities is as bad as it
can be. River water may be con-
taminated with sewage matter from
towns and cities, and with refuse
from boats and ships. Rain water
in clean cisterns is the purest. High
authority on such subjects presents
the following conclusions as to
when water should be regarded
with suspicion:

If being a surface water it con-
tains much less than 2 cubic inches
of oxygen gas per gallon. If it
contains traces of any mineral poi-
son. If it possesses a disagreea-
ble smell or taste. If its surround-
ings are such as to render it liable
to animal organic contamination. If
it contains abnormally large
amounts of vegetable matter. If
it contains more than 300 bacteria
per cubic centimeter. If it con-
tains any pathogenic bacteria. If
it is normally turbid.—Picaime.

Where to Locate New Factories.

Is the title of a 150 page Pamphlet
recently published by the Passenger
Department of the Illinois Central
Railroad, and should be read by every
Mechanic, Capitalist and Manufacturer.

It describes in detail the manufactur-
ing advantages of the principal cities
and towns on the line of the Southern
Division of the Illinois Central and
the Louisville, New Orleans & Texas
Railroads, and indicates the character
and amount of substantial aid each
city or town is willing to contribute.

It furnishes conclusive proof that the
South possesses advantages for the
establishment of every kind of factory
working wool, cotton, wood or clay.

A free copy of this illustrated
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Conference Notices.

South New Orleans District, Louisiana
Conference.

Fourth Round.

Kietzville, Sept. 10-11

New River, Sept. 12-13

Nonleenville, Sept. 14-15

Winsted, Oct. 1-2

Charenton, Oct. 3-4

Cantonville, Oct. 5-6

Franklin, Oct. 7-8

Pattersonville, Oct. 9-10

Morgan City, Oct. 11-12

Schriever, Oct. 13-14

Thibodaux, Oct. 15-16

Beaumont, Oct. 17-18

Shady Grove and Franklin, Nov. 3-6

Floraline and Lee Creek, Nov. 7-10

Springfield and Ponchatoula, Nov. 11-12

Honma and Dulac, Nov. 13-16

Arrow and Belle Helene, Nov. 17-20

Campana, Dec. 3-4

Haven Chapel, Dec. 5-6

University Chapel, Dec. 7-8

Malden Chapel, Dec. 9-10

Simpson Chapel, Dec. 11-12

William Chapel, Dec. 13-14

First Street, Dec. 15-16

Woodland, Jan. 1-2

Doalsonville, Jan. 3-4

PIERRE LANDRY, P. E.

Savannah District, Texas Conference

Fourth Round.

Montgomery, Oct. 8-9

Reidville, Oct. 10-11

Appling, Oct. 12-13

Jessup, Oct. 14-15

Savannah, Oct. 16-17

Blackhear, Nov. 1-2

Honorsville, Nov. 3-4

Wagoner, Nov. 5-6

Valdosta, Nov. 7-8

Berrien, Nov. 9-10

Thomasville, Nov. 11-12

Honorsville, Nov. 13-14

Camden, Dec. 1-2

Marion, Dec. 3-4

Brumfield, Dec. 5-6

Darien and St. Simon, Dec. 7-8

Brethren: Push the benevolent
collections in full. I am praying that you may be
successful. Yours for the cause of Christ,
A. P. MELTON, P. E.

Waco District, West Texas Conference

Fourth Round.

Hubert City, Sept. 16-18

Bloomington, Sept. 19-21

Midford, Sept. 22-24

Meigs, Oct. 1-3

Groesbeck, Oct. 4-6

Bremont, Oct. 7-9

Marlin, Oct. 10-12

Spring Hill, Oct. 13-15

Marion, Oct. 16-18

Major's Chapel, Nov. 1-3

Aquilla, Nov. 4-6

Waco-St. James, Nov. 7-9

Gatesville, Nov. 10-12

Danison, Nov. 13-15

Dallas, Dec. 1-3

Dear Brethren: As this is the winding up of our
year's work, do your best to meet all of the claims
of the year. I am expecting of all the
"through God all things are possible." I hope
the pastors will see that the trustees have their
reports ready, and you will please have your
reports ready for the election of the proper offi-
cers.
H. SWANN, P. E.

Marshall District, Texas Conference

Fourth Round.

Jefferson, Sept. 10-11

Queen City, Sept. 12-13

Midford, Sept. 14-15

Meigs, Sept. 16-17

Groesbeck, Sept. 18-19

Bremont, Sept. 20-21

Marlin, Sept. 22-23

Spring Hill, Sept. 24-25

Marion, Oct. 1-2

Major's Chapel, Oct. 3-4

Aquilla, Oct. 5-6

Waco-St. James, Oct. 7-8

Gatesville, Oct. 9-10

Danison, Oct. 11-12

Dallas, Oct. 13-14

Dear Brethren: On the Marshall District let us
do our best to report all of the benevolent mo-
ments at the fourth quarter. I am expecting of all the
"through God all things are possible." I hope
the pastors will see that the trustees have their
reports ready, and you will please have your
reports ready for the election of the proper offi-
cers.
WADE HAMILTON, P. E.

Baton Rouge District, Louisiana Confer-
ence.

Fourth Round.

Union Chapel, Oct. 9-10

Letaworth, Oct. 11-12

Midford, Oct. 13-14

New Roads, Oct. 15-16

Merrill Chapel, Oct. 17-18

Wesley Chapel, Oct. 19-20

Union Chapel, Oct. 21-22

Stony Point, Nov. 1-2

Rylander Chapel, Nov. 3-4

St. Peter, Nov. 5-6

Macdonia, Nov. 7-8

Macdonia, Nov. 9-10

Macdonia, Nov. 11-12

Macdonia, Nov. 13-14

Macdonia, Nov. 15-16

Macdonia, Nov. 17-18

Macdonia, Nov. 19-20

Macdonia, Nov. 21-22

Macdonia, Nov. 23-24

Macdonia, Nov. 25-26

Macdonia, Nov. 27-28

Macdonia, Nov. 29-30

Macdonia, Dec. 1-2

Macdonia, Dec. 3-4

Macdonia, Dec. 5-6

Macdonia, Dec. 7-8

Macdonia, Dec. 9-10

Macdonia, Dec. 11-12

Macdonia, Dec. 13-14

Macdonia, Dec. 15-16

Macdonia, Dec. 17-18

Macdonia, Dec. 19-20

Macdonia, Dec. 21-22

Macdonia, Dec. 23-24

Macdonia, Dec. 25-26

Macdonia, Dec. 27-28

Macdonia, Dec. 29-30

Macdonia, Jan. 1-2

Macdonia, Jan. 3-4

Macdonia, Jan. 5-6

Macdonia, Jan. 7-8

Macdonia, Jan. 9-10

Macdonia, Jan. 11-12

Macdonia, Jan. 13-14

Macdonia, Jan. 15-16

Macdonia, Jan. 17-18

Macdonia, Jan. 19-20

Macdonia, Jan. 21-22

Macdonia, Jan. 23-24

Macdonia, Jan. 25-26

Macdonia, Jan. 27-28

Macdonia, Jan. 29-30

Macdonia, Feb. 1-2

Macdonia, Feb. 3-4

Macdonia, Feb. 5-6

Macdonia, Feb. 7-8

Macdonia, Feb. 9-10

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DAILY BREAD.

[Ram's Ho-n' Blast.]

There was probably a good deal of rejoicing in the pit on the day the cigarette was invented.

If you want to keep from doing wrong, follow the example of Christ and go about doing good.

Whenever a man starts out to become free in his own way, he sells himself into deeper slavery.

It is a waste of breath to talk to a man about heaven who looks at everything through money.

The only people who do not believe that the yoke of Christ is easy are those who have not tried it.

Every man makes a terrible mistake who chooses for himself instead of letting God choose for him.

The devil has never yet discovered how to make a prison that would long hold one of God's children.

The thing that attracts the most attention in heaven is the love that men have for one another on earth.

There ought to be more of the kind of feeling in religion that makes a man feel better for his brother's woes.

No altar to God ever ought to have a brick in it. God wants stones just as they come out of the quarry.

If we had more workers in the church like Andrew we would have more preachers like his brother Simon Peter.

The world is full of men who expect somehow or other to get into heaven on the religion of their wives.

When tempted to be gloomy, a good way to get into the sky is to remember what God has promised to be and do.

It should constantly be the Christian's business, and the first of all his business, to obey and follow Christ.

The man whose gate is off the hinges can talk by the hour, explaining why somebody else doesn't prosper.

Some preachers would take a long step toward reaching the masses if they would preach shorter sermons.

The prayer meeting killer is often the one who goes away bragging to himself that he saved the meeting.

For the SOUTHWESTERN.

The New Pastor and His Support.

REV. B. M. TAYLOR.

The subject of pastor's support in the church is little noticed when compared to what it should be, still it needs as much or more attention than any other local department of the church. No one in the church can fill the pastor's place but the pastor. And with the pastor, as with the doctor, the school teacher and the lawyer, he must understand his work. No man wants to risk his life, or that of his family in the hands of an inexperienced doctor, nor his child in the hands of an inexperienced school teacher, nor his case in the hands of an inexperienced lawyer. Nor should any man be willing to leave his church or the spiritual teaching of himself and family in the hands of an incompetent pastor. Every church wants the bishop to send the best pastor he has at his disposal, but it does not always like to give the best support.

On the arrival of the new pastor everybody and his brother is out on the first Sunday for an inspection. If the bishop has granted the wishes of the church, the next thing to do is to inform the pastor of the good and bad members; what places to visit and what ones not to visit; he is informed about all the faults of his predecessor and advised not to make such mistakes; in fact, he has a full history of the former pastor laid at his feet. The grievances of each ex-officer and expelled member are all brought to him—the ex-class leader, the ex-steward, the ex-trustee and the ex-Sunday school superintendent—all want the new pastor to know that it was a mistake to put them out of office; the church has not gone right since their removal. The expelled member seeks the new pastor for readmission without probation, with the information that the former pastor did not give him a fair trial. He is told everything that has transpired since the church has been built, every preacher who has made a mistake, and that Revs. A. and B. made such awful mistakes; that they kept Mr. C. and D. out of the church, and they are out to-day.

The new pastor is informed that he is the best preacher that ever pastored the church—none ever did so much as he,—notwithstanding he has just arrived, and in some cases the new pastor is about persuaded to believe it. Things run well in the short time preceeding the first quarterly conference; for if you noticed, nothing has been said about the salary of such a good pastor, except what was said by Bro. F. He called attention to the big salary paid last year, and in his opinion to a preacher who did not deserve it. He had only four in family; and his son Johnny was only sick seven weeks. The doctor's bill could not have been more than \$35 or \$40. The church fixed his salary at \$300 a year, and the church paid on an average \$5 per week, and with all that he left owing a little doctor's bill and the grocery man some money. The new pastor thinks, that as he is a pretty good pastor, his salary ought to be raised to \$400 or \$500, and as he has five in family, he will certainly need that much to live comfortably. He would like to have the parsonage made roomy and comfortable. Some furniture is needed, such as a dresser, a set of chairs to accommodate visitors, and by all means a cook stove in the kitchen; the one there was put there second-handed six or eight years ago. It is useless to say that the grate and linings are burned out and the damper gone. The

smoke finds its way out through the top of the stove as easy as through the pipe. But here the new pastor is told that the church can't pay but \$300. By no means will it pay more than \$350. The church is not able; it has never paid more than \$300, and other preachers lived at it, and of course the new pastor must do so, and so far as parsonage repairs are concerned, that is out of question. Nothing can be done to the parsonage. Times are too hard, and all the other preachers lived in it and the new pastor must live in it. The pastor needs these things at once, but he is told that he will have to wait. The stove man has not been paid in full for the stove that is now in the parsonage; the furni are man claims a little unpaid bill against the bedstead and table. If the pastor says that these bills must be paid and the parsonage made comfortable, he is told that other preachers lived in it just as it is and he is no better than any of them, and he begins to think that himself. Finally, the end of the year comes. The preacher is about to be off to conference. He has lived very hard, collected about one-half of his salary, perhaps not more than seventy-five per cent of his claims have been met. He is to meet the Book Agent at conference and pay his book accounts, and here is the trying time, for often the preacher has had to borrow money to get to conference. Thus, he wears himself out living in poorly furnished, uncomfortable parsonages on a half salary, and becomes unacceptable to the people and must locate.

A leader is very essential to the success of any institution. This is true with the church. The pastor is a very important factor in the church. He cannot possibly be dispensed with, and should at least be made comfortable in the charge and allowed a living salary. A large per cent of our quarterly conferences fail to comply with the discipline in the support of the pastor. Often the estimating committee brings in a report as to what it thinks the people will pay and not what it will take to give the pastor a comfortable support, and the quarterly conference very often adopts the report without an amendment. But this is not the worst feature. It is the business of the stewards to raise and pay the pastor his salary, and often this board consists of men who care but little whether the pastor is paid up in full or not. One thing the board knows: if the pastor is not paid by conference, the balance is considered settled, for it is settled. No pastor will be allowed to return and collect back salary. The church should understand that it must give its pastor a comfortable support, and the stewards should understand that they must raise every cent of this salary, and if the church membership is not able to support the pastor, he should be allowed to do some other honorable business to help support himself. No honest preacher wishes to disobey the bishop when he is sent to a charge by deserting, therefore, he should be allowed, and protected by the church in securing a comfortable support for his family.

I think it would be a benefit to the charges and pastors if the church would give more attention to this very important question of pastor's support.

Lexington, Mo.

How much easier it is to sit in the shade and tell our friends what we intend to do, than it is to go out in the sun and do it.

The longing soul is always the loving soul. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

From the Independent.

The Negro and the Liquor Traffic.

W. H. CROGMAN, A. M., LL. D.

The remarkable prosperity of the American Negro since emancipation may well be regarded by himself and his friends with pardonable pride; for never in the history of man did any other race enter upon a career of freedom and independence under circumstances so peculiar and so critical. Burdened with an inheritance of two centuries of slavery and untold centuries of barbarism, without an inch of land to call his own, without home or proper conception of home, without money, destitute, ignorant, inexperienced, this awkward figure strode forth under the glaring light of a highly complex civilization to bear the responsibilities thrust upon him by freedom and citizenship. How he has borne these the world knows; for the eyes of the world have been upon him, fixed and steadfast. It knows and it admires, and pronounces his success the most marvelous in the annals of time.

If we inquire into the secret of this success, we shall find—very large allowance being made for outside help—that the prosperity of the Negro is due, in the main, to his own inherent qualities of mind and soundness of body. He possesses, in a larger degree than any other race perhaps, the virtue of patient endurance. He does not chafe, does not fret so readily under grievous circumstances. He is full of hope, happy-hearted. Others may die of melancholy and despair—the Negro, never. From his heart gushes a perennial spring of joy. Melody reigns supreme in his soul. He is faithful, almost to a fault. His fidelity, during four years of terrible war, to the helpless women and children whose husbands and fathers were fighting at the front to rivet more tightly upon his limbs the fetters of slavery, is an act as sublime as it is inexplicable. Such qualities will insure him success in the future as in the past, all adverse criticism to the contrary notwithstanding.

There is, however, one evil which at present menaces seriously the prosperity of the black man, and causes no little anxiety to the thoughtful ones of the race. That evil is the rum-traffic, the curse of nations and of races. At its approach prosperity vanishes, homes are turned into hells and men into devils, while women and children are strangled in its folds, like Laocoon in the folds of the serpent. Slavery, bad as it was, left the Negro a good, strong body, to which, as has been said, much of his present success may be attributed; but alcohol has begun its ravages upon this, and is slowly but surely sapping this physical foundation. I have it from reliable medical authority that a noticeable per cent of the mortality among the colored people to-day is attributable, directly or indirectly, to the gradually increasing drink-habit. Consumption, a disease hardly known among the blacks before the war, is now of frequent occurrence, owing on the one hand to reckless and unnecessary exposure through drunkenness and revelry, and on the other hand to the inability of the poor man to provide comfortably during the winter months both for his own home and the home of the liquor dealer.

It must be admitted, too, that the indulgence in alcoholic drinks on the part of the black man, as well as of the white, is becoming more and more a fruitful source of trouble between the races—trouble which almost invariably ends in bloodshed. Rev. William J. White, a prominent colored man of this

State, editor of the *Georgia Baptist*, commenting, two winters ago, on the Christmas riot in Augusta, said: "The good people of Augusta, white and colored, have too much at stake to allow a crowd of drunken rousers, either white or colored, to destroy the peace and good order of the community. Law and order must prevail, and all law-abiding people of Augusta should unite to prevent the riotous scenes that have been witnessed in our city during the past week."

The *Atlanta Constitution*, referring to these wholesome words of editor White, said: "Every row and every riot that has ever occurred between the races in the South, up to date, may be traced either to foolhardiness or to mean whisky."

The writer has known of not a few men, black and white, who, in these holiday frolics, have lost their lives, leaving behind widows and orphans to suffer and want. It is much, indeed, to be regretted that the Christmas season in this section of country should be observed by gluttony and riot and drunkenness, and the explosion of gunpowder. It has always been hard for us to comprehend what relation exists between this barbarous demonstration and the coming of him who is called the Prince of Peace. This season of the year, which should bring joy to all hearts, too often nowadays brings to many anxiety, apprehension, sorrow. Nor does it unfrequently happen that the earnings of the Negro for the whole year are squandered within this short period in egg-nog and debauchery.

What now can be done to check these evils and avert impending danger? Fortunately, in the Negro we have not, as yet, the *drink appetite* to overcome—that appetite so fixed and strong in the white race, and especially in the Saxon branch of it. For two hundred years or more the Negro in this country was of necessity an abstainer. Laws existed prohibiting the sale of intoxicating drinks to him. Freedom, therefore, found him free, in the main, from the appetite, as opportunity had not been given him to cultivate it. Since emancipation he has indulged in strong drink as one of the luxuries of personal liberty. Indeed, in the first prohibition campaign in Atlanta, the liquor dealers, with consummate sophistry, made the Negro to believe that prohibition meant an infringement upon his rights and a curtailment of this very liberty. As a consequence, many of the more ignorant of the race were won over by this specious plea, and could be seen by scores on the streets wearing the red badge, appropriate emblem of the rum power, with the sacred word "liberty" on it. It was impossible on meeting those poor deluded people so arrayed, not to be reminded of the memorable words of Madame Roland on her way to the guillotine: "O Liberty! Liberty! how many crimes are committed in thy name!"

To repeat, it is not the *drink appetite*, but the *drink habit*, or the formation of it, which needs to be combated to-day in the freedman. This may be done in several ways. First, by the dissemination of temperance literature and the enlightenment of their minds as to the real merits of the temperance cause, and the terrible consequences to body, mind and soul of habitual drinking. Second, by constant agitation through public lectures, by which means those unable to read may yet receive instruction with regard to so great an evil. Third, and chiefly, through the schools. Indeed, the most effectual temperance work done so far among the freedmen has been

done by students from the institutions of learning. Going out, thousands of them, in the summer months as teachers, they carry with them into every State and county, into every village and hamlet, in their lives and in their teachings, those principles of sobriety so solemnly and repeatedly impressed upon their minds in these great centers of Christian education. After the campaign in which prohibition triumphed in Atlanta, the best white men, Bishop Haygood included, publicly avowed that without the aid of the Negro students from the several schools, such a triumph would have been impossible. When, two years later, prohibition was defeated overwhelmingly, the only precinct in the county that rose victorious above the storm is the precinct in which is located Clark University.

Clark University, Atlanta, Ga.

Obituary.

Rev. Edward L. Hammett, Presiding Elder of the Griffin District, Savannah Annual Conference, departed this life in great peace, in the town of Griffin, Ga., Sunday morning, August 14, 1891. He was born in Spartanburg, S. C., Oct. 1, 1854.

His death was entirely unexpected by those nearest to him. He was a man of a compact physical structure, and many years of usefulness were expected of him. But the shaft of death has overthrown the monarch oak and he now sleeps quietly in the cemetery at Griffin. Elder Hammett was converted and joined the M. E. Church at Union Grove, near Covington, Ga., when quite a young man, and at once realized that he was called of God to preach the Gospel. Though still young, he has left his imprint on this conference. He entered the itinerant ranks about fourteen years ago, and served the following places with great acceptability: Whytesville Circuit, Oak Hill Circuit (both being on the now Griffin District), East Atlanta, and Rome First Church, from which church he was appointed to the district as Presiding Elder, by Bishop Hurst. He was ordained a traveling deacon at Covington in 1880, and an Elder at Atlanta in 1882.

As a presiding officer he was a model, patient, industrious and sympathetic. Under his guidance the district has made remarkable strides,—more than doubling the benevolences, increasing the membership over 1700 in two years, building new churches and establishing new work. He was a living embodiment of work. His presence was an inspiration to his brethren, as he was a man whose touch could be felt. He was a great revivalist, and his voice, which was clear and ringing, was always God's chosen organ to arouse men to action. As a preacher he was always presenting the Gospel theme of salvation to sinners without hesitancy of speech or reserve. As a father, brother, friend and leader, he will be missed, and the void made will be hard to fill. It was said that he shouted his way home. The town was in deep mourning the day of his funeral. Twenty of his brethren followed his remains to their last resting place. The services at church were conducted by Presiding Elders Alston, Wilson and Allen, assisted by Revs. Mason, Arnold, Adams, Upshaw, Wragg, O'Neal, Jenkins, Lovelace, and Wingfield of the C. M. E. Church, and E. W. Lee of the A. M. E. Church. It was estimated that two thousand of his friends and members were at the burial, and every eye was wet with tears, for truly a "great man had fallen in Israel." He leaves a wife and eight children.

LETTERS FROM THE CONFERENCE.

Louisiana.

Monroe District.

We left New Orleans in company with Rev. S. Duncan, Presiding Elder of Shreveport district, and stopped over at Alexandria. We reached the camp meeting and attended it two weeks. This meeting gave new life to the work. At Millhaven a new church will soon be up. We were prevented from preaching at Bastrop by a big storm. We preached at St. James, Shreveport. Here we met Rev. Thompson, pastor at St. Paul, very sick. He has the sympathy of his people. Bro. Hill is a model man for St. Paul. His house is the preacher's and elder's home. We joined company with Rev. Duncan again and set out for Marthaville, and had a great gathering of God's people in this new town. It will be long remembered. The pastor, Rev. Pierre, worked hard to make the conference a success. Bro. S. Duncan was in his glory with his men around him. We preached to both white and black in nature's large room. A storm pronounced the benediction. From Marthaville we went to Shreveport and laid over with Bro. Duncan. We had to leave him here, as he was indisposed, and go to Monroe and Rayville. Here we lifted a note on church lot. Mr. Sills received us kindly. The pastor, Rev. A. Jones, is not able to travel much longer; he is one of our pioneers.

At Vicksburg we met our crowd for Lake Providence. We were few. We had to take deck passage with no comforts or food, and were on watch all night of our pockets and valises. We stood together on the boat. The crew respected us as true men of God, although they grunted very hard on their knees rolling dice and gambling. On the 26th of August we spied Lake Providence. Here we were met by the good people and pastor. We organized our district conference at 1:30 o'clock p. m. J. W. Lewis, F. M. Lashington, H. B. Hart and Bro. Sworford were elected secretaries, and A. Jones was elected treasurer. All the brethren were introduced at the first conference for the district at Lake Providence. We can never forget the kindness to our ministers. Messrs. Cook, Sutton and others are men of high standing. We closed up with a grand love feast and sacrament at night. While away on the work, the good friends surprised Mrs. Charlotte Priestley, while the good people in north Louisiana surprised Elder Priestley with cake and ice cream. We also surprised Bros. Jones, Hacher, Wilson and Lashington from the mission with help in high water to the amount of \$75.

STEPHEN PRIESTLEY, P. E.

Alexandria District.

I write this to you in love, because dark, cloudy and ugly rumors have come to my ears. To say the least, they are very unpleasant to me. They stir up my inner nature. Sometimes almost to open rebellion, because I am touched so deeply. It is needless for me to say what these rumors are for. Some of you know them. One thing is certain: there is a remedy, and what is needed is a liberal application. I think if we would look at our surroundings and see how clear cut we stand against the sky of God's moral providence and how far lifted up we are above everything earthly, we would see ourselves as others see us and better appreciate the opportunities within our reach to do good to all men, which is our mission. I recommend this motto to you: a head, hands, heart and whole life to the service of God and his church, and remember well that God's choice of men for his work ranged between two points in the characters of men beginning at J and ending at J—that is from Judas to John. Now, which shall we be, a traitor or a

saint? One thing is absolutely certain: we, as christian ministers and members of the great M. E. Church, cannot afford to lose one inch of advanced ground taken by us in the matter of benevolent collections, because they are the items of interest in connection with other church work that enters prominently in our reports to the Annual Conference, to show our true efficiency for the work committed to our hands. Our past history in these matters is nothing to be ashamed of, still there is room for improvement, it is true. We have been hindered much in our work by high water and continued rains in many portions of the district, and some of you have been unable to provide for yourselves and families the necessities of life. Yet I do believe, with God's help and a vigorous pushing to the front, the interests committed to our care by the church, we will collect all the benevolent monies apportioned to our charges this year between now and conference, and at its session report the same with cheerful hearts, conscious we did the best we could.

Again, I hope and trust the addresses delivered before you at the district conference by Bros. Chapman, Porter, Moore, Dyer, Abbott and others, regarding the different departments of our church interests and work, have had the desired effect on you. I know at the time of their delivery, they met with your hearty endorsement. What they said was brief, clear and to the point. They certainly acquitted themselves well, and now we are waiting and waiting for good results, which must follow if we do our full duty.

Again, one other thing I call to your notice. Don't forget the SOUTHWESTERN. It is our own church paper and very helpful. Please take a good list of cash subscribers and send it to the office at once, and if you want to fill up to the brim with hot shot to use against the devil and his host, read "Daily Bread."

S. E. H. MORANT, P. E.

J. A. Tircuit, Baldwin.

We were to lay the corner stone of our new church at Charenton Aug. 28, but threatening weather and the absence of some of the leading speakers prevented. We carried out the financial feature of the program, however, and raised \$131.72. We have completed the parsonage and all debts are paid. The church and parsonage have had a new coat of white paint. We baptized twenty persons a few weeks ago; five by immersion. Arrangements are being made to furnish the parsonage and purchase a new cistern.

H. C. Gair, Baton Rouge.

July 15, the Charity Building Society came in singing a sweet song, with baskets of good things. God bless you, sisters. Come again.

J. Davis, Pattersonville.

We are trying to build a church here, and I wish to return thanks to the kind friends who have been so much help to me.

Lexington Conference.

Lexington District.

This is one of the oldest and largest districts of the Lexington Conference, but not the most prosperous. Having traveled the entire district as Presiding Elder, and seeing the needs of the people, I feel free to say that much needs to be done. The district has twenty-six circuits and stations and several prospective appointments. It has a vast amount of material for building purposes and builders are needed. The district has thirty-four church buildings. A new church, worth over \$2,000, beautiful in design, is nearing completion at Cynthia, Ky. The majority of the circuits are able to do good work, but must first be properly organized. I am glad that this is already being done. I find that the people are desirous of being taught the ways of Christ, and many of the mem-

bers are dissatisfied with the slow progress the churches are making. In some of the churches there has not been the harmony necessary to successful prosperity, but at present that restlessness is somewhat abating. Several charges are aiming to meet the entire indebtedness this year. A few have already done so. The benevolent collections will make a fair showing by the close of the year. Some of the brethren are keeping up the work at a sacrifice to themselves and families. I now desire to say to each pastor and official member, to push the benevolent collections. It would be well to report them in full at the third quarterly conference, and do not fail to pitch a special battle in each circuit and station this fall and winter against the devil.

JOS. COURTNEY.

Little Rock Conference.

An Appeal.

To the ministry, membership and friends of the M. E. Church:

Dear Brethren: I am a member of the Little Rock Conference, and at its annual session in February last, being in bad health, I was left without an appointment, to attend school if my health improved. The 1st of April I was taken sick with rheumatism, malaria and scrofula, and was confined to my room and yard all spring and summer, not making a cent; now I am earning about thirty cents a day and can scarcely walk at all. My dear wife has been supporting the family, paying house rent and all by washing and ironing as she could get it to do. Now her health is failing and her work shut off. We have three children, and unless the church helps us, we are likely to be put out of doors any time. I see nothing otherwise but terrible suffering and possible starvation. Please help us if it is but a little. Gifts will be acknowledged through the SOUTHWESTERN. Send to the undersigned, or to Rev. J. E. Tombs, pastor of Wesley Chapel.

Yours in Christ,

A. J. FLETCHER,

1,273 West Ninth street, Little Rock, Ark.

Central Alabama Conference.

P. G. Goings, Gadsden.

Our church is moving on nicely. I closed my revival last week with grand success. Eighteen accessions to the church. We have built this year a first-rate parsonage. Our people are in better working spirit than they have been for some time. We are in the fight for our benevolent causes. We took a congratulation from the A. M. E. Church with their property, a good house and a quarter of an acre of land. Everything is looking prosperous.

S. B. Henderson, Troy.

My revival was a success. Seven joined the church and more will follow. We are in need of a new church and must have one, and we will then have a strong membership.

Mississippi.

M. A. Hobson, Hickory.

Our third quarterly conference convened in Sylvester M. E. Church Aug. 27-28. Reports showed the circuit to be in a good condition. The Presiding Elder preached two good sermons to a crowded house. Rev. J. H. Brook, of the Meridian Academy, was present and preached for us also. Twenty-two souls have been added to the church, and the collection during the quarter was \$69.86. We have also built a neat parsonage of three rooms. As this is my first year on the work, I ask the prayers of all, that I may have a grand success in bringing souls to Christ and building up the cause of Methodism.

Geo. U. Baker, Hernando.

We are spiritually alive. We have had a change of pastors here at our first district conference. Bro. L. C. McClendon was removed to Grenada circuit, and Bro. C. W. Whitehead was sent here. Never

were our people better pleased than now. Bro. Whitehead is doing a grand work. He has purchased 3,000 feet of Star ceiling to ceil one of his churches, and has raised \$27 to cover the church at this place. We are carrying on a revival, and doing much good. Pray for our success.

C. W. Butler, Elliott.

I have closed two of my protracted meetings with twenty-six conversions at Payne's Chapel and twenty-five at Bimford Chapel. I am now holding meetings at Green Chapel. Pray for our success.

Rev. W. McNeil, Crystal Springs.

After the closing meeting of our third quarterly conference, we received a shower of good things, which made us glad.

E. Troup, Dahomey.

I have just closed my revival, which resulted in six conversions and three reclaimers. Added fifteen to the church this year. Rev. W. E. Mask, of Greenville, was with us. This is doing well for this place. This people are wide awake. They have had what is known as Silver Dollar day to get the pastor a suit of clothes.

N. B. Blackman, Louisville.

My third quarterly conference was one of the best ever held. We are in the midst of a glorious revival at Maple Springs and Hope-well. In two weeks we have had forty-nine converts, twenty-two reclaimers and have baptized twenty-three children. We will soon hold a revival at Wesley Chapel. Pray for our success.

R. H. Patton, Garlandsville.

We are moving onward. I have just closed my revival, resulting in seventy additions to the church. I am now at work on my new church, hoping to have it finished in a few days. We want to build a parsonage this year. Our rally on the fifth Sunday in July brought us \$21. Times are hard, but God's cause must go on.

L. A. Thompson, Bolton.

After the third quarterly conference, which was held Aug. 23, a reception was tendered Elder J. Campbell and Rev. A. G. Brown by Mrs. L. A. Thompson. A revival has started in our church. We have had twenty-three accessions, and are moving on nicely. Elder Campbell will long live in the hearts of the people here. Bro. Brown, our pastor, is moving things.

South Carolina Conference.

David J. Gass, Oswego.

Our protracted meeting at Clark's Chapel has closed. From the first the interest was unabating, the church being crowded each night. A great outpouring of the Spirit was felt, and sinners were smitten on every hand. Thirteen professed Christ. Not a few were reclaimed, and the meeting closed amid much enthusiasm. Rev. J. R. Townsend, our faithful pastor,

worked heroically. Revs. W. G. Deas, E. Forrest, A. Weston, Jos. Gregg and A. Davis, rendered valuable assistance.

Savannah Conference.

Savannah District.

The Savannah District Conference of the Savannah Annual Conference convened in Asbury M. E. Church, Savannah, Ga., Aug. 11, with Rev. A. P. Melton in the chair.

After devotional services, Rev. M. C. Spencer was chosen secretary, with Rev. A. B. Fisher assistant.

The pastors' reports occupied the morning and afternoon sessions of the first day. At night Rev. S. C. Upshaw, Sunday School Agent, preached.

Thursday was devoted to the interest of the Sunday school work. Rev. S. C. Upshaw gave an address, in which he showed the need of a Sunday School Agent and the good that was being accomplished. In the afternoon he gave a lecture on the Holy Land.

At 8:30 p. m. Rev. R. B. Hayes of the Appling charge preached.

Friday and Saturday were spent in hearing reports from the different officers and renewing licenses.

Rev. A. B. Fish of Jessup charge filled the pulpit at 11 a. m. Sunday.

We have the best Sunday school in the Savannah Conference. It is the child of the Haven Industrial Home, and was given to us of God by the women of our Home Missionary Society. God bless them a thousand times.

At 8:30 p. m. the writer preached to a crowded house, and a number came forward for prayer.

Monday the Epworth League gave a boat excursion down the river, which was enjoyed by the members of the conference.

Thus closed what the Presiding Elder called the best session during his six years.

JAS. JACKSON.

Tennessee.

Nashville District.

The Nashville District Conference met at Shelbyville, Tenn., August 24, 1892, and continued four days. Rev. Jesse P. Price, Presiding Elder, filled the chair.

After religious services, conducted by the Presiding Elder, P. R. Woodson was elected secretary; J. W. Hall, assistant secretary; G. W. Harden and J. W. Richmond, statistical secretaries.

The pastors were all present, with three exceptions. Reports were encouraging. The membership is increasing. The pastors' reports show many souls converted, and the revivals are yet going on.

Thomas Allen preached the opening sermon. J. R. Reasonover, who was appointed to preach, was absent.

P. R. Woodson preached the missionary sermon.

The Presiding Elder read an interesting report of the work.

The Sunday School Institute met on Saturday in connection with the district conference. The topics were discussed with much interest and credit.

Reports from the Epworth League were good.

Resolutions were adopted thanking the Presiding Elder for the kind way in which he presided over the conference; the secretaries of the conference; the pastor, S. Knight, and the good people of the town of Shelbyville, for preparing such good homes and entertaining the conference so well.

The conference has left a lasting impression upon the people of the town.

The next session will be held in Seay Chapel, Nashville, Tenn. P. R. WOODSON, Sec.

Jesse P. Price, Farmington.

I just closed one of the most successful district conferences I ever held. All the pastors were present but one. The reports showed a great increase every way. The SOUTHWESTERN was endorsed. The following brethren preached and lectured with much credit: Revs. T. Allen, G. F. Miller, C. B. Wilson, W. H. Vaughn, G. C. Harden, P. R. Woodson, G. W. Martin and others. On Monday the whole city was revived; two converts. The talk around town was, "We never heard such preaching and singing. We did not know the M. E. Church was such a great church." The brethren reported 316 conversions this year, and yet in revivals. None of the preachers have died this year. God is with us.

Florida.

P. McCary, Cedar Keys.

We are having a revival. In a very short time five have been converted. The Bethlehem M. E. Church at this point is trying to do her best. We have been trying to raise our missionary collection, and have the greater part of it. Pray for us that we may be successful in every department of the work.

Virginia.

L. B. Skinner, Fincastle.

We have on this work four appointments and four Sunday schools. Presiding Elder Rev. J. L. Thomas has been with us and held his second quarter. We want a hundred converts this fall.

[CONTINUED ON PAGE THREE.]

A Point for You.

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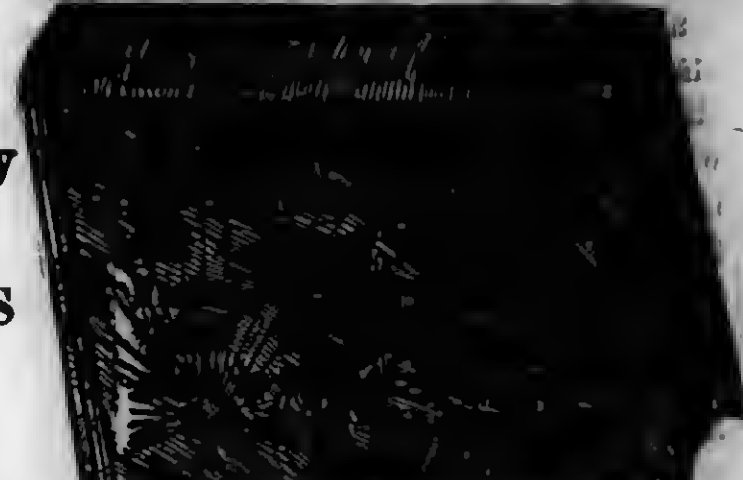
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City M. E. Church Directory.

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SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A. M., 212 Constantinople st., New Orleans.

ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wilght, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m. and 3 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday, general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. F. Frost, pastor. Sunday services: Prayer meeting at 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath-school at 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL, on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath-school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts.; Rev. T. G. Montgomery pastor. Sabbath: 9 a. m., prayer meeting, 11 a. m. and 7 p. m.; public worship, communion monthly, on the first Sunday; Sunday-school at 1 p. m.; class meeting Monday evening, general class every fourth Monday evening; preaching Thursday night.

EAST CHAPEL—Jefferson street, corner of Plum street. Rev. W. S. Harris, pastor; services at 11 a. m. and 7 p. m.; Sunday-school at 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting 5 a. m.; Sunday-school 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services at 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. W. C. Turner pastor; public worship Sunday at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; NASHUA CHAPEL—Union street, corner of Chalborne, Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Poydras, pastor, Rev. Evans, pastor. Sunday services: preaching at 11 a. m. and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evenings at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street, Algiers, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m., every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. D. J. Price, pastor; Sunday services at 11 a. m. and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening at 7 p. m.; prayer meeting Friday evening; prayer service at 10:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post at. at Rampart, second Laflage, pastor. Sunday services: 11 a. m. and 7 p. m., prayer meeting at 5 a. m.; class meetings 3:30 p. m.; every Sunday.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hilton, pastor. Sunday services: prayer meeting 6 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday nights; preaching Thursday nights; prayer meeting Friday nights. Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor, residence, 206 Liberty street. Sunday services at 11 a. m. and 7:30 p. m.; prayer meeting Wednesday at 7:30 p. m.; class meeting Wednesday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m. Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; Prayer meeting Wednesday evening at 9 a.

SECOND GERMAN M. E. CHURCH—Eighteenth street. Rev. George Senner, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chinn; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent; Sunday school at 9 a. m., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans.

Mrs. L. Mead, First Vice-President, 67 Adam Street, 7th district, Cairo, Ill.

Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.

Mrs. Corneille Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.

Mrs. Alice M. Marshall, Corresponding Secretary, 210 Constantinople street, New Orleans.

Mrs. Alice L. Remond, Treasurer, 185 Tonlongue street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown, Local Worker, Mrs. M. Harrison, Assistant.

Mrs. M. Sims, District, Central P. O., St. James.

South New Orleans District—Mrs. Rebecca Fisher, Local Worker, Mrs. Matthews, Assistant Manager—Mrs. G. Taylor, Local Worker, Mrs. E. Gant.

Baton Rouge District—Miss Alice Thomas, box 5, Baton Rouge.

Shreveport District—Mrs. Rebecca Shelby, Natchitoches, Assistant, Mrs. Eliza Peterson, Shreveport, Local Workers, Mrs. St. Clair and Mrs. G. Brent, Shreveport.

Alexandria District—Mrs. P. Powell, Lake Charles.

Monroe District—Mrs. Celeste Mays, Mrs. Lillie Walker, Assistant District Manager.

All officers of this Society have certificates and a badge of office.

As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church in Sabbath school, Bible and lawful adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Meesiah, president. Mrs. A. M. Robinson, directress.

The Board and managers meet the first Monday in each month at 1 o'clock Memorial Home, at 3 o'clock p. m.

(CONTINUED FROM PAGE TWO)

LETTERS FROM THE CONFERENCES.

Texas.

W. A. Fortson, New Birmingham.

The Lord has blessed us with a glorious revival; 23 conversions, 2 reclaimed, and the church greatly revived. Rev. J. H. Auderson rendered valuable help. Also, Rev. R. A. Hagler of the C. M. E. Church. We are to begin another soon. Pray for us.

F. Young, Marshall.

I have bought an acre of ground and have the lumber on it to build a church. Hope to get it done before conference.

F. Randle, Rossville.

We have not had a grand success this year, but our work is moving on nicely. Our pastor from Luling is a good preacher. Church and Sunday school are doing well. Had a grand time at the district conference at Goliad. God bless the people of Goliad for taking such good care of the conference.

N. Jones, Navasota.

We are in rapid motion in the upbuilding of the cause of Christ and Methodism. With such an able pastor as Rev. J. A. Featherstone, we find it to be no hard task to keep our work largely in front. Under his administration our church has prospered in all its departments, and people of all classes assemble at our house of worship. We are planning to repair our church, and we will then have a church second to none in the Texas Conference.

G. W. Brothers, Cuero.

We have organized a church at York Town, about sixteen miles from Cuero, and the future outlook is brilliant. My first visit to that place added ten members to the church. The number of conversions last quarter was 67; added to the church, 57. Total amount collected during quarter, \$215.60. We received a donation from the Church Extension Board. We are preparing to dedicate our new church at this place on the 25th of this month.

Mattie Asberry, Fredonia.

Fredonia circuit has a good pastor this year in the person of Rev. G. H. Hamilton. We opened our protracted meeting Aug. 21 with a literary entertainment, which brought out a large number of people. A very able paper was read by Miss Hattie Freeman on "the needs of an educated ministry." Mr. J. W. Trammell read an interesting essay on "the Sunday school of today." These young people deserve credit for the manner in which they so ably handled their subjects. At Mt. Pleasant and Pine Grove we have had twenty-three accessions.

Marshall District Conference.

Convened at Tyler, Tex., Aug. 24, 1892, with Rev. Wade Hamilton, Presiding Elder, in the chair.

After devotional exercises, a few very appropriate remarks by the Presiding Elder, the roll was called, and all pastors were present.

Officers elected were: Prof. H. B. Pemberton, secretary; S. S. Reid, assistant; Rev. C. M. Moore, statistical secretary; Rev. J. L. Owens, recorder; Rev. J. R. Price, assistant recorder; Rev. A. Alexander, treasurer.

The report of the Presiding Elder showed that the lives of the pastors were spared and the work very satisfactory. Six new churches were built, and each doing well; seven new churches are in course of erection; one near completion, and when finished, will cost \$3,000, and another will cost \$4,000; four churches were repaired and seven church lots paid for.

The spiritual work on the district was very gratifying. Hundreds have been converted and added to the church. The Sunday school and Epworth League were never in a better condition.

The benevolent collections were never better. Pastors' reports

were full of encouragement. A goodly number of the local preachers were present and made very good reports. The district steward's report showed advancement. The class leader's report showed improvement in membership. The superintendents' reports showed that the Sunday schools are on an upward march.

Too much cannot be said of Rev. T. S. McMorris and his people. He has built a neat church 24x40 feet, in which the conference was entertained, creditable to himself and the good people of Tyler.

The following resolutions were unanimously adopted:

WHEREAS, It was the sense of the last General Conference to elect the Rev. Dr. E. W. S. Hammond editor of the SOUTHWESTERN.

Resolved, That we welcome him among us, and pledge him our support.

Resolved, That no local preacher or exhorter's license be renewed who do not take the SOUTHWESTERN and pay for it.

Resolved, That we tend the railroad leading to Tyler our thanks for the kindness shown us.

Resolved, That this conference tender to the citizens of Tyler a vote of thanks for their kindness, the hospitality of their homes and all that their homes possess.

There were several speeches made on Wiley University, complimenting Dr. Cool and his administration.

The following resolution was adopted:

WHEREAS, Wiley University is doing more good in the way of educating our people than any school in the State of Texas.

Be it Resolved, That the Marshall District render full apportionment of the \$3,000, and furnish more students than any other district in the Texas Conference.

The conference was largely attended. The sermons delivered by the brethren were powerful. Much good was done. Collection was as follows: Cash, \$60; subscription for the new church, \$120.

Brethren, please send this money at once to the Presiding Elder, Marshall, Texas.

REV. WADE HAMILTON.

The King's Household of Bible Readers.

This organization was started in 1885 by the Rev. Edwin H. Bronson, then a busy pastor in the city of Philadelphia. Years of patient, prayerful study had given him great familiarity with the Word of God, and great love and reverence for its teachings. He found, as many pastors do, that the members of our churches, as a rule, are not feeding daily upon the Word. To help to a thoughtful, systematic study of the Book of books in its entirety, the work of the King's Household was inaugurated. It was just what was needed, and met with wonderful success. Thousands in the United States, Canada and other lands have been enrolled. Many who have finished the four years' course join a new class and take it again.

A pastor's wife in Illinois writes: "I can truly say that the constructive method of Bible-reading is an illuminating and blessed agency. My interest is unabated, and my quarterlies are filled from beginning to end. I am convinced that any student of the Holy Scriptures who is willing to sacredly devote the brief time daily recommended for this study will realize that it is laying up treasures in heaven." Members in each class testify to the value of the King's Household in acquiring the habit of systematic study of the Bible.

The class of 1896 is now forming. All are invited to join. For full particulars address Mrs. E. H. Bronson, Salem, N. J.—Christian Union.

Hood's Sarsaparilla is an honest medicine, honestly advertised for honest diseases which it honestly and absolutely cures.

Neuralgia Nervosa

And those troubled with nervousness resulting from care or overwork will be relieved by taking Brown's Iron Bitters. Genuine has trade mark and crossed red lines on wrapper.

THE EPWORTH LEAGUE.

Officers: Bishop J. N. FitzGerald, D.D., President; J. L. Hurlbut, D.D., Corresponding Secretary; R. R. Doherty, Ph.D., Recording Secretary; J. M. Freeman, D.D., Treasurer.

Central Office: 150 Fifth Avenue, New York.

Organ: The Epworth Herald, Chicago; Editor, Joseph F. Berry, D.D.

Number of Chapters, 8,345. Number of members, 450,000.

Motto: "Look up. Lift up."

"I desire a league, offensive and defensive, with every soldier of Jesus Christ."—Wesley.

"We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."—Simpson.

Epworth League Battle Hymn.

REV. LEVI GILBERT, D. D.

Mine eyes have seen the tokens of another Pentecost,

Mine ears have heard the gathering of a dedicated host,

My soul has felt the presence of the promised Holy Ghost.

Our God is marching on!

CHORUS:

Glory, glory, hallelujah!

Glory, glory, hallelujah!

Glory, glory, hallelujah!

Our God is marching on!

There's a fire of consecration that is burning in our youth.

They are vowing hearty service to the Master and his truth,

Their faith is pure and fervent and their works a gospel proof.

Our youth are marching on!

There's a fervor evangelical flaming many hearts.

There's a glow of generous loyalty that in their spirit starts.

There's a zeal in Methodism and a grace that Christ imparts.

Our church is marching on!

They unfurl the Epworth banner, and behold, the thousands rise!

They are looking up in prayer to him enthroned beyond the skies.

They are lifting up their brother from the ruin where he lies

Our league is marching on!

Grandma's Stocking.

P. P. Bliss, of sacred song memory, at the age of 14, asked of his father, who was a poor man, his time, that he might look after his own interests. His father granting him his request, he commenced by working on a farm and in lumber woods, getting as little sometimes as \$5 per month and board, saving carefully all of his earnings and using them for an education.

In the course of time he began to study music, and finally wishing to attend a normal music school at Genesee, N. Y., he attempted to raise the needed money when he met with discouragements. He was living at the time in Rome, Pa., with a very respectable christian farmer, whose daughter he afterward married.

A portion of the farm-house was occupied by the grandmother. Grandma and Mr. Bliss were great friends. They talked and prayed and laughed and cried together, and had no secrets between them. One day, being discouraged in trying to get money for the music school, he went into grandma's room, and throwing himself down upon the old-fashioned lounge, gave vent to tears. Grandma was astonished, as she had never seen him otherwise than good natured and bubbling over with mirth and fun. Grandma was a little, short, straight, kind-hearted old lady, who wore a white frilled cap and a large white apron. She came to the lounge and said:

"Why, Phil, what is the matter? Has there any thing happened? I didn't know you could cry so. Tell me what it is, quick!"—standing with her hands upon her hips and her face stamped with deepest concern.

Phil answered, "Oh nothing, grandma; it will all be over in a minute." But grandma insisted upon knowing all about it at once. So Mr. Bliss opened his heart and told her of his ambitious desire to go to the music school, which would most likely have brought a rebuke from any other member of the family but grandma. His tears, however, reached her good heart. He told her of his inability to raise the necessary funds, and that after

Jack and Jill

wouldn't have had to carry so much water if they had used

Gold Dust Washing Powder,

and their work would have been sooner done, for nothing else that

Cleans So Well,
So Quickly, or
Costs So Little
has been discovered.



N. K. FAIRBANK & CO., Sole Manufacturers,
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON,
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PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.

a good cry he would give it up, and grandma should see no more tears.

"Well, Phil," said grandma, "how much money do you suppose it would take to go to the—what kind of a school did you call it?"

"It would take a good deal, grandma."

"Well, how much?"

"It would take as much as thirty dollars."

"Thirty dollars! Why, Phil, thirty dollars would buy a good cow."

"Yes, grandma, I know it, and I'll give it up."

"Thirty dollars," said grandma.

"How much have you got?"

"Only five dollars, that is all," and the tears started again.

Grandma was twisting the corners of her apron nervously. "Thirty dollars. S—h. Keep still, Phil, if I'll tell you something won't you never tell?"

His curiosity was touched. "No, grandma, what is it?"

"Wait, now, Phil, till I pull down the curtain and lock the door. Somebody might look or come in," and she pulled the curtains down and locked the doors. "Now, Phil, you won't never tell anybody will you, if I tell you? I thought I would not tell anybody. But a long time ago I hung up an old stocking. La—me, it must be five years ago." She started after the stocking, when she stopped, and returning, said: "I do believe it was ten years ago, and I have been putting a dime in now and then; I thought I might want a little medicine sometime, so when I sold a few eggs I put the money into the old stocking. I shouldn't wonder if it was all of fifteen years since I hung up that old stocking."

She went to a clothes-press under a back stairway, where cast off and extra clothing hung, and from a dark corner she brought forth the old stocking. "My! but it is awful heavy, Phil!"

It was one of the two-story kind. Grandma turned it bottom side up on the floor and its contents lay in a heap before them, and they were both surprised. Grandma on one side and Mr. Bliss on the other, they counted it, and found about thirty-two dollars, and they laughed and cried for joy together again.

"Now, Phil, you shall have this and go to that air school that you talk about; and don't never tell how you got the money."

And thus Mr. Bliss was put in possession of the money that started him in his education and to usefulness and to fame.

One of the first songs he wrote after God inspired his heart and pen was a loving tribute to grandma entitled:

WHEN GRANDMAMA IS GONE.

In her old arm-chair she's sitting,

As in days of long ago,

While she's knitting, knitting, knitting,

Gently rocking to and fro:

And a dark'ning tho' steals o'er me,

Like a shadow o'er the lawn,

Of the lonely days before me,

After grandmama is gone.

Silvered locks beneath the border

Of her snow-white cap I see;

Thro' a glass, tho' dimly, fondly

Falls her loving gaze on me,
On the high old-fashioned bureau
Lies the choicest book she's known;
Who will turn its sacred pages,
After grandmama is gone.

Years ago a dear companion
Promised her, a blushing bride,
To protect, to love, and cherish,
E'en 'till death should them divide.
O'er a low mound 'neath the willow
Summer roses long have blown,
They will bloom above another
After grandmama is gone.

O'er the hills the sun is setting,
And the twilight shadows come,
Still she's waiting, waiting, waiting,
'Till the Master calls her home.
Though I weep for friends departed,
While they're going one by one,
I shall have one more in heaven,
After grandmama is gone.

Mr. Bliss frequently visited the old home and sometimes conducted meetings in the little Presbyterian church where the family worshipped. On a certain occasion he gave an evening of song, carrying grandma in his arms to the carriage, and from the carriage into the church. In the course of the meeting and with grandma present he told the story of the old stocking and gave her the honor and credit of giving him his start in his musical training, grandma being greatly embarrassed at the moment; and then he sang the song he had written for her, and there was scarcely a dry eye in the house.

Years rolled on, and in 1876, at Ashtabula, O., in the great railroad wreck, Mr. Bliss and wife were lost, being entirely consumed by the fire that followed, so that no relic was ever found. The childhood of old age crept upon dear old grandma, her faculties failing one by one until she took to her bed. She would sometimes talk to herself, saying: "Well, Jesus will come after me to-day; I ain't of no use here no how, and he will certainly come after me to-day."

One morning she was heard to say softly:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

A little while after one of the family approaching the bed found grandma silent and lifeless. Jesus had come, and she had gone with him to his home.—Clark Wilson.

The proprietors of Ely's Cream Balm do not claim it to be a cure-all, but a remedy for catarrh, colds in the head and hay fever. It is not a liquid or a snuff, is easily applied into the nostrils. It gives relief at once. 50c.

I HAD catarrh of the head and throat for five years. I used Ely's Cream Balm, and from the first application I was relieved. The sense of smell, which had been lost, was restored after using one bottle. I have found the Balm the only satisfactory remedy for catarrh, and it has effected a cure in my case.—H. L. Meyer, Waverly, N. Y.

LADIES
Feeding a tonic, or children that want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, and all weaknesses. All dealers keep it.

VOSE & SONS
ESTABLISHED
PIANOS IN 1851.
Celebrated for their Pure Tone, Elegant Design, Superior Workmanship, and Great Durability. Sold on easy terms. Old instruments taken in exchange. Write for catalogue and full information.
170 Tremont St., Boston, Mass.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, SEPT. 15, 1892.

WE thank Rev. C. I. Withrow of Greensboro, N. C., for a copy of the Minutes of the Greensboro District Conference and Ministers' Institute, held at Oberlin, N. C., July 20-24.

OWING to the absence of the editor, no committee has yet been appointed to reward the prize for the best name suggested for the Children's Department. It will be announced as soon as the committee decides.

THE *Northwestern Christian Advocate* announces that Mrs. Gen. John A. Logan has undertaken to raise \$1,000,000 from the women of this country for the American University. The \$1,000,000 fund will be devoted to the benefit of women students.

A request from the Presbyterian Board of Foreign Missions for the printing of a revised edition of the New Testament in Mpongwe for circulation in Western Africa, has been favorably acted on by the American Bible Society. The issues from the Bible House in August were 63,520 volumes; issues since April 1st, 358,804 volumes.

THE next session of the East Tennessee Conference of the M. E. Church will be held at Pulaski, Va., September 29 to October 3, inclusive, Bishop Foss presiding. Reduced rates have been secured over the main line and branches of E. T. Va. & Ga. R. R., and the Norfolk and Western. Tickets sold Sept. 28, 29, good until Oct. 4.

WE gratefully acknowledge the invitation of the board of directors and faculty to be present and participate in the inaugural exercises of the formal opening of Payne Theological Seminary, an institution designed to train moral and religious teachers and to perpetuate the name of Bishop Daniel A. Payne, the pioneer educator of his race, and the apostle of ministerial education.

MR. Moody's Bible Institute in Chicago is making great preparations for the coming winter and next year, with especial reference to the need there will be for aggressive Christian work among the vast crowds who will visit the Fair. Two new stories upon the main building are about completed. These will afford accommodations for one hundred additional men. Mr. Moody himself expects to spend a large proportion of the year '93 in Chicago, and is trying to secure leading men from the old country and America to preach the Gospel in English and other languages, and also to give instructions in the Institute, in addition to the regular corps of teachers.

Those who enter the school in October, or as soon after that as possible, will have the best opportunities in the work. In accepting applicants, preference will, of course, be given to those expecting to stay throughout the year. None are admitted but such as are preparing for some form of Christian work.

It seems likely that more room will have to be provided for the Women's Department in order to accept all the promising applicants.

Special attention will be paid to the work of the Musical Department of the Institute. It is proposed to gather and train a large male choir, to sing at the services to be held during the World's Fair, and extra privileges will be granted to pupils having exceptionally good voices, who will remain during that period. The musical terms begin the first Tuesdays of October, January, April and July.

All inquiries regarding any of the departments should be addressed to Bible Institute, 80 Institute Place, Chicago, Ill.

Crimes Against a Race.

If this paper should chronicle all the hellish crimes committed against the colored people of the South, it would have to be a daily and of greatly enlarged size. These crimes are perpetrated in all forms and by all means, even by the law itself, which is supposed to shield and protect the innocent.

Here is a case from Georgia: Tom Thornton, a Stewart county Negro, was sentenced for a year and leased to the Ocmulgee Brick Co., near Abbeville, in Wilcox county, where he had been at work for eleven months. A few days ago he returned to Lumpkin, in Stewart county, in a terrible fix. He wore his convict suit, but his head was gashed and his legs and back were fearfully cut and bruised by the lash in the hands of the unmerciful whipping boss. The poor Negro was suffering terribly. He says the whipping boss, after giving him a most unmerciful and brutal beating, told him to leave the camp and never return, although his time lacked a month of being out. He says the boss told him to get home as fast as he could, but to shun the towns on his way back which he did, reaching his home in a woeful plight.

The president of the brick company, on learning of the Negro's condition, came with a doctor and had the convict washed and clean clothes put on him, and so serious was his condition that the doctor carried him to Americus, where he is being treated, and it is said he cannot recover. A petition was sent to the governor stating the condition of the Negro and asking that he be pardoned on account of the time he has served and on account of his precarious condition. Governor Northern granted the pardon and he has also written to Solicitor Tom Eason, in whose district is Wilcox county, asking him to investigate the whipping and bring the guilty parties to justice.

This is all the official notice the affair will probably get; though it is devoutly hoped that the brutal boss will have to take his victim's place in the brick yard and at the whipping post, and that the State or county responsible for Thornton's safety will have to pay him or his family a sum in damages sufficient to teach its citizens the worth of a human life or the cost of bodily suffering.

The tales of outrage and wrong committed by the lessees of the Georgia convicts seem too fearful to be true, and yet they are known and allowed to go on. An investigation is sometimes held and some of the abuses corrected for a time, and then resumed.

Lynching is getting so common that it seems as though it had become a matter of sport to hunt people of color. The papers (and the woods!) are full of them, and scores are not published.

A hasty glance at a paper before us, shows that in this State on the 2d inst., the white people of Mansura hung a colored man by the name of Lauraud and then shot him to pieces. It is said that Lauraud made threats against the whites of that place, and assisted the one, who shot and killed one of the vigilance committee, to get away. Lauraud was not at all friendly with the whites, and was considered bad.

Just think of it. He was "considered bad," and therefore had no right to live in a land that boasts of its greatness and its power to civilize and make mankind better.

But one life was not enough to satiate the love of sport and the thirst for blood; so on the 4th another man by the name of Gabriel Magloire was hung near Mansura. It is reported that Magloire made threats against the whites, and also bought some powder. The sheriff has arrested several men for the hanging, and the Tenth District Court charged the grand jury to investigate the matter, but no one is simple enough to suppose any convictions will result.

Another glance at the same paper, shows us a dispatch from Paris, Tex., which says:

"At an early hour yesterday morning a messenger arrived here with the intelligence that three Negroes had been found hanging to a limb nine miles south of the city. They were John Ransom, Jack Walker and Bill Armor. They had been taken out of their houses in the night, a rope was put around the neck of each, and they were marched or dragged to the place where they were hung. The triple murder is the outcome of a series of outrages by the whites on the Negroes of that section that has been permitted to go on unchecked by the authorities. It began with the killing of a Negro named Burnes by one John Ashley (white), after a quarrel about a horse. Then followed an attempt to kill or hang and a shooting at Ella Ransom (colored), sister of John Ransom, one of the murdered men, who had talked too much about the killing of Burnes to suit the whites. Then the indiscriminate whipping of Negroes who had either spoken too openly or were suspected of too much sympathy with the murdered Burnes was kept up.

"In the pockets of one of the dead men was found a document supposed to be an oath signed by a number of Negroes, in which they say they were to kill Ashley. Late that night a rumor reached the city that bodies of thirty more Negroes had been found in the woods. This story cannot be verified. The Negroes are greatly stirred up over the affair, and more serious trouble is feared."

It is likely that if any paper was found in the pocket of one of the dead men, recording the oath to kill Ashley, it was placed there by his executioners.

In Louisiana again, we learn that at an early hour Wednesday morning of last week, the Negro, Henry Dixon, was taken from the jail at Kennerville by a body of masked men and lynched to a tree near Mr. Louis LeSore's residence, and when he saw the lifeless body hanging to the branch of his large oak tree, he notified the coroner.

The body had previously been seen by several colored persons, but through fear they passed on without saying anything.

About three months ago Judge Henry Long, while returning to his home at Kennerville from Gretna, was fired upon by an unknown assassin, and after lingering several weeks between life and death, he was discharged from the charity hospital and returned to his home.

Dixon and several other Negroes were arrested and placed in the parish jail at Gretna, and a fund was raised by the Negroes to defend them.

On the Monday previous Dixon was admitted to bail by Judge Rost, and he came to this city. As he reached the corner of Jackson and St. Charles streets he was arrested by officers from Kennerville for burglary. He was immediately taken to Kenner and placed in the jail with Eddie Stewart, Louis Hutcheson and Joe Spiers, also colored.

The prisoners say it was about 2 o'clock when they were awakened by terrific blows on the jail. They knew something was wrong and they began praying for their lives. The door finally yielded and a crowd of masked men came in. A tall man, who appeared to be the leader of the crowd, said they only wanted Dixon. The latter was quickly found on his knees almost speechless and hastily taken out, and the crowd, after nailing up the door, left without saying anything and proceeded to the tree where Dixon was strung up.

The coroner empaneled a jury, who promptly rendered the usual verdict, "parties unknown." The statement was made that the deceased "was considered a bad character," and another chapter is closed.

It is charged by Dixon's friends that his last arrest was for the sole purpose of getting him into their clutches.

Such recitals are too horrible to

continue further, and so bad that our friends in states where men's rights are regarded, say they cannot be true. Will they ever be stopped? At times the prospect looks darker than ever. People from states where law is respected have come into the South to reside, and for the sake of dollars to be made in trade or for questionable social recognition for themselves or families, have listened to the prejudiced statements of the dominant race, and "straightway forgetting what manner of men they were," have joined the rabble and have apologized for or openly sustained a class or a system that allows the perpetrators of such crimes to go unpunished—even voting them into office. Men are kept in honorable places under the government who are endorsers and sympathizers with the hateful prejudice, and who participated in a rebellious mob that overthrew a legal state government, and whose unlawful act is commemorated by a monument that stands at the head of Canal street in this city. The chief executive of this nation, when the facts of these outrages are laid before him, says he is powerless to interfere, and it almost seems that an avenging God has turned his all-seeing eye from such scenes.

But God *does* witness them, and in his own time and way will stretch forth his strong arm to defend. A pitying, loving Christ also sits at his right hand to plead. We, therefore, exhort our people to cry mightily to him for help day and night—to live righteously, deal justly with themselves and neighbors, and by good conduct command the respect of friends and foes.

John Greenleaf Whittier.

A man whom God raised up and inspired to sing for the liberation of an enslaved people, and whom God honored with poetic gifts greater than any other man, living or dead, has ceased to move among men in bodily presence.

As the representative paper of a now liberated people, we devoutly thank God for the gift of his benign life, and that though now received to himself, the blessed influence remains to cheer and inspire.

Amesbury, Mass., was a sad town on Wednesday of last week. The news of the death of Whittier brought grief to every heart. The last few days were full of anxiety, but the hope had ever held sway with the people that he would recover. Tuesday morning the report of his condition was such as to give some hope that the stricken poet might recover, but late in the day he began to fail and soon became unconscious.

His last conscious utterance was one of recognition of his niece, Mrs. Samuel Picard, who lived with him for some years previous to her marriage. She asked him if he knew her. He replied: "Yes, I have known you all the time," and immediately lapsed into unconsciousness, in which state he remained until 4:30 Wednesday morning, when he passed away. His end was a fitting close for such a life, like one falling asleep.

His body was taken to his home in Amesbury, and the funeral was held at 2:30 p. m., on Saturday afternoon, from his late residence on French street, the house in which many of his best poems were written, and the shrine of every visitor to Amesbury. All business was suspended in Amesbury on Saturday to attend the funeral.

A more fitting biographical sketch will be published in a future issue. Our people will deeply mourn his death, and no doubt hold memorial services in their churches. We hope they will do so, and especially urge the young people to attend, that they may better understand the value of consecrated living.

Subscribe for the SOUTHWESTERN.

Political Review.

President Harrison has published his formal letter of acceptance. It is a strong document and has many inspiring passages. We quote some of its salient points:

If the policies of the administration have not been distinctively and progressively American and Republican policies, the fault has not been in the purpose, but in the execution.

There has seldom been a time, I think, when a change from the declared policies of the Republican to the declared policies of the Democratic party involved such serious results to the business interests of the country.

The demand that the limitation of suffrage shall be found in the law, and only there, is a just demand.

Many times I have had occasion to say that laws and election methods designed to give fair advantage to the party making them, would sometimes be used to perpetuate in power a faction of a party against the will of the majority of the people.

Of this we seem to have an illustration in the recent state election in Alabama. There was no Republican ticket in the field. The contest was between white Democrats. The Kolb party say they were refused the representation guaranteed by law upon the election boards, and that when the courts, by mandamus, attempted to right this wrong, an appeal that could not be heard until after the election, made the writs ineffectual. Ballot boxes were thrown out for alleged irregularities or destroyed, and it is asserted on behalf of one-half at least of the white voters of Alabama that the officers to whom certificates had been given were not honestly elected.

The demand that every man found to be qualified under the law shall be made secure in the right to cast a free ballot and to have that ballot honestly counted, cannot be abated.

Non-political movements in the states and the recent decisions of state courts against their apportionment laws encourage the hope that the arbitrary and partisan election laws and practices which have prevailed may be corrected by the states, the law made equal and non-partisan, and the elections free and honest.

The policy of the Republican party is distinctively a policy of safe progression and development, of new factories, new markets and new ships. It will not subject business to perilous changes, but offers attractive opportunities for expansion facilities.

We exceedingly regret that the President did not make some distinct utterances on the outrages committed on the colored people in the South, inasmuch as votes of colored men are so much needed in the close states of the North. He must know that they are in sympathy with their persecuted brothers, and will resent his oversight, though it may have not been intentional.

Great Republican harmony seems to prevail in all the states but Louisiana. Ex-Senator Platt of New York has had an interview with the President, and openly declares that he will use all his efforts for his election.

Blaine, whom some thought to be out in full harmony, has written a strong letter showing why the ticket ought to be elected. He is not well enough to take the stump. It has been said by Democrats that he is not an admirer of the McKinley tariff, but he writes thus of it:

It is found to have worked admirably, and within the last year has produced a greater volume of business, internal and external, export and import, than the United States ever transacted before. Notwithstanding the character and the extent of the opposition to it, agriculture is remunerative, manufactures are prosperous, and commerce is more flourishing than at any time, thus vindicating the McKinley tariff by an impressive and undeniable series of facts.

We cannot understand why Republicans in this state cannot get together. With harmony two or more Congressmen could be elected.

Elections have been held in Arkansas, Vermont and Maine, with the expected results. The Alliance party made no break in Arkansas. Vermont and Maine increased their Republican majorities. Tom Reed was re-elected.

Personal.

—Bro. S. B. Hart, pastor at Vidalia, called last week. He likes his appointment.

—Rev. S. M. Taylor desires correspondents to address him at Clarksdale, Miss., instead of Arcola.

—Rev. Thos. Cole of Marshall, Tex., quietly took a trip to Palestine, Aug. 31, where he was united in marriage to Miss Henrietta Lewis of that place. At 8 o'clock that evening he preached an able sermon to a large audience, and on the following morning went back to Marshall to prepare the parsonage for the reception of his bride, who will soon follow him. The lady is described by her pastor, Rev. T. Moore, as a faithful member and an efficient Sunday school worker. May much joy attend this union.

—Mr. Thos. B. Harris is a deaf and dumb citizen of New Orleans, who is using laudable means to support himself and family. He is endorsed by the best men of all classes. He is now selling "The Little Giant Cyclopaedia of 1892," a most useful volume for everybody. We trust our readers will buy his book. It is worth ten times its price.—N. O. Ch. Advocate.

—Mrs. Dr. Adkinson, and Misses Fane and Jennie, and Master Harry, returned from their summer vacation on the 8th inst. Mrs. Adkinsou has resigned as superintendent of the dress-making department, which will hereafter be in charge of the W. H. M. Society. The classes will be taught by Miss E. O. Elliott at the University, as heretofore.

—Rev. M. H. Hunter, pastor at Bastrop, has been transferred to the Winnsboro and Rayville Circuit. We have not learned who takes his place at Bastrop, though we infer that an exchange has been effected.

—We are informed that Rev. Dr. McLaughlin, Presiding Elder of the New Orleans Mission District, has been invited to become pastor of the First M. E. Church in Buenos Ayres, Argentine Republic, and that he intends to accept. If so he will go in November. He is now with his family in Ohio.

—Rev. W. H. Nelson, Ph.D., D.D., of Mobile, Ala., has been appointed by the University of Chicago one of the corresponding professors of Hebrew and cognate languages, and has entered upon his duties with classes in hand. He has in course of preparation a Hebrew Grammar, to be accompanied with Hebrew exercises.

—W. A. Webber, secretary, was presented with a nice gold pen by the Knoxville, Tenn., District Conference. It just suits him and he feels grateful.

—Henry A. Butts, D.D., was chosen editor of the *Methodist Review* by the Book Committee at its late session.

—My Dear Brother: I am sitting up, keeping lonely vigil by the bedside of Dr. A. H. Gillet, who came here three weeks ago to recuperate. He was gaining strength every day, when last week he thought he was strong enough to attend the district conference at Montezuma, N. C. He left here Tuesday and returned Friday. On Saturday he had quite a copious hemorrhage. I sat up with him that night. The hemorrhage was stopped and he rested quietly until yesterday, when he had the second hemorrhage. He has done very well during the night, and I trust will continue to grow stronger. Our people in the South, to whom he has talked so many times, ought to pray for his recovery.

J. S. HILL.
Morristown, Tenn., Sept. 1st, 2 a. m.

WE have a letter from Bro. Laundry, advising all the preachers on his district to get the "Cross Benevolence Chart," concerning which a circular has been sent them. He naturally designs his district to be A No. 1 at conference, and he thinks this will help materially.

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Every one of these subscribers is also entitled to purchase one of the Premium Sewing Machines for only \$12.50, or \$13 for paper and the machine.

Now, Pastors and Friends, here is your chance!

CLUB THE NEW EDITOR!

With 5,000 New Subscribers in the Next 30 Days.

This offer is open to all, regardless of denomination, age, sex, color or "previous condition."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

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Take Your Choice.

Publishers' Department.

*Pastors are requested to read this department each week.

Wesley Chapel Sunday school, of Bennettville, S. C., has taken advantage of our liberal offer and subscribed for the paper until January 1, 1894. We hope other Sunday schools will do likewise. One or more copies of the SOUTHWESTERN ought to be in every Sunday school library. Why not?

Now is a good time for the pastors to make SOUTHWESTERN collections. Don't wait till just before conference. It may be too late then, but we shall want our pay nevertheless.

Sunday schools that have not provided for their Lesson Leaves and Helps for the Fourth Quarter should at once do so; then send in the orders early enough to save any loss or break in them. Quarters begin January, April, July and October. Send the orders to this office.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Children's Day was observed at First Street M. E. Church, Aug. 21. Following was the program: Opening chorus, "Not Ashamed of Jesus," by the school.

Essay, "Welcome," Miss Emma Anderson.

Trio, "The Wonderful Story," Misses Anderson, Cochran and Daniels.

Essay, Mrs. A. J. Green.

Duet, "Is there room for me?" Misses Daniels and Cochran.

Essay, "Labor," Miss Emma Smith.

Duet, "Lead me gently home, Father," Misses Cochran and Daniels.

Essay, "Massachusetts and South Carolina," Miss Hattie Anderson.

Address by the superintendent, J. G. Taylor.

Music was conducted by Miss Olivia M. Anderson. Collection, \$12.

Since the district conference was held at Williams Chapel, a revival spirit is manifest. Communion services were held on the 7th of this month, and 104 communed and 6 joined the church. Under Bro. Taylor's faithful ministrations the church is being established on a firm foundation.

There will be a Missionary Concert at First Street M. E. Church on the 27th, at 8 p. m., by a committee of ladies and gentlemen. Mrs. Banton will preside at the piano. A good entertainment will be given, and it is hoped a good audience will be present.

Rev. G. S. Easton, pastor of St. Charles Avenue M. E. Church, will be present at the North New Orleans District Conference Aug. 15, and address the conference. Subject: "A study of Bible characters—a comparison of Lot and Abram."

Rev. W. S. Harris, of Haven Chapel, was summoned by telegraph to the bedside of his mother in Winona, Miss., on the 5th inst. We are glad to learn that she is improving.

THERE is one brother's handwriting that has become so familiar that it is recognized at a glance, and even the envelopes always causes us to feel pleasantly when received. Bro. B. L. Crump is that writer, and his epistles generally contain one or more names of subscribers with the cash. Bro. Crump is not the only one whom we thus recognize, but just now we are reminded of it by a list of nine, and a money order covering the full amount.

BRO. E. B. Davis, an old superannate of the Savannah Annual Conference, died at his home in Waynesboro, Ga., a few weeks ago. He had served his church for twenty years, "fought a good fight," and ended his life in joy and peace.

Ohio District Conference.

The Presiding Elder and brethren of the Ohio District are to be congratulated on having the grandest session ever held.

The meeting was largely attended, nearly all the brethren being present at roll call.

Rev. M. S. Johnson, the Presiding Elder who was appointed less than three months ago, was at home in the chair, and showed himself a veteran in the business. His report is said to have been the best ever presented to the district conference.

The brethren were hopeful and cheerful, and there were many demonstrations of their fidelity to the new Presiding Elder.

The literary program was a very important feature of the meeting.

Rev. H. W. Tate, one of the strong men of the conference, was elected secretary, with Rev. E. J. H. Young of the U. S. Pension Department as assistant.

A happy feature was the presence of visiting brethren Revs. E. L. Gilliam of the Louisville, D. E. Skelton of the Lexington, and L. M. Hagood, Presiding Elder of the Bowling Green District, during the first day's session. Others called in during the subsequent sessions.

We were received with the utmost cordiality by the brethren, and invited to speak in the interest of the SOUTHWESTERN. At the close we received sixteen subscribers.

This district, with its efficient Presiding Elder, promises to lead the conference in the list of subscribers for the SOUTHWESTERN. We hope each pastor, and especially the Presiding Elders that were present, will read carefully and prayerfully the letter of Bishop Mallalieu in the interest of the SOUTHWESTERN.

Bishop Foster's book came in for a share of criticism. Dr. Rawlins, editor of the Western Christian Advocate, favored the position taken by the good Bishop, but the conference evidently thought otherwise.

We regretted very much that a day only could be spent with these delightful brethren. It was a real pleasure to grasp the hands of these faithful friends, whose prayers and interest and sympathies have always been an inspiration to us.

To many of their homes we will be glad to make our weekly visits, to cheer, and help, and bless.

Zion's Herald, Boston, made its number for August 31 one of great interest and historic value. Editor Parkhurst conceived the happy idea of issuing "special numbers," at first giving one each month to the Epworth League, then a few surprises in the way of a grand symposium of the best religious thoughts on some vital topic. There was a thrilling Gilbert Haven issue, and now the sainted and revered Wilbur Fisk is splendidly commemorated. In all these issues the Herald has done honor to the church and itself, and, as the reporters of the dailies say, "got the scoop" on its contemporaries.



Mr. Chas. N. Haver
Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking
Hood's Sarsaparilla
which effected a perfect cure. Mr. Haver is now in the best of health. Full particulars of his case will be sent to you on request.
C. I. Hood & Co., Lowell, Mass.
HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness.

Cincinnati Annual Conference.

This magnificent body is an inspiration. Within its bounds are some of the most eminent men of American Methodism. Its history is fragrant with heroism, and sacrifice, and devotion to the cause of God and humanity.

Loyalty to God and country have ever characterized the good men, and true, whose names are either now on its roster or transferred to the ranks of the immortal. We count it among our greatest privileges to be personally acquainted with a large majority of these goodly men.

One by one the fathers are passing away. Younger men step to the breach, and the good work goes on.

Bishop Ninde, genial, kind, saintly, presided with that dignity and grace which found its way into all hearts.

Rev. S. O. Royal superintended the clerical part of the business with his usual tact and intelligence.

A high spiritual tone pervaded the entire session. Dr. S. A. Keen, with true evangelistic fire, was there to thrill and arouse to renewed energy.

The address of the Bishop to the conference class for admission was one of the most impressive we have ever heard.

Middletown abounded with genuine Methodist hospitality. The pastor of our magnificent church, with its noble and generous membership, grandly entertained the conference. We regretted our inability to accept the kind hospitality of the pastor during a very brief visit.

The SOUTHWESTERN was accorded a royal welcome, and a goodly list of subscribers received. Drs. Spencer, Payne, Rawlins, Hartzell, Gray, Bashford and others represented the various connectional interests committed to their hands.

The Cholera

The dreaded "black death" has not yet got a foothold on our shores, though many other badly infected ships are at the New York quarantine, where new cases and deaths are a daily occurrence. The authorities are fighting it with intelligent vigor, and hope to keep it out. The ships have a large number of cabin passengers on board who are not infected, but who will not be allowed to land for awhile at least. Some of these have been transferred to other ships. An island in the bay has been purchased, on which hospitals are to be built for the stricken ones. The bodies of those who die are burned. There have been some suspicious deaths in New York and interior cities, but no genuine case of cholera has been reported.

The cleaning process that has been going on in the cities of the country and better care in living, has already lowered the death rate.

In Europe the scourge still ravages, though England claims to have entirely stamped it out in her dominion.

Schools and Colleges.

Payne Institute.—Its Work and What it Means.

While in Augusta, Ga., during the local option contest there, it was my privilege to visit this institution established by the Southern Methodist Church for the training of preachers and teachers in the C. M. E. Church. I was shown around the grounds and through the buildings by the president, the Rev. Geo. Williams Walker, A. M. The school is beautifully located in a healthful part of the city, that portion known as Woodlawn. There are four buildings; one used for the president's residence; one for recitation rooms and boys' dormitory; one for dining hall, girls' dormitory and home of the matron; and one for a workshop, the nucleus of an industrial department. Plans and specifications are out for a more pretentious and every way suitable building, to cost \$20,000.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1884.

Royal Baking Powder
ABSOLUTELY PURE

or \$30,000, and they are engaged in raising the means for its erection, and report encouraging progress.

True, the school, in the character of its buildings and its appointments, is not equal to the schools of our church. It is, however, a landable beginning, and is worthy of the appreciation and gratitude of the race.

The character of the literary work done in this institution will compare favorably with that done in our schools of similar grade. The faculty, composed of white and colored teachers, is full and strong. I was agreeably surprised at the extent of its curriculum, and the expressed willingness of the president to employ more colored instructors as they become prepared to do the work well. Prof. Gilbert, colored, a graduate of Brown University, and Professor of Greek, enjoys the rare distinction of having completed his preparation for his work in Greece. The president is a native Southern, a minister in the Methodist Episcopal Church South. He comes of old aristocratic stock, being a nephew of Bishop Whiteman of the Southern Church. Like the most of our presidents, feeling the call of God deep down in his soul, he has left the pastorate, where there were inviting fields with the chances of easy promotion before him, and has consecrated himself to the work of elevating the black man. He is every inch a Christian gentleman, and appreciates most keenly the delicate responsibility of his position; and he fills it with amazing good sense, tact, a judicious poise that is truly admirable. I will remark just here, that his attitude towards the students and the patrons is precisely that assumed by our presidents. I have had ocular demonstration of this fact.

What does this Payne Institute mean? Simply that, tardy though it be, there is a change of sentiment going on in the minds of the Southern whites in reference to the higher education of Negroes, and in respect to the attitude white teachers ought to assume towards those whom they would elevate in culture and social refinement. Let it be remembered that this institution is the spontaneous outgrowth of this change of sentiment which seeks crystallization in this tangible form; that it has received an endowment of \$25,000 from a local preacher of the Southern Church; that it gets its entire support from that church, and if the full significance of this new departure of our brothers in white in the South does not dawn upon you, it is because prejudice and not reason sits upon the throne of judgment.

Our attitude towards this child of the Southern Church should be that of friendly encouragement, rather than captious and earping criticism, the only effect of which will be the postponement of the day of larger and better things from the same source.

C. N. GRANDISON.

Bennett College, Greensboro, N. C.
[Dr. Grandison needs not to exhort our people to an attitude of friendly encouragement to this worthy institution. It's an inherent and spontaneous principle of our Methodism to aid, welcome and bid God-speed all such efforts, no matter who institutes them. Thank God for Payne Institute. It is a harbinger of a Methodist union that will be a union indeed, approved of God and blessed to mankind.—Ed.]

Gilbert Academy.

MADISON, Conn., Sept. 5, '92.
Dear Southwestern:

The hot days of vacation are drawing to a close. The time is near when teachers and scholars shall reassemble in educational halls. Our beloved "Gilbert"—as she is familiarly called—will open her doors October 4, proximo. If we are not misinformed—and we have no tears of that—those who enter her halls this autumn will see the buildings in good condition, instead of old falling plaster, new bright ceiling; instead of a wall picked and scarred by treacherous little fingers, a hard and sturdy looking wainscot; instead of the battered and bare lathes of Smith Hall, a well finished ceiling wall and wainscot. Things will all be new, strong and good. There will be room for all that come. If our accommodations be overflowed, we'll get new ones. In the prosperity of the country, we expect to see all our old students again, and a reinforcement of many new ones.

It is the intention of those who have in charge to make of this prosperous institution a first-class and large proportioned Academy and Agricultural College. We need not take space here to boast of the merits of our excellent teachers, all well known and with a first class record back of them.

In addition to the announcement of our advertising card, we are pleased to say that:

Mrs. E. Hubbard will be Professor of Music.

Hon. W. G. Posey will be the Agent and in charge of the Boarding Department.

Mrs. Penelope Posey will be Matron.

The fall term opens October 4. Persons wishing information will please address after October 1, Prof. H. J. Clements, vice-president.

Anticipating a prosperous year, I remain, fraternally,
W. D. GODMAN.

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PRESIDENT W. P. THIRKIELD, Atlanta, Ga.

Japanese Missions in San Francisco.

W. F. MALLALIEU.

Ethiopia stretches out her hands whether in Africa or in the South. The heathen need the Gospel. Many of them do not wait for the Christians of America to find them out and take them the gospel; they come to our own shores, and put themselves within reach of all good influences. There are at present about four thousand Japanese in California. They are nearly all located in and about San Francisco. Most of them are young men and boys, say 16 years of age and upward. They resemble the Chinese in many respects, and yet they are altogether unlike them in many others. They are a race of small men. Those I have already met will not average much more than five feet in height, and they are slight and lithe in form. They adopt the American style of dress and to a considerable extent the same style of living. They have the gift or a certain facility of adapting themselves to their environment. It is quite remarkable that they are admitted to the United States as freely as immigrants from Great Britain or any of the continental countries of Europe. And, besides this, when once admitted to the United States they are not considered objectionable neighbors, and they are allowed without question to attend the public schools. They are an intelligent, industrious, quiet, law-abiding people, and seem to have a desire and ambition to secure and maintain the good will and confidence of the people among whom they have come to live.

Not many years ago our Church commenced a mission among the Japanese in San Francisco, and it has been carried on steadily and with an encouraging measure of success. It has been especially fortunate in having for its lead the Rev. M. C. Harris, who spent several years in Japan and has most excellent command of the language. In fact, we have in him and in the Rev. F. J. Masters, our Chinese missionary in San Francisco, two thoroughly ideal missionaries. While many others at home and abroad may be very excellent, it is nevertheless exceedingly doubtful if we could anywhere find two better men qualified for the delicate and difficult task assigned them than these two talented and consecrated men. They are wise, experienced, diligent and successful.

During the past ten months a blessed work of grace has been going on in San Francisco, especially among the Japanese. Last September, when I held the California Conference at Pacific Grove, the plan was laid to secure for Christ and Methodism in California at least ten thousand souls. In a little personal conversation with Pastor Harris I said to him, "I want you to get 200 Japanese converted as your part of the 10,000." With a countenance beaming with smiles, and lighted up with a holy, dauntless faith, he said, "By the help of God, I will secure the 200." In less than two months he wrote me, saying, "I have got the 200; what is to be done next?" I had no need to tell him, for he was already doing it, but still I wrote, "Get 200 more." When the late General Conference was in the first of its session Pastor Harris made his appearance at Omaha and reported in person that the second 200 had been secured. After a brief season of congratulation and thanksgiving, I said to him: "You got the first two hundred, and you have also got the second 200; now what shall I say to you?" "Well," said he, "I don't know what is the proper thing to say under the circumstances." Then, while I looked into his cheerful face, a vision of the divine possibilities came to my soul, and I said, "Brother Harris, go back to San Francisco and get all the Japanese there are left, and bring them into the fold of Christ." He went back and the work has been pushed, and now

he is nearly through with the fifth hundred, making on an average about fifty each month since the adjournment of the conference. He will not waver in his faith, he will not stay his hand, but will go straight on with the work, and it is hoped and believed that he will gather in at least six hundred during the year. When God sends revival power upon any company of his people, no matter where they are, or how small their number, no human mind can tell how far and whither the tide of blessing will flow. So, in this case, Japan is blessed through these happy converts in San Francisco. Most of these converts can write, and it comes to pass that every steamer that crosses the Pacific westward to Japan bears many messages from the converts to their friends; they tell how Jesus the Savior has delivered them from sin, and filled their souls with the Holy Spirit, and enriched their lives with abounding joy. The spirit of God goes with the letters, and souls that never heard the gospel preached, that never saw a Bible, that never saw a Christian, are finding the great salvation. And this method of witnessing for the truth will be continued, and every new convert will be an additional power and agency for the propagation of the word of life.

These Japanese believe in prayer, and they believe that God hears and answers, and they are crying out constantly and mightily for the outpouring of the Holy Ghost upon Japan. Only about two or three months since they held a special prayer-meeting that continued till after the midnight hour. They were praying for one thing; they were in one place with one accord. Their hearts were burdened for Japan. They were calling upon God to revive his work in their native land. They continued in prayer until the grace of God in power filled every heart, and they were absolutely sure that their supplications had prevailed.

They closed the meeting, not saying, There will be a revival in Japan, but rather saying, The revival has commenced in Japan; and they counted it a most strange and unreasonable thing if any one of the company ventured to express the slightest doubt in regard to the matter. And now the news comes back from Japan that there are tokens of revival in several places, and wonderful awakenings, and the salvation of precious souls, and still it is true that "God's hands are bound or open as As Moses or Elijah prays."

It still remains true that the heavenly Father is more willing to give the Holy Spirit to them that ask him than earthly parents are to give good gifts to their children. And who does not know that with this gift come all needed graces, all needed powers, and glorious soul-saving victories. The sure way to the conquest of this world for Christ is in the exercise of simple, absolute faith in the promises of God.

The Japanese are a social people, and hence they take naturally to Methodism and Methodist ways. They are fond of social meetings, and particularly of the love-feast. I attended one of these in San Francisco Friday evening, June 24, where there were nearly one hundred and fifty Japanese present, with about twenty Americans. They passed little sweet crackers instead of the usual bread and water. There were three or four very earnest and pathetic prayers, preceded and followed by well-sung hymns; then came the speaking. Some used the American language, and others the Japanese. They also sang in both languages, but certainly best in their own. Once they sang to the old familiar tune a translation of the hymn

"O, how happy are they
Who their Savior obey."

with a heartiness and enthusiasm well worthy of a high-toned spiritual camp meeting. Their testimonies were in both languages, but in either case they showed forth the power of God to save from sin

through faith in our Lord Jesus Christ. They know how to say "Amen" and "Glory," and they have the fervor of the old-time saints. No real Christian could share in such a service without feeling great desire that all Japan should be brought to the knowledge of Christ and the salvation of the gospel.

It should still further be said that this blessed revival work has not been carried on through the labors of the pastor alone. The idea has found a place in the mind of every convert that he has a special mission to some friend or brother, and as soon as saved himself he begins to sing:

"Now will I tell to sinners round
What a dear Savior I have found,
And point to his redeeming blood,
And say, Behold the way to God."

The work is very largely hand to hand, personal effort. Every saved soul remembers his own peril and rescue, and with warm and loving helpfulness of soul he seeks to rescue others in the same peril from which in God's mercy he has escaped. It scarcely needs to be said that so long as this spirit shall animate these converts, and so long as present methods shall be pursued, so long converts will be multiplied, and the gracious work will prosper. And surely the same principles will apply to all our church members and to all our revival work. If half our members would follow the example of these Japanese converts, we might rejoice over a million converts within the next twelve months. May God inspire and direct to such efforts.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my brother and two sisters, named George, Rosanna and Sarah Skinner. My father's name was Thornton Skinner. My mother's name was Harriet Skinner. Any information will be gladly received by Lewis B. Skinner, Box 13, Fincastle, Va.

Wanted Information.

By Martha Golar of her husband William Golar, late of Company A, U. S. C. T., who was last heard of at Memphis, Tenn. Any information that will lead to the finding of said William Golar, will be liberally rewarded. Address all information to Martha Golar, 506 College street, Bowling Green, Ky.

P. S.—Vicksburg and Natchez papers, please copy.

AYER'S Sarsaparilla

Is superior to all other preparations claiming to be blood-purifiers. First of all, because the principal ingredient used in it is the extract of genuine Honduras sarsaparilla root, the variety richest in medicinal properties. Also, because the yellow dock, being raised expressly for the Company, is always fresh and of the very best kind. With equal discrimination and care, each of the other ingredients are selected and compounded. It is

THE Superior Medicine

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AYER'S Sarsaparilla

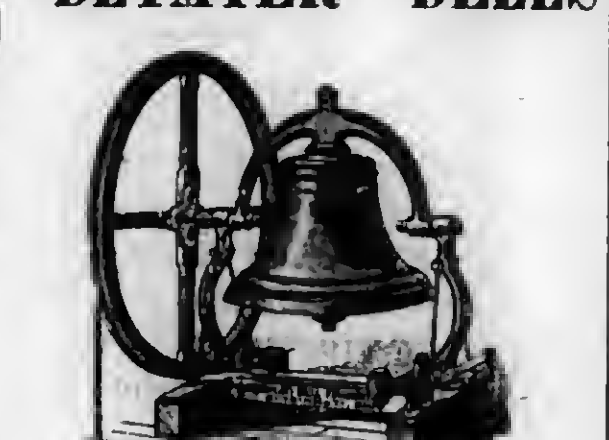
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F. J. CHENEY & Co., Props. Toledo, O.
We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.
West & Trans. Wholesale Druggists, Toledo, O.
Walling, Kinnear & Marvin, Wholesale Druggists, Toledo, Ohio.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

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28 " 200 lbs. 350 lbs. 45.00
32 " 225 lbs. 375 lbs. 55.00
36 " 250 lbs. 400 lbs. 65.00
40 " 275 lbs. 450 lbs. 80.00
44 " 300 lbs. 500 lbs. 95.00
48 " 325 lbs. 550 lbs. 110.00
52 " 350 lbs. 600 lbs. 125.00
56 " 375 lbs. 650 lbs. 140.00
60 " 400 lbs. 700 lbs. 155.00
64 " 425 lbs. 750 lbs. 170.00
68 " 450 lbs. 800 lbs. 185.00
72 " 475 lbs. 850 lbs. 200.00
76 " 500 lbs. 900 lbs. 215.00
80 " 525 lbs. 950 lbs. 230.00
84 " 550 lbs. 1000 lbs. 245.00
88 " 575 lbs. 1050 lbs. 260.00
92 " 600 lbs. 1100 lbs. 275.00
96 " 625 lbs. 1150 lbs. 290.00
100 " 650 lbs. 1200 lbs. 305.00
104 " 675 lbs. 1250 lbs. 320.00
108 " 700 lbs. 1300 lbs. 335.00
112 " 725 lbs. 1350 lbs. 350.00
116 " 750 lbs. 1400 lbs. 365.00
120 " 775 lbs. 1450 lbs. 380.00
124 " 800 lbs. 1500 lbs. 395.00
128 " 825 lbs. 1550 lbs. 410.00
132 " 850 lbs. 1600 lbs. 425.00
136 " 875 lbs. 1650 lbs. 440.00
140 " 900 lbs. 1700 lbs. 455.00
144 " 925 lbs. 1750 lbs. 470.00
148 " 950 lbs. 1800 lbs. 485.00
152 " 975 lbs. 1850 lbs. 500.00
156 " 1000 lbs. 1900 lbs. 515.00
160 " 1025 lbs. 1950 lbs. 530.00
164 " 1050 lbs. 2000 lbs. 545.00
168 " 1075 lbs. 2050 lbs. 560.00
172 " 1100 lbs. 2100 lbs. 575.00
176 " 1125 lbs. 2150 lbs. 590.00
180 " 1150 lbs. 2200 lbs. 605.00
184 " 1175 lbs. 2250 lbs. 620.00
188 " 1200 lbs. 2300 lbs. 635.00
192 " 1225 lbs. 2350 lbs. 650.00
196 " 1250 lbs. 2400 lbs. 665.00
200 " 1275 lbs. 2450 lbs. 680.00
204 " 1300 lbs. 2500 lbs. 695.00
208 " 1325 lbs. 2550 lbs. 710.00
212 " 1350 lbs. 2600 lbs. 725.00
216 " 1375 lbs. 2650 lbs. 740.00
220 " 1400 lbs. 2700 lbs. 755.00
224 " 1425 lbs. 2750 lbs. 770.00
228 " 1450 lbs. 2800 lbs. 785.00
232 " 1475 lbs. 2850 lbs. 800.00
236 " 1500 lbs. 2900 lbs. 815.00
240 " 1525 lbs. 2950 lbs. 830.00
244 " 1550 lbs. 3000 lbs. 845.00
248 " 1575 lbs. 3050 lbs. 860.00
252 " 1600 lbs. 3100 lbs. 875.00
256 " 1625 lbs. 3150 lbs. 890.00
260 " 1650 lbs. 3200 lbs. 905.00
264 " 1675 lbs. 3250 lbs. 920.00
268 " 1700 lbs. 3300 lbs. 935.00
272 " 1725 lbs. 3350 lbs. 950.00
276 " 1750 lbs. 3400 lbs. 965.00
280 " 1775 lbs. 3450 lbs. 980.00
284 " 1800 lbs. 3500 lbs. 995.00
288 " 1825 lbs. 3550 lbs. 1010.00
292 " 1850 lbs. 3600 lbs. 1025.00
296 " 1875 lbs. 3650 lbs. 1040.00
300 " 1900 lbs. 3700 lbs. 1055.00
304 " 1925 lbs. 3750 lbs. 1070.00
308 " 1950 lbs. 3800 lbs. 1085.00
312 " 1975 lbs. 3850 lbs. 1100.00
316 " 2000 lbs. 3900 lbs. 1115.00
320 " 2025 lbs. 3950 lbs. 1130.00
324 " 2050 lbs. 4000 lbs. 1145.00
328 " 2075 lbs. 4050 lbs. 1160.00
332 " 2100 lbs. 4100 lbs. 1175.00
336 " 2125 lbs. 4150 lbs. 1190.00
340 " 2150 lbs. 4200 lbs. 1205.00
344 " 2175 lbs. 4250 lbs. 1220.00
348 " 2200 lbs. 4300 lbs. 1235.00
352 " 2225 lbs. 4350 lbs. 1250.00
356 " 2250 lbs. 4400 lbs. 1265.00
360 " 2275 lbs. 4450 lbs. 1280.00
364 " 2300 lbs. 4500 lbs. 1295.00
368 " 2325 lbs. 4550 lbs. 1310.00
372 " 2350 lbs. 4600 lbs. 1325.00
376 " 2375 lbs. 4650 lbs. 1340.00
380 " 2400 lbs. 4700 lbs. 1355.00
384 " 2425 lbs. 4750 lbs. 1370.00
388 " 2450 lbs. 4800 lbs. 1385.00
392 " 2475 lbs. 4850 lbs. 1400.00
396 " 2500 lbs. 4900 lbs. 1415.00
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404 " 2550 lbs. 5000 lbs. 1445.00
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436 " 2750 lbs. 5400 lbs. 1565.00
440 " 2775 lbs. 5450 lbs. 1580.00
444 " 2800 lbs. 5500 lbs. 1595.00
448 " 2825 lbs. 5550 lbs. 1610.00
452 " 2850 lbs. 5600 lbs. 1625.00
456 " 2875 lbs. 5650 lbs. 1640.00
460 " 2900 lbs. 5700 lbs. 1655.00
464 " 2925 lbs. 5750 lbs. 1670.00
468 " 2950 lbs. 5800 lbs. 1685.00
472 " 2975 lbs. 5850 lbs. 1700.00
476 " 3000 lbs. 5900 lbs. 1715.00
480 " 3025 lbs. 5950 lbs. 1730.00
484 " 3050 lbs. 6000 lbs. 1745.00
488 " 3075 lbs. 6050 lbs. 1760.00
492 " 3100 lbs. 6100 lbs. 1775.00
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512 " 3225 lbs. 6350 lbs. 1850.00
516 " 3250 lbs. 6400 lbs. 1865.00
520 " 3275 lbs. 6450 lbs. 1880.00
524 " 3300 lbs. 6500 lbs. 1895.00
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532 " 3350 lbs. 6600 lbs. 1925.00
536 " 3375 lbs. 6650 lbs. 1940.00
540 " 3400 lbs. 6700 lbs. 1955.00
544 " 3425 lbs. 6750 lbs. 1970.00
548 " 3450 lbs. 6800 lbs. 1985.00
552 " 3475 lbs. 6850 lbs. 2000.00
556 " 3500 lbs. 6900 lbs. 2015.00
560 " 3525 lbs. 6950 lbs. 2030.00
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568 " 3575 lbs. 7050 lbs. 2060.00
572 " 3600 lbs. 7100 lbs. 2075.00
576 " 3625 lbs. 7150 lbs. 2090.00
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588 " 3700 lbs. 7300 lbs. 2135.00
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596 " 3750 lbs. 7400 lbs. 2165.00
600 " 3775 lbs. 7450 lbs. 2180.00
604 " 3800 lbs. 7500 lbs. 2195.00
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612 " 3850 lbs. 7600 lbs. 2225.00
616 " 3875 lbs. 7650 lbs. 2240.00
620 " 3900 lbs. 7700 lbs. 2255.00
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628 " 3950 lbs. 7800 lbs. 2285.00
632 " 3975 lbs. 7850 lbs. 2300.00
636 " 4000 lbs. 7900 lbs. 2315.00
640 " 4025 lbs. 7950 lbs. 2330.00
644 " 4050 lbs. 8000 lbs. 2345.00
648 " 4075 lbs. 8050 lbs. 2360.00
652 " 4100 lbs. 8100 lbs. 2375.00
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660 " 4150 lbs. 8200 lbs. 2405.00
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668 " 4200 lbs. 8300 lbs. 2435.00
672 " 4225 lbs. 8350 lbs. 2450.00
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688 " 4325 lbs. 8550 lbs. 2510.00
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700 " 4400 lbs. 8700 lbs. 2555.00
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708 " 4450 lbs. 8800 lbs. 2585.00
712 " 4475 lbs. 8850 lbs. 2600.00
716 " 4500 lbs. 8900 lbs. 2615.00
720 " 4525 lbs. 8950 lbs. 2630.00
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732 " 4600 lbs. 9100 lbs. 2675.00
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804 " 5050 lbs. 10000 lbs. 2945.00
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876 " 5500 lbs. 10900 lbs. 3215.00
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920 " 5775 lbs. 11450 lbs. 3380.00
924 " 5800 lbs. 11500 lbs. 3395.00
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996 " 6250 lbs. 12400 lbs. 3665.00
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1004 " 6300 lbs. 12500 lbs. 3695.00
1008 " 6325 lbs. 12550 lbs. 3710.00
1012 " 6350 lbs. 12600 lbs. 3725.00
1016 " 6375 lbs. 12650 lbs. 3740.00
1020 " 6400 lbs. 12700 lbs. 3755.00
1024 " 6425 lbs. 12750 lbs. 3770.00
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1164 " 7300 lbs. 14500 lbs. 4295.00
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1176 " 7375 lbs. 14650 lbs. 4340.00
1180 " 7400 lbs. 14700 lbs. 4355.00
1184 " 7425 lbs. 14750 lbs. 4370.00
1188 " 7450 lbs. 14800 lbs. 4385.00
1192 " 7475 lbs. 14850 lbs. 4400.00
1196 " 7500 lbs. 14900 lbs. 4415.00
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1220 " 7650 lbs. 15200 lbs. 4505.00
1224 " 7675 lbs. 15250 lbs. 4520.00
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The contents of the New England Magazine for September indicate that this popular young magazine is more skillfully edited than many of the older monthlies. The number is exceptionally well balanced. E. Benjamin Andrews contributes "Rhode Island" in the series of New England States, and gives the best popular account of the history and recent commercial progress and intellectual development of the State that has been published. Mrs. Helen Campbell is represented by a good short story. Mr. Edwin D. Mead in his Editor's Table really contributes the most forcible article in the number, dealing as he does with Homestead and the Press, the Pulpit and the Politicians.

The Godey Publishing Co., of 21 Park Row, New York, announce that they will present to each purchaser of Godey's Magazine, published in its new form September 15th (for October), with an art subject which is so beautiful in conception, drawing and coloring, that the picture will be in great demand by all art lovers. The subject is known as "Godey's Idea of the World's Fair," and the artist is W. Granville Smith. With the October number, retailing for 25 cents, this beautiful picture (size 7x29 inches) will be given free as a supplement.

The September Californian is a striking issue. It contains a sensational expose of spirit photography, from the pen of the well known scientist, Dr. Elliot Cotes of the Smithsonian Institute. Dr. Cotes slashes the bogus spirit photographers without mercy, and makes most entertaining reading—having traced down all the fraudulent pictures. A remarkable expose of a secret society in Honolulu in which superstition ran mad, is found in the illustrated article entitled *Black Art in Hawaii*, by the Rev. Dr. Fisher, a former missionary. Stories, poems, book reviews and discussions of questions of the day make up a number of especial interest. Published in San Francisco. \$3 a year.

The September Century is particularly interesting for its fiction. Two new writers come upon the scene, John Fox, Jr., and Grace Wilbur Colant. Two papers of American travel distinguish the September Century; one giving an account of a pioneer tour with packhorses in Alaska, the other a description of the Grand Falls of Labrador. Along with these outstanding articles should be mentioned Theodore Roosevelt's vivid account of an Elk Hunt at Two-Ocean Pass. Senor Castelar's fifth paper on Columbus is accompanied by a map showing Columbus's first voyage among the West Indian Islands.

A most important article will appear in the Popular Science Monthly for October on the disadvantages which the conditions of modern city life throw in the way of the best physiological development of children, by Dr. Henry Ling Taylor. The subject is fully reviewed in a philosophical manner, and the attempt is made to measure the influence for good or ill which each of the factors in which city conditions differ from those of the country exerts upon the child's bodily and mental faculties.

George William Curtis has been associated with Harper's Weekly almost since its beginning in 1857, and has written the Editor's Easy Chair in Harper's Magazine since 1873. The number of the Weekly published September 7 was a memorial number, and contains appropriate sketches of his life, character and services, with a portrait and other illustrations.

Where to Locate New Factories.

Is the title of a 150 page Pamphlet recently published by the Passenger Department of the Illinois Central Railroad, and should be read by every Mechanic, Capitalist and Manufacturer. It describes in detail the manufacturing advantages of the principal cities and towns on the line of the Southern Division of the Illinois Central and the Louisville, New Orleans & Texas Railroads, and indicates the character and amount of substantial aid each city or town is willing to contribute. It furnishes conclusive proof that the South possesses advantages for the establishment of every kind of factory working wool, cotton, wood or clay. For a free copy of this illustrated pamphlet address Mr. J. F. Merry, Assistant General Passenger Agent, I. C. R. R., Mauchester, Iowa.

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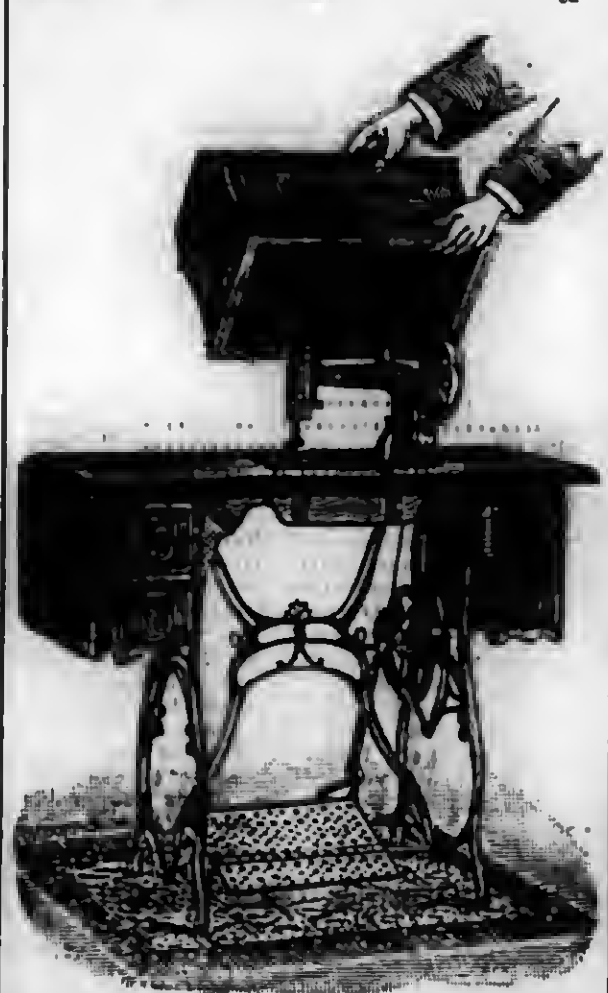
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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it, and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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will only take you a day or

two. If you will do it, we

will give you a handsome

bicycle free. Send your

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THE DISCIPLINE

OF THE:

Methodist Episcopal Church

Sunday-School and Children.

Third Quarterly Review.

HOME READINGS.

M. Acts 2. 1-12. Th. Acts 3. 37-47. W. Acts 3. 1-16. Th. Acts 4. 1-18. F. Acts 5. 1-11. S. Acts 5. 25-41. S. Acts 5. 5-25.

DIRECTIONS FOR STUDY.

I. The Invariable Elements.
Recall the titles and Golden Texts by the aid of the following hints and catch-words:

1. The A. of C. When he had spoken—
2. The D. of the S. When he, the spirit of—
3. The F. C. C. The Lord added to the—
4. The L. M. H. And his name, through faith—
5. P. and J. B. the C. There is none other name—
6. The A. C. in G. They spake the word—
7. A. and S. Be not deceived; God is—
8. The A. P. We ought to obey God—
9. The F. C. M. He kneeled down, and cried—
10. P. P. at S. And there was great joy—
11. P. and the E. He that beareth—

II. Facts and Teaching.

Test your knowledge of the lessons by the following questions, without referring to the lesson-text.

1. Who wrote the book of Acts? Who saw Jesus after his resurrection? What promise of power did he give the disciples? Where did Jesus go? (Golden Text). What promise was given concerning his return?
2. Upon whom did the Spirit come? On what great day was this event? What effect had the Spirit on the disciples? Who heard them speak in various tongues? What will the Spirit do for us? (Golden Text).
3. Where was the first Christian church organized? How many were added the first day? How did they show their love and loyalty? How did they help one another? What did the Lord do for the Church?
4. Of what worshippers does the lesson tell? Of what needy man? Of what miracle? Where was it wrought? What was the secret of the cure? (Golden Text).
5. Of what prisoners have we here an account? Before what court were they brought? What question was asked them? What was Peter's reply? (Golden Text). What proof had the council that a miracle had been wrought? What did they forbid the apostles to do?
6. Whom did Peter say he must obey? How old was the man who had been healed? To whom did the apostles go when released? What happened when they had prayed? What good example did they set in their speech? (Golden Text).
7. Of what false pretense does this lesson tell? Who exposed the pretense? What fate befell Ananias? What was the fate of his wife? What is sure concerning all sinners? (Golden Text).
8. What prisoners were brought before the council? What offense had they committed? What was Peter's defense? (Golden Text). What good advice was given in the council? What occasion of joy had the apostles?
9. Who was the first Christian Martyr? Why was he put to death? What vision had he? What two prayers did he utter? What persecutor approved his death? What did this man do to the Church?
10. Where did Philip go to preach? What effects followed? What magician professed conversion? What offer of money did he make, and why? What reply was made to him? What was he exhorting to do?
11. What command came to Philip at Samaria? With whom did he meet? Upon what Scripture did the man ask help? What was Peter's explanation? How was this received by the ruler? What gift does every true believer receive? (Golden Text).

Conference Notices.

Palestine District, Texas Conference.

Fourth Round.

Bender.....	Sept. 17-18
Hearne.....	" 24-25
Sutton.....	" 27
Travis.....	" 28
Travis.....	" 29
Leona.....	" 30
Stewart's Mill.....	" 31
St. Augustine.....	" 32
Buffalo.....	" 33
New Birmingham.....	" 34
Palmer.....	" 35
Palmer.....	" 36
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Palmer.....	" 100

Second district conference of Palestine, Nov. 24-25. Let every pastor be ready with full benevolent reports. Every local preacher, exhorter, superintendent, class leaders and district stewards must be present. Come, brethren, let us have a good time together. May the Lord prosper you all. W. WESLEY, P. E.

Columbus District, West Texas Conference.

Fourth Round.

Columbus sta.....	Oct. 1-2
Columbus sta.....	" 3-4
Columbus sta.....	" 5-6
Columbus sta.....	" 7-8
Columbus sta.....	" 9-10
Columbus sta.....	" 11-12
Columbus sta.....	" 13-14
Columbus sta.....	" 15-16
Columbus sta.....	" 17-18
Columbus sta.....	" 19-20
Columbus sta.....	" 21-22
Columbus sta.....	" 23-24
Columbus sta.....	" 25-26
Columbus sta.....	" 27-28
Columbus sta.....	" 29-30
Columbus sta.....	" 31

Now, brethren, this round brings us to the Annual Conference. We have an advance of \$185 in our benevolent collections last year. Let us do the same this year. Bring up the money or vouchers. Don't come with excuses. These can't run the machine. Take money. The people will pay all claims if they will. Do your best, and God will be pleased and the church satisfied. C. L. MADISON, P. E.

Notice.

Our camp meeting will begin October 12 at Chase Chapel, Shady Grove Circuit. Rev. P. A. Conner, S. H. Hart, David Price and Thomas Johnson will be present. At the same church, October 15, we will have a grand time laying a corner-stone. Let us all be ready to meet and take this world for Christ. Pray for our success. CHASLEY CROCKETT.

Rome District, Savannah Conference.

Fourth Round.

Carrollton sta.....	Sept. 16-18
Temple cir.....	" 24-25
Duglass.....	" 26-27
Talbot sta.....	" 28-29
Shady Grove.....	" 30-31
Ansel and Dallas.....	" 32-33
Summersville.....	" 34-35
Richmond.....	" 36-37
Cartersville.....	" 38-39
Marion.....	" 40-41
Rome cir.....	" 42-43
Cave Springs.....	" 44-45
Adairville.....	" 46-47
Floyd.....	" 48-49
Rome—2d Church.....	" 50-51
Rome—1st Church.....	" 52-53
Clanton.....	" 54-55
West Rome.....	" 56-57

Dear Brethren: We are making the home run for the annual conference. Let us push our benevolent collections and every interest of the church. Many of us are sadly behind. We cannot afford to neglect our church work in this way. Let every interest of the church be faithfully represented and I know the people will respond. In other words, brethren, we are making our appointments. God helps each to push the battle to the gate, and thus secure a grand victory in the Rome District this year for God and the church. If any brother who is behind with his collections will set some time and notify me, I will come and assist him. No brother need have an excuse. H. R. ALLEN, P. E.

Franklin, Tenn.

As the Tennessee Annual Conference of the M. E. Church will convene here October 13, we have made preparations for the conference and found homes for about 125 preachers. Preachers bringing their families with them will be compelled to make other arrangements, as I have only secured homes for the members of the conference and those who may have business with the conference. Prof. Wilson, pastor of the M. E. Church South, has kindly consented to care for the Bishop and all white delegates who may attend the conference. S. T. HICKSON, P. E.

Holly Springs, Miss.

The sixteenth session of the Union Consolidated Sunday School Convention will convene at Holly Springs Church, Lee County, Miss., on Friday morning, Sept. 26. We desire all the delegates to be present. Also, Elder J. M. Shumaker, President. J. E. COLEMAN, President.

Notice.

The Brookhaven District Conference will hold its second session in Hattiesburg, Miss., Thursday, October 27, at 9 a. m. We hope to see every member in the district at the conference. Come with good reports. Be true to the collections. B. L. CHURCH.

Meridian District, Mississippi Conference.

Fourth Round.

Seaboard.....	Oct. 5
Naperville.....	" 6
Dalvella.....	" 7
Petaluma.....	" 8
St. Louis.....	" 9
St. Louis.....	" 10
St. Louis.....	" 11
St. Louis.....	" 12
St. Louis.....	" 13
St. Louis.....	" 14
St. Louis.....	" 15
St. Louis.....	" 16
St. Louis.....	" 17
St. Louis.....	" 18
St. Louis.....	" 19
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St. Louis.....	" 23
St. Louis.....	" 24
St. Louis.....	" 25
St. Louis.....	" 26
St. Louis.....	" 27
St. Louis.....	" 28
St. Louis.....	" 29
St. Louis.....	" 30
St. Louis.....	" 31

The second district conference of the Meridian District will convene at the M. E. Church in Seaboard, Miss., Wednesday, Nov. 16, at 10 o'clock a. m. The members, with written reports and benevolent collections taken, are expected to be present at the calling of the roll. Dr. Mason will be present, and the Editor of the "Southwestern" is cordially invited. We hope to make this one of the grandest ever held on the district. J. M. SHUMAKER, P. E.

South New Orleans District, Louisiana Conference.

Fourth Round.

Klotzville.....	Sept. 10-11
New River.....	" 12-13
Naperville.....	" 14-15
Winston.....	" 16-17
Charlottesville.....	" 18-19
Franklin.....	" 20-21
Pattersonville.....	" 22-23
Morgan City.....	" 24-25
Schriever.....	" 26-27
Thibodaux.....	" 28-29
Beattleville.....	" 30-31
Shady Grove and Franklin.....	" 32-33
Florence and Lake Creek.....	" 34-35
Springfield and Pouchatoula.....	" 36-37
Roma and Dallas.....	" 38-39
Darwin and Belle Holme.....	" 40-41
Camp Parnet.....	" 42-43
Haven Chapel.....	" 44-45
University Charge.....	" 46-47
Cushman Chapel.....	" 48-49
Malden Chapel.....	" 50-51
Simpson Chapel.....	" 52-53
William Chapel.....	" 54-55
Kenner.....	" 56-57
First Street.....	" 58-59
Woodlawn.....	" 60-61
Donaldsonville.....	" 62-63

PIERRE LANDRY, P. E.

Notice.

There will be a Sunday School Convention at St. James M. E. Church on the 14th of October, for the Monroe District. The superintendents, pastors and one delegate from each charge are hereby notified to be present with statistics. The meeting will be held in the city of Monroe, La. All Sunday school workers are cordially invited to attend. E. C. GOINGS, Secretary. STEPHEN PRESTLEY, P. E.

Notice.

To the Pastors of the North New Orleans District: Your third quarterly conference will be held at the seat of the district conference on the 1st day, Sept. 15. Come prepared to report in writing. Be ready to make full settlement for Annual Conference Minutes for 1891 and 1892. Arrangements will be made with all necessary railroads for one and one-third fare for round trip tickets, must be purchased on the 14th and 15th, good for return until September 20. Ask for certificates when you buy tickets. EMPEROR WILLIAMS, P. E.

Savannah District, Savannah Conference.

Montgomery.....	Oct. 8-9
Reidsville.....	" 10-11
Montgomery.....	" 12-13
Reidsville.....	" 14-15
Montgomery.....	" 16-17
Reidsville.....	" 18-19
Montgomery.....	" 20-21
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Reidsville.....	" 90-91
Montgomery.....	" 92-93
Reidsville.....	" 94-95
Montgomery.....	" 96-97
Reidsville.....	" 98-99
Montgomery.....	" 100-101

Dear Brethren: Push the benevolent claims. You can do better. Do it for conscience sake. A. P. MELTON, P. E.

Waco District, West Texas Conference.

Waco City.....	Sept. 16-18
Bloomington.....	" 17-18
Waco City.....	" 19-20
Bloomington.....	" 21-22
Waco City.....	" 23-24
Bloomington.....	" 25-26
Waco City.....	" 27-28
Bloomington.....	" 29-30
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Waco City.....	" 99
Bloomington.....	" 100

Dear Brethren: As this is the winding up of our year's work, do your best to meet all of the claims. We cannot afford to be deficient in anything. "Through all things possible." I hope the pastors will see that the trustees have their reports ready, and you will please have your nominations ready for the election of the proper officers. H. SWAN, P. E.

Marshall District, Texas Conference.

Jefferson sta.....	Sept. 10-11
Marion City.....	" 12-13
Kildare.....	" 14-15
Lodi.....	" 16-17
Merrill Chapel.....	" 18-19
Marshall—Maine.....	" 20-21
Marshall—Maine.....	" 22-23
Marshall—Maine.....	" 24-25
Marshall—Maine.....	" 26-27
Marshall—Maine.....	" 28-29
Marshall—Maine.....	" 30-31
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Marshall—Maine.....	" 96-97
Marshall—Maine.....	" 98-99
Marshall—Maine.....	" 100-101

Dear Brethren: On the Marshall District let us do our best to report all of the Benevolent monies. "Through all things possible." I shall expect the pastors on the district. Brethren push the claims of the Old Church, remembering she is thy best and first friend; formerly, the support of thy infancy and the guide of one childhood; now, the guardian of our youth and the hope of our coming years. WADE HAMILTON, P. E.

Baton Rouge District, Louisiana Conference.

Fourth Round.

Union Chapel.....	Oct. 9-1
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Southwestern Christian Advocate

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DAILY BREAD.

(Bible Blasts from the "Ram's Horn.")

When we oppose what God loves we reject Christ.

God loves a cheerful giver because giving is God-like.

Backsliding always begins on the day we neglect to pray.

We are never sad except when we forget that God is good.

The same wind that ruins the chaff cleans the wheat.

"Let him that thinketh he standeth take heed lest he fall."

Whenever the devil makes a lion God makes a Daniel.

The moment a man does anything wrong he hates the light.

Give God your moments and he will make your day a success.

The most deadly sin is the one we believe it will be safe to commit.

Nobody ever blames a good apple for having come from a twisted tree.

The christian is the only man who is made richer when the bank breaks.

A bee in a desert would do its best to find flowers from which to make honey.

It never helps the Lord a bit for a mean man to claim that he is a christian.

If we devote our day to God, when the night comes we will not be without him.

Whenever a christian looks back he loses all the ground he owns in his front.

The man who is a stranger to God never becomes well acquainted with himself.

Living for self is the smallest business any one can be engaged in in this life.

No man can have much of a belief in God who does not also believe in a devil.

The devil has not yet been able to snare the man to whom God has given courage.

The way we treat men is the surest test of the state of our hearts toward God.

The nearer we get to God the more we shall be willing to do to help our brother.

The only reason we ever have any dark days is because we live too low to see the sun.

Wilbur Fisk.

The enterprising editor of *Zion's Herald* devotes a large part of the issue of the 31st ult., to a delineation of the character and to reminiscences of the lamented Wilbur Fisk, D.D., one of the most distinguished divines and one of the most sagacious educators with which our church has been favored.

New England Methodism, generous in her gifts of good and great men to all departments of the church, has furnished few ministers so richly endowed and so thoroughly prepared to take an active part in planting a church and in organizing her educational forces.

Methodism met with bitter opposition in her early struggles, and won her way by the purity of her doctrines and the invincibility of her heroes. Her followers were among the common people, without wealth and unknown to fame. Her ministers, though they had not enjoyed the advantages of literary training which the colleges can give, were distinguished for devotion to the work, hard sense and genuine piety.

In the gift of the cultured Fisk, God met the exigency and crowned his efforts with abundant success. He possessed fine intellectual abilities, rare attainments of scholarship and a most effective style of persuasive oratory. These distinguished writers in the *Herald* have most felicitously portrayed his virtues, and have painted his character in such beautiful colors that he cannot fail to attract to a high and noble life those who may prayerfully study and catch the inspiration of these valuable papers.

Our old friend, the Rev. Dr. Rust, in early life a student at the Wesleyan University under the presidency of Dr. Fisk, furnishes in his paper incidents of great interest touching his anti-slavery record. It sheds much light on those stormy days, when the church and the nation were shaken to their foundations produced by the discussion of American slavery. The verdict of history seems to be that the only shadow that falls upon the name and fame of Wilbur Fisk, is that he did not identify himself with the abolitionists of his church and time, and give his great influence in behalf of the overthrow of slavery in this country.

We here give Dr. Rust's letter to the *Herald*:

Wilbur Fisk, D.D., in the days of my boyhood, was the most distinguished representative of Methodism in New England. He entered the ministry fresh from college, with a heart fully consecrated to the service of Christ, and with rare intellectual powers cultivated and enriched by thorough training and study, at a period when college graduates among us might have been numbered by the fingers on one's hand. All eyes were turned to him as the leader of our educational enterprises, and great joy was experienced when, in accordance with the Divine will, he entered upon this grand work in the establishment of our Academy at Middletown.

My personal knowledge of Dr. Fisk commenced in a visit to Middletown while a student in Wilbraham, in company with Father Ashcraft, a superannuated preacher of Vermont, a personal friend of Dr. Fisk, at the suggestion of a class of students soon to enter college. The object of the interview was to ascertain whether our rights and privileges as Abolitionists would be respected provided we should enter the University. The anti-slavery discussion was then at its height, and was characterized by great severity and bitterness. Dr.

Fisk's love for the peace and harmony of the church led him to take strong conservative ground in this controversy. Though strongly opposed to slavery, he disapproved the measures of those urging immediate emancipation, and gave his influence to the Colonization Society and all efforts contemplating the gradual overthrow of slavery. He and the University became the target for radical anti-slavery writers, and misrepresentations on both sides so muddled the heads of us young students that we thought it advisable to learn the true state of affairs at the University from its president. Dr. Fisk gave me a hearty welcome and assured me that the anti-slavery students should have freedom of thought and speech, and that nothing should be done to interfere with their convictions of duty. The fairness and kindness of that great man, though he was not quite up to my standard on the anti-slavery question, removed all our objections to entering the University, and a friendship sprang up between us which was strengthened all through life by his kind consideration.

As a result of this conference we entered the University in 1837, enjoyed every advantage in the prosecution of our studies, and were graduated in 1841.

We organized in our freshman year an anti-slavery society, and one of our professors (Huber) became its president. We discussed slavery in all its bearings, colonization, and all other topics that we chose, without any restriction. It must be remembered that at this time there were many students in the University from the South, yet we all had fair play, and there were no restrictions enforced upon students from the South. A junior applied to Dr. Fisk for the use of the chapel for an abolition discussion with members of the freshman class, to which the Doctor replied, "You can have the use of the chapel, but if you know when you are well off, you will let those Abolitionists severely alone." The discussion did not come off.

Henry W. Adams and myself were elected delegates to the Utica convention, memorable in the anti-slavery struggle of our church. Dr. Fisk did not approve of the convention, deemed it revolutionary in its tendencies, and endeavored to dissuade us from going. He urged that it would affect our attainments and standing, and might prevent our passing an examination at the close of the year, but we still firmly adhered to our desire to go. Then the Doctor resorted to that subtle sarcasm of which he was a master, and said, "Bro. Rust, what makes you so anxious to go to that radical convention? Have you been invited, or are you proposing to make an address?" As if an inexperienced freshman would presume to address an able body of christian philanthropists! To this I modestly replied, "No, Doctor, but the publicity of the fact that we come from Wesleyan University, and represent the anti-slavery students under your care, will secure for us the respect and consideration of the convention." The permission of attendance was granted and the presence of the University delegates at the convention was recognized in a flattering manner. By a favoring Providence, the delegates passed successfully through the ordeal of examination at the close of the year, received the commendation of the examining committee and the cheers of their classmates.

Dr. Fisk was one of the best preachers that this country has ever produced. He was favored by nature with a rare combination of qualities essential to a public

speaker. He was commanding in stature, beautiful in appearance, and saintly in spirit. His intellect was broad, acute and symmetrical; his imagination chaste and brilliant, and his heart sympathetic and pure. His whole being had been developed under the influence of the christian religion. In the pulpit, absorbed in a favorite theme, with his convincing logic, thrilling eloquence and tender appeals, he would sway his vast audiences as the winds sway the forests. On camp meeting occasions wondrous effects followed his preaching. Only Dr. Olin, a successor in the presidency of the University, rivalled him as a christian philosopher and pulpit orator. Both of these distinguished men were the gift of Vermont Methodism; and both of them, at much personal sacrifice, consecrated their great abilities and best efforts, to laying a broad and deep foundation for a christian university in which, for all coming time, our youth may be trained for usefulness and heaven.

Dr. Fisk was not only a pioneer in our educational work, but he was one of the greatest and most successful educators our church has ever had. In the establishment of Wesleyan Academy, he furnished a model for academic schools all over the country; and in building up Wesleyan University he translated experimenting into realization, and in spite of all embarrassments, established and equipped a first-class college.

The influence of Wilbur Fisk and the University have been felt for good all over our own and in foreign lands. If you would understand their power, eliminate from the church and the nation the vast influence set in operation by its students. They may be found in prominent places of power all over this world, and Methodism will not do justice to herself until she shall erect some grand monument to the memory of her distinguished son, for the far-seeing wisdom and fidelity exhibited by him in establishing institutions of learning for the spread of Scriptural holiness over these lands.

For the *SOUTHWESTERN*.

Circulate Our Religious Papers.

W. F. MALLALIEU.

The *SOUTHWESTERN* has all through its existence been a great help to our work in the South, and it has very greatly helped our work in the North through its statements about many things which they could get in no other way. The men who have been at its head in all the past have been good and great and true men. Hartzell, Cushman, Taylor and Albert, each sought to do his best. But it is fairly due to the last to say that he took the paper when at its very lowest point and made it a power throughout the entire church, and more than doubled its subscription list. There is good hope that even this list can be doubled by the present editor, and the paper be put upon a paying basis. This ought to be done, and it can be done if all parties interested and concerned in it will only do all they possibly can to bring about these results. What then is to be done? First of all, every Presiding Elder throughout the entire South ought to feel it his solemn duty to urge all the preachers to take the paper themselves. This of course implies that all the Presiding Elders do what they urge the preachers to do. And this applies to the Presiding Elders in the white conferences as well as the colored. A man cannot lay claim to all fitness for the office of the Presiding Elder in any conference of the South who has not interest enough in the whole work to take the paper that

is especially charged with caring for the interests of nearly twenty conferences. (Will the editor do the writer the favor to mark this article with a very heavy mark and send it to every Presiding Elder south of Mason and Dixon's line?) All our people ought to stand together, and be helpers of each other, for it is true in regard to religious matters as in all others, that

"In the gain or loss of one race All the rest have equal claim."

All races rise as the lowest rises, all races sink as the lowest sinks. The divine philosophy of the Gospel for the universal uplifting of humanity is to get under the lowest station and then the mighty power of divine love elevates all.

But besides the active and effective help of the Presiding Elders, the *SOUTHWESTERN* ought to enjoy and command the earnest support of all the preachers of all the colored conferences. If every preacher takes the paper, and this he certainly ought to do, then he ought also to persuade every local preacher, exhorter, and officer of the church to take the paper. In order to be a strong and useful member of the church, and fit to hold official position, a person ought to be intelligent. He ought to know all about his own church, and he ought to know what is going on in the world about him; but he will never thus be intelligent unless he regularly reads one of his own church papers, and the one he needs most is the one that is most closely identified with his own affairs and interests. The day is past and gone forever when our preachers or our official members can afford to do without the *SOUTHWESTERN*. Never before as now was there need of knowing what is going on about us, and the way to know it is to take the *SOUTHWESTERN*. Besides all this, there are tens of thousands of families where the *SOUTHWESTERN* ought to be a regular weekly visitor. Many of our children already know how to read, and more of them will as the years go on. They must have something to read, for they will read something. We ought to see to it that they have good books and papers. If they form a good and correct taste when they are young, it will be a blessing as long as they live. Many of our people do not even know of the *SOUTHWESTERN*, and this is because they have never been told anything about it by the preachers. If the preachers will only show the people how they would be benefitted by the paper, multitudes of them would certainly subscribe for it. Our people may be poor, certainly most of them are, but thank God they are not so poor but that they can afford to take the *SOUTHWESTERN*. The truth is, if they did not know it, that they cannot afford not to take it, for it will be a constant help and blessing to themselves and their families. The preacher must circulate the literature of the church if it is circulated at all. If he is wise he will do this earnestly, constantly, and early. He must not try to drive the people to take the paper, but on his pastoral visits take a copy of the paper along with him, and read to the families some good and interesting selections, and so give the people a taste for more. Let every preacher do all he can in every way to help the cause, and it will prosper.

Whenever you do a good deal it means that God and you have been working together.

It is a matter of impossibility for God to make known what heaven is to a stingy man.

"Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

For the *SOUTHWESTERN*.

Preaching for Money.

R. H. JOHNSON.

Too many preachers make an impression upon the minds of the people that money is the sole object of their preaching. They tell the people, "unless you pay me, I will quit preaching." The people think by this that money called him to preach, and not God; hence, the first thing some people think of when they happen to not like a preacher, is to "starve him out."

The preacher is styled the shepherd, and the people sheep. Now when the shepherd feeds the flock and cares for them properly, the wool rightly belongs to him; but he must feed the flock before shearing them. There are numbers of people in the church that do not give what they ought or might to the support of the Gospel, and one of the grand causes is, some of the preachers seem so much more anxious about their salary than they are about the souls of men. The preacher's salary is an important thing, and should be carefully looked after, but the preacher is not the man to look after it. This is the stewards' business, and if the stewards are such persons as the Discipline requires, the preacher need give himself no uneasiness about his salary. The people ought to know that it is the preacher's duty to preach, and that it is as much their duty to pay, as it is the preacher's duty to preach. It may seem strange, but there are people in the M. E. Church—"leading members"—that say the Methodist Church is a money machine, and that Methodist preachers are a humbug—"a set of fellows who are just a preaching to make a livin' without plowin' corn and hoein' taters." Preachers are in a great degree responsible for such an opinion by telling the people that they cannot preach without money. We all know that every man must have money; the preacher is no exception, but the thing for the people to understand is, that the preacher must preach and the people must pay. The true preacher cannot refuse to preach and escape punishment. "Woe is unto me if I preach not the Gospel;" neither can any christian refuse to pay a preacher and be a true christian. "Who so hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

If the preacher would impress it upon the minds of the people that it is his business to save as many as he can; to bring as many sinners as he can to repentance, and to "build them up in that holiness, without which they cannot see the Lord," the people would soon learn that it is their christian duty to pay the preacher, and they would do it with as much willingness as they shout.

You, upon the top shelf, may not see this as it is, but if you will step down and out among the common people, you will find that many of them believe that Methodist preachers are the biggest set of thieves on earth. Those fleece gatherers have hardened some of the people against preachers. A man told me that he would miss heaven before he would give his money to a preacher. He had been imposed upon. Lincoln said: "We can fool some of the people all the time, and all of the people some of the time, but we cannot fool all of the people all of the time." So the sooner these deceivers are dropped out of the ranks of the ministry, the better it will be for both people and preachers.

Bellwood, Tenn.

LETTERS FROM THE CONFERENCES.

Alabama.

N. H. Speight, Anniston.

We have just closed our meeting with three accessions to the church. The future outlook of our work here is better than ever before. October 12 is the foundation day for our church in this city. We are now beginning to gather up material for the church. We cordially invite all the pastors of the Birmingham district to be present on that day with small donations for the work. We shall expect you. We are in the benevolence fight.

J. T. Willis, Graham.

I was sent to this work the 1st of April, and am trying by the help of the Lord to build it up. Have added twenty-six members to the church. We are moving along in faith looking for a better time. I am proud to belong to the M. E. Church—the builder of mankind. I ask the prayers of all.

W. F. Smith, Opelika.

I appeal to you, brethren. Let us bestir ourselves in the interest of benevolences of the church and the SOUTHWESTERN and Clark University and the Central Alabama Academy. The beginning of the year was unfavorable for success, and thus very little was done on the district. The benevolent enterprises received scarcely any attention on some charges. It is expected that this matter shall get immediate and careful attention. The Annual Conference may meet earlier this year than formerly, so that you cannot presume upon the future; but eagerly grasp and prudently use the present. Begin at once to take up the remainder of your apportionment, and do not think that part of any of the collections will do. We want each, every and all the collections fully taken. If you will put earnestness into your effort and instruct the people that giving is a duty and obligation which they owe to God and the church, they will doubtless respond to your appeals for larger and more liberal contributions. Let us resolve upon success, and we will have it. Take all of the collections, and have a full and glowing report at the Annual Conference. Renew all of your old subscribers to the SOUTHWESTERN and send in new names with the cash, and let us also fill the Central Alabama Academy with students, and leave no stone unturned in the interest of our great school—Clark University—and Gammon School of Theology in Atlanta. Let us do our very best.

Georgia.

P. S. Arnold, Fayetteville.

The pastor of the M. E. Church, Rev. G. A. Lamar, assisted by Revs. N. A. and Wyatt Arnold, has just held a series of revivals, in which more than fifty accessions were made to the church, forty-two of whom were baptized. The meeting was a grand success.

S. P. Bryant, Reidville.

We have just closed a protracted meeting of eight days. The Lord has blessed our efforts. Seven souls were converted and the church greatly revived. We have launched the ship and hoisted sails. The Holy Spirit is with us at fair heaven, so we head for Ebenezer, twelve miles away, for our next engagement. Pray for us.

T. S. Brown, Centerville.

Our annual camp meeting has closed. We had a grand time. Our quarterly conference was held in connection with it. Revs. B. Boston and P. H. Travis preached wonderful sermons. Elder M. M. Alston, who has taken charge of the Griffin district since the death of Elder Hammet, was listened to by about eight hundred white people, who, after giving him their rapt attention, pushed through the crowd to grasp his hand. Some were converted and backsliders were reclaimed.

Indiana.

W. D. Collins, North Indianapolis.

The first Sunday of this month was Missionary Day at Simpson Chapel, and an interesting program consisting of essays, solos, etc., was rendered. Our pastor is one whom we all dearly love, and believe him to be the right man in the right place. Since the beginning of his pastorate, we notice a steady growth, both in the manifestation of the Spirit and the membership of the church. We pray that God may give us more men like unto him, so that the church of Christ will move on in one solid phalanx to victory.

Florida.

J. A. Simpson, Jacksonville.

I believe this week ends my year's subscription for the SOUTHWESTERN. I cannot express the good it has been to me. I don't want to be without it one week, so here is the cash for another year.

Louisiana.

A. Gray, Lake Providence.

The district conference at this place was a great success. The reports of the pastors were good, showing an increase in the membership and property. The secretaries were J. W. Lewis, Charles Swarford, F. M. Lashington and H. B. Hart.

The Presiding Elder's report showed a marked success on the district. Complimentary resolutions were passed Sunday night with a crowded house to Bishop Mallien, the SOUTHWESTERN, on Missions, Church Extension and to the Presiding Elder for the counsel and management of the work on the Monroe District.

A. J. Proctor, Clinton.

We are doing very well. Since the district conference we have had a revival, which resulted in twenty conversions, and the whole church is spiritually alive.

H. C. Wilson, Mansfield.

The concert given on Saturday evening, September 10, at Wesley Chapel, was a complete success.

On my return from New Orleans I found that the corner stone that was laid Aug. 14, at the New Thomas Chapel M. E. Church, at Mansfield, was stolen out Aug. 31.

M. S. Goins, Bastrop.

The wide awake steward sisters of Mt. Nebo, organized for the purpose of sinking a well at the church, gave a rally Aug. 28, and realized about \$12. We have started a revival, and have been made to rejoice over twenty-two conversions, and the blessings of the Lord are still being poured out on this place.

P. W. Clark, Rosedale.

Our parsonage is finished and we are moving into it. On Sunday we buried Rufus Butler, a young man from Mississippi, who was killed at a ball the night before. A large number are in prison, charged with the crime. I hope that this and what I am doing will break up balls in this charge. Thursday evening we organized a chapter of the Epworth League with twenty-nine of our young people. October 16 will be a grand rally day to help rid us of a heavy debt. Pray for us.

J. A. Tircuit, Charenton.

The corner stone of St. James M. E. Church, of Charenton, La., will be laid on the first Sunday in October, at 11 a. m.

Dedicatory sermon will be preached by Rev. Pierre Landry, Presiding Elder of the district, assisted by Dr. Hammond, of the SOUTHWESTERN.

The following pastors and their congregations are hereby cordially invited to come and help us: Revs. E. B. Richards, David Brown, P. H. Diggs, Thomas McCary, J. J. Parker, M. J. Dyer, Ed. Fields, Travis Larkins, Stephen Green and all ex-Presiding Elders and pastors.

The Presiding Elder's report to the district conference held at Lake Providence, La., August 26, showed 138 probationers, 780 full members,

36 local preachers, 93 children and 78 adults baptized, 9 churches and 11 places for worship valued at \$6570, 7 parsonages, much of the old debts paid, many improvements, an increase in benevolences, and 16 Sunday schools with 714 scholars. Owing to the overflows and damage to crops, the preachers have had a struggle, and deserve credit for the good work done.

Lexington Conference.

Ohio District.

Was held in Union Chapel M. E. Church, Cincinnati, O., Aug. 31 to Sept. 2, 1892.

The session was well attended. Rev. Matthew Johnson, our new Presiding Elder, presided with ability, and dispatched the business with alacrity.

His appointment gives general satisfaction. Dr. E. W. S. Hammond favored us with his presence and counsel one day, which was highly appreciated by the conference. Among the other visitors was Rev. Dr. L. M. Hagood, Presiding Elder of Bowling Green district, who enlivened the sessions with sacred songs and able talks of interest to the church.

The afternoon sessions were devoted to the literary and religious exercises, which proved to be an instructive and interesting feature of the session.

Many of the essays were of high merit. The introductory sermon was delivered by the writer, and the missionary discourse was preached by the Rev. A. W. White.

The Western and SOUTHWESTERN were represented by Drs. Rawlins and Hammond, and their subscription lists increased.

About fifty per cent of the yearly assessment for the benevolent causes have been taken.

Union Chapel, though passing through an ordeal of great difficulties, is looking up again. Provision has been assumed by the Cincinnati Preachers' meeting to remove her indebtedness and present the property to the congregation.

The Presiding Elder's report bespeaks progress for the district. Twelve mission fields were assigned to local preachers to build up our Methodism. H. W. TATE.

Mississippi.

B. F. Woolfolk, Oxford.

On Aug. 29 a crowd of the best men of Oxford came to the parsonage with many good things, which gladdened the heart of the pastor and his wife. Such visitors will always find a hearty reception. Come again, brethren, you are welcome at any time.

C. Crawford, DeKalb.

We are yet alive. During the short stay of Rev. L. Tate we have torn down the old parsonage and are building a new one. More than seventy-five souls have been added to the church during the protracted meeting; forty-five of that number were baptized. In all one hundred or more have been received.

A. Howze, Decatur.

Our work is in a better condition than ever before. Twelve have been added to the church.

S. M. Davis, Hazlehurst.

We began a revival Aug. 28, which closed on Sept. 4 with twenty-three conversions and six accessions. We are working for the Lord. We ask your prayers. To our surprise the members stormed us with about sixty-five pounds of provisions.

J. D. Walden, Lake.

Our church is in a good condition. We have had thirty converts and thirty-six accessions.

A. C. Lacey, Augusta.

We have built two new churches on the work this year, and have received 113 members in the church. 80 of which were converts. Elder Crump gave an address on the SOUTHWESTERN, and nine young men came forward and took the paper, after which he gave sacrament to 35.

A. Reid, Union Church.

This is my second year on this work, and we are having a grand time. Have just closed a fifteen days' revival with great success. Thirty-one conversions, thirteen reclaimants and fifty-nine probationers. Elder S. A. Cowan has been with us and held our third quarterly conference, which resulted in three conversions.

W. M. Lester, Kilmichael.

We have held our revival, and the Lord has blessed our labors with twelve conversions and eight accessions.

W. H. Smith, Scooba.

I just closed a revival, which is said by all of the prairie people to be the best meeting ever held here. Twenty-two souls were happily converted to God, fifteen to our church and seven to the Baptist Church. Thirty-five have been added to the church this quarter, and thirty-two of them were baptized. The work is truly alive, and we will be ready to entertain the district conference Nov. 16.

W. N. G. Lipcomb, Meadville.

My protracted meeting at this point resulted in the conversion of ten and forty accessions. Rev. M. Baffington, our pastor at Natchez, Miss., took charge. He is a powerful young man in the pulpit.

S. D. Troupe, Abbeville.

We have just closed a glorious revival on the Abbeville circuit. Forty-seven souls happily converted and fifty-one added to the church. The Abbeville circuit is on the upward march. The spirit of Methodism is burning here as never before. We have made some improvement on the churches. We have been trying to get a church at Waterford for twenty years, and we have now built a grand church there, and services are being held in it. When completed it will be a credit to the town. We hope to make it the banner card in the Upper Mississippi Conference. Sunday schools are alive. Pray for us at Abbeville.

C. W. Ivy, Paulding.

My protracted meeting just closed at Spring Hill Church, and it is said that it was the best meeting ever held on the charge. It lasted one week, and twenty-nine souls were converted and five added to the church and seven children were baptized.

Tennessee.

W. M. Goodner, Hartsville.

At our fourth quarterly conference eight came forward for prayer and two joined the church.

Benj. Sneed, Alexandria.

I am glad to inform you of our conference. It was a good one. We have one of the best Presiding Elders. We are trying to do all the good we can. Sunday collection was \$21.

Tennessee River District Conference.

Will be held Oct. 13, 1892, at Spring Hill, Tenn.

PROGRAM.

Opening sermon by S. B. Dauley.

General interest of the district, J. B. Bradford.

The most effectual way in working up an interest in the church, S. T. Hickerson.

The power in unity, C. H. Bullentin.

Does the work of the Methodist Episcopal Church compare favorably with other churches in advancing the cause of the Negro race? H. W. White.

Ought the preachers circulate the SOUTHWESTERN? If so, why? L. W. Moore.

The power of an educated ministry, C. E. Alexander.

What advantage is preparation to any work? H. Primm.

What was the apostolic mode of baptism? D. W. Marsh.

Shall we urge parents who are members of our flock to have their children baptized, and why? A. Roberson.

The duty of a pastor, A. Swift.

What is the best method in working up an interest in the quarterly conference? A. L. Nelson.

All members of the district conference who have not had subjects assigned them, will please select their own subjects and bring a well prepared paper. All members of the district conference are requested to be present.

Respectfully yours, S. T. Hickerson, H. W. White, committee; J. B. Bradford, P. E.

E. J. Guthrie, Gordonsville.

I closed a revival Sept. 7 with twenty-seven converts and nine additions. The Lord was in our midst. Many hindrances have

been in the way, but thank the Lord for removing them. This place bids fair for the future. An old lady of 75 years obtained pardon and has been praising God ever since. I hope sinners will not do as this sister did,—wait until they have spent all of their days and then remember their Creator. My advice to all sinners is, "to remember their Creator in the days of their youth." I am now preparing to run a two weeks' meeting at another place. Give me your prayers, brethren!

C. W. Watton, Big Springs.

I have just closed a glorious meeting of twelve days, which resulted in twenty-two conversions and eight accessions. Rev. J. R. Hill was with us. This is my second year on this charge. I have built two new churches. I found a membership of eighty nine; now we have one hundred and twenty-four members. My people are poor, but willing to do all they can. We have paid on our churches this year \$98.24. Baptized sixteen adults and six children.

J. T. Henry, Sherman Heights.

Our annual camp meeting held on the old Lewis camp ground near Tyner, Tenn., proved one of interest and success. An average of three services were held each day and well attended. The When and Where services and the Pilgrim's March through the wilderness were interesting occasions. Souls were saved and Christians strengthened in faith.

Shortly after the close of the war, Rev. A. Lewis donated this ground and held the first camp meeting on it, and each succeeding year has witnessed similar gatherings, where both white and colored persons have visited and found their Saviour.

[CONTINUED ON PAGE THREE]

The Genuine Merit

Of Hood's Sarsaparilla wins friends everywhere it is fairly and honestly tried. Its proprietors are highly gratified at the letters which come entirely unsolicited from men and women in the learned professions, warmly commending Hood's Sarsaparilla for what it has done for them.

Hood's Pills cure liver ill, jaundice, biliousness, sick headache, constipation.

Many Persons Are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

WE WILL Deed You a Ten-Acre Orange Grove Tract in Ocala, Fla.
WE WILL Loan You \$1,000 to Build You a House in Ocala, Fla.
WE WILL Deed You a Villa or Business Lot 40x100 ft. in Ocala.
WE WILL Pay Your Traveling Expenses to Ocala and return.

FREE ALL ABOARD OCALA, FLA.
A City of 6,500 Population.
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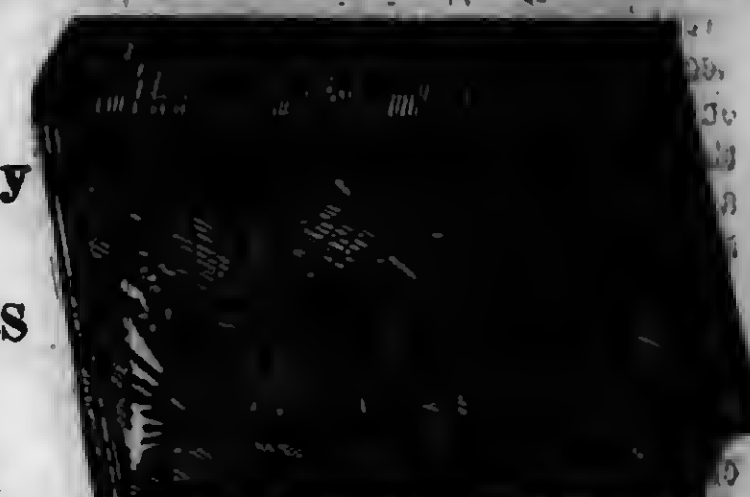
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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallahan, D.D.
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SUNDAY SCHOOL AGENT—Rev. Ernest Lyon,
A. M. 212 Constantinople st., New Orleans.
ST. CHARLES AVENUE CHURCH—Rev. Geo. S. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 9 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 2 and 7 p. m.; class meeting every fourth Monday evening; preaching Thursday night. Sunday: general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. F. rest, pastor. Sunday services: Prayer meeting at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sabbath school 1 p. m.; class meeting Thursday evening. OUSMAN CHAPEL, on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts. Rev. T. G. Montgomery pastor. Sabbath: 8 a. m. prayer meeting, 11 a. m. public worship; communion monthly, on the first Sunday; Sunday school 1 p. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night. HAVEN CHAPEL—Jefferson street, Carrollton, cor. Plum street. Rev. W. S. Harris pastor; services at 11 a. m. and 7 p. m.; Sunday school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 9 a. m.; Sunday school 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Monday at 7 p. m. MT. ZION M. E. CHURCH—Rev. F. T. Chien pastor. Regular services 11 a. m. and 7 p. m. Prayer meeting Monday evening at 7 p. m. Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. Wm. Turner pastor; public worship Sunday 11 a. m. and 7 p. m.; Sunday school 1 p. m.

NASHUA CHAPEL—Union street, cor. of Claiborne; Sunday school, 11 a. m.; preaching, Sunday at 11 a. m. and 7 p. m.; Wednesday at 7 p. m.; class meeting Sunday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Prien; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3 and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting Monday evenings, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Varnet street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting Monday at 7 p. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Beaudry; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Landel and Annunciation; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Pool at nr. Rampart, Sannet Davage, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5:30 a. m.; class meeting 3:30 p. m. UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m., preaching at 11 a. m. and 7 p. m.; Sunday school at 9:30 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 9 a. m.; prayer meeting preaching 11 a. m. and 7 p. m.; class meeting Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 9 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evening at 9 a.

SECOND GERMAN M. E. CHURCH—Eight street. Rev. Charles Senfior, pastor. Sabbath services at 10 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chien; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent; Office, 139 Poydras st., New Orleans. Regular meeting of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans.
Mrs. L. Mead, First Vice-President, 97 Adam Street, 7th district, Carrollton.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.
Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.
Mrs. Alice M. Marshall, Corresponding Secretary, 210 Constantinople street, New Orleans.
Mrs. Alice L. B. Semond, Treasurer, 185 Toulouse street, New Orleans.

DISTRICT MANAGERS.
North New Orleans District—Mrs. C. Brown, Local Worker, Mrs. M. Harrison, Assistant, Mrs. M. Sims, Mrs. Stewart.
South New Orleans District—Mrs. Rebecca Fisher, Local Worker, Mrs. Matthews.
Algiers District—Mrs. G. Taylor, Local Worker, Mrs. E. Grant.
Baton Rouge District—Miss Alice Thomas, Local Worker.
Shreveport District—Mrs. Rebecca Shelby, Assistant, Mrs. Eliza Patterson, Shreveport, Local Workers, Mrs. St. Clair and Mrs. G. Brent, Shreveport.
Lake Charles District—Mrs. P. Powell, Lake Charles.
Mudros District—Mrs. Celeste Mays. Mrs. L. Walker, Assistant District Manager.

All officers of this Society have certificates and a badge of office.
An auxiliary to the Woman's Home Missionary Work is the Juvenile Mission. The object of this society is to interest the young people of the Church and Sabbath school. It is an adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Messiah, president. Mrs. A. St. John, Secretary.
The board and managers meet the first Monday in each month at Pock Memorial Home, at 3 o'clock p. m.

[CONTINUED FROM PAGE TWO]

LETTERS FROM THE CONFERENCES.

Texas.

H. R. Smith, Anderson.

We have just close a sixteen days' revival, which resulted in thirty conversions, twelve reclaimers and forty-two added to the church.

For the SOUTHWESTERN.
To the Presiding Elders of the Texas Conferences.

Dear Brethren: Will you please, on your fourth round, call the attention of pastors, churches and Sunday schools to the resolutions of the several conferences in regard to the Bible Cause.

We trust they will be carried out in full. The Bible Society is in great need of money to carry on its work.

We know there are many pressing claims now upon the churches, but God has kindly given Texas large crops and good health. We ask for a share of the beneficence of those who love the Bible, God and country for this vital cause.

1. The American Bible Society is sustained entirely by voluntary gifts, as other missionary societies.
2. Its entire work is essentially gratuitous and not remunerative. It sells the Scriptures at cost to those able to buy and gives to the destitute, and makes no profit.

3. The sale of the Bible at cost must be admitted to be a public benefit; placing it within the reach of all classes.

4. A large part of the Society's expenditure is required to sustain the direct missionary work of the churches. The church cannot advance without the Holy Scriptures.

5. A year ago the Society, from the want of money, was forced to suspend the colportage at home, in order to furnish the growing demands for the Scriptures in foreign fields, where the missionaries are sent by the churches.

6. This last year the entire amount received by the Society from churches, individuals and auxiliary societies for its benevolent work, was only \$81,300.34; not half the amount expended in foreign fields, which was \$173,567.01. It is plain to be seen that retrenchment must begin there also, unless aid is speedily given to the Society.

7. The United States has become a foreign missionary field. The annual immigration of foreigners is about 500,000. The Bible Society holds forth to them the Gospel of God's love in twenty-eight different languages, while the voice of the preacher is heard in only seventeen different tongues.

8. In Texas there are about 250,000 foreigners including Mexicans, representing about twenty different nationalities, and yet the Gospel is preached only in five different languages.

9. Bible colportage is the most economical and effective missionary agency.

Shall the Bible Cause continue to be curtailed? Yours in the faith of the Bible,
W. B. RANKIN,
Dist. Supt. A. B. S.

Austin, Tex.

Waco District.

The nineteenth session of the Waco District Conference convened in Milford, Tex., July 27, with Rev. Harry Swan, Presiding Elder, in the chair.

Rev. W. J. Johnson was elected secretary, with Rev. W. J. Mitchell and the writer assistants.

All the pastors were present but Rev. S. Gates, who was detained on account of the serious illness of his family, and Rev. S. Scruggs, who was engaged in a camp meeting.

After an appropriate address by the Presiding Elder, the conference proceeded to the order of business.

The reports of the Presiding Elder, pastors and others showed an advancement in the work of the district.

Elder Swan, for his patience, fatherly care, wise counsel and

executive manner in presiding over the conference, has greatly endeared himself to pastors and people, and we are proud to have him as our honored leader, and we think that under his leadership, the Waco district will soon be the banner district of the conference.

Revs. M. C. Cavines and C. P. Westbrooks lead in conversions, while the writer was ahead in benevolent money.

The conference was acknowledged to be the best ever held in the district.

The pastor, Rev. P. B. Bennett, and people deserve much credit for the kind manner in which they entertained the conference.

The next conference will meet in Sherman.
D. C. LACY.

M. C. Cavines, Waco.

We have just closed a glorious revival, in which forty-five were converted, fifteen reclaimed and sixty-three added to the church. Thirty-three were baptized Sunday, the first in this month. The same day was rally day for the church, and we raised \$184, making \$790, with which to complete our new church, which will be ready by the 1st of October. The members have bought a horse and buggy for the pastor, which was much needed and is highly appreciated.

Prayed Out of Prison.

JUDGE HIRAM L. SIBLEY.

A promise to my father, who died in 1885, that from data he in large part gave me, I would publish an account of the circumstances of his securing my exchange, when a prisoner of war during the late Rebellion, which he and many others, including Bishop Morris, then living, believed to have come in answer to prayer, explains why this is written. Its apparent implication of some peculiar value in my own life, to save which should be an act of special providence, has caused me to delay this for years. Then, too it revives some "hateful memories" of the receding past, not pleasant to recall. But the flood of years rolls swiftly on. I am getting into the "sere and yellow leaf," and so shrink from further procrastination, lest its waves overwhelm me before my promise is fulfilled. Possibly, too, those who find interest enough in it to read what I write, will kindly overlook any appearance of vanity or egotism which the narrative may seem to present.

When, in 1862, President Lincoln made his second call for three hundred thousand men, I was clerk of the courts for Meigs county, O. My family consisted of a wife and one child. Though an ordinarily active man, owing to physical infirmity I was not subject to military duty. But my official position had given me a large acquaintance in the county, and some measure of personal influence. I was called on to speak in favor of volunteering, and urged by the Local Military Committee to accept a commission in the service. At last, after the "call" referred to, I did so, and August 12, 1862, was appointed a lieutenant in what became the 116th Regiment of Ohio Volunteers. Our company was raised and in camp within a week.

It happened that the surgeons of the regiment were personal friends. They "passed" me without examination as to physical condition, therefore, and I was "mustered" into service with the rest. Thereupon I resigned my office of clerk; and praying God's blessing on wife and child and his protection to myself, went forth as one of the "boys in blue" to help put down rebellion. Our regiment was sent to West Virginia.

The spring of 1863, however, found us at Winchester, in the rich and beautiful valley of Virginia. This was then a Union outpost, held by a force of about five thousand men, under command of Major General R. H. Milroy. Saturday morning, June 13, 1863, the advance of a corps from Lee's army appeared, and skirmishing began. The national authorities were in-

formed, but discredited the fact, as to who were confronting us, and General Milroy was ordered to "hold the fort." This he did until the following Monday morning, when, in the lingering darkness, he tried to get his command away from the thirty thousand men whom his stubborn resistance had held in check for nearly two days. He was anticipated in this movement, however, and three miles north of Winchester, a little after daylight, his retreating column was struck by the rebels, cut in two, after a sharp, bloody fight, and near half of it captured. With a part of my company and regiment, I was in the list of prisoners. But while our struggle had been going on, the authorities at Washington learned that the Army of Virginia, in fact, was moving northward. The time also had been gained for putting in motion the train of events which made Gettysburg possible, and so prevented the success of Lee's great movement.

Within a few days we prisoners were taken to Richmond, where, June 23, 1863, I entered the Libby Prison, not to leave it till May 7, 1864, and then only for another at Macon, in the heart of Georgia. A short time after I passed into the "Libby," with other non-combatants came Chaplain C. C. McCabe, now our famous missionary secretary. During the fall we both were in the hospital—I, however convalescing; he in the stupor of fever, balancing apparently between life and death. At last the scale turned, and he was able to see his home before the holidays—"prayed out of prison," as he declared, by the prayers of his brethren in the Ohio Conference.

The last of July, with others, I was taken to Savannah, Ga. This was to keep us from Sherman, then on his renowned "march to the sea." There a fever seized me which preyed upon and slowly wasted my already feeble strength. Near the middle of September we were carried to Charleston, S. C., and placed "under fire" from the Union guns then shelling the city. Here, in a short time, my fever was broken, but I was left as weak as a child. Not long afterward it was reported that yellow-fever was in the city, and the Union prisoners were hurried to an open field near Columbia, S. C., into which they were turned like so many cattle, without shelter or cooking utensils, except as in a blanket, piece of tent-cloth, bucket, cup, or skillet. They brought these with them. There we staid, until slowly cutting timber near by and building "quarters," until December 9, 1864, when, with upwards of a hundred others, I was taken to Charleston, and the next day, in its harbor, specially exchanged. I was greatly prostrated in body, and for some months after in mind.

During the time since leaving Virginia I had continued to write the six-line letters allowed to "the loved ones at home." After the fever attack in August, and my strength was from day to day palpably failing, I wrote what deeply impressed itself upon me—that I could not go through another winter alive, unless exchanged. This statement was perhaps repeated several times. But whether the message reached those at home or not, it was impossible for me to tell, as during seven months prior to my exchange, I had no word by letter or otherwise from any friend in the North. Thus in the ignorance of all that related to them, and of anything they might do or try to accomplish for me, sick and weak, time seemed to creep along, though what it meant for me if I remained there, each day appeared to make more clear.

My father entered the Ohio Conference of the Methodist Episcopal Church in 1855. The session of that body for 1864 was held at Chillicothe, O. Chaplain McCabe was present, and was called on to give a sketch of his "Prison Life." He responded, but at the close, my father being there, said: "You prayed me out of prison, why not pray Brother Sibley's son out?"

referring to me. Rev. J. H. Creighton was at the time presiding. He instantly said, "Let us pray," and called on Rev. C. D. Battelle to lead in prayer. By a number who heard it I have been told that a prayer of such marvelous power they never heard from mortal lips. Upon some skeptics present, as well as on believers, its impression was overwhelming. Has it been answered? From the sequel, judge!

For the ensuing year my father was appointed to a charge in Central Ohio, about one hundred miles from La BeMe Riviere. On returning from Conference, he decided, with mother, to visit my only brother, Ben. E. Sibley, who then resided upon its bank, in the village of Racine, O. They had been "feeling great concern about me," as he writes in the statement he left. Accordingly, at 2 P. M. of a pleasant fall day, they started, intending to go ten miles and stop with a friend they wished to see, for the night. But when they reached that point, father "felt that he must go on;" and so forward they went, the team going with unaccustomed freedom, and they under the influence of this strange impulse to get along, until thirty-four miles had been traveled before they stopped to rest. The next morning its power was unaccountably upon them still, and they not only started early, but friends in former charges, upon whom they had expected to call, were passed as they pressed onward toward the journey's end.

The morning of the third day brought them to the banks of the Ohio at least twenty-four hours sooner than was expected when they left home. But it was to find my brother, "grip" in hand, ready by a boat then in sight, to start to Washington. He had received four letters at once from me, showing my decline in health, and, with papers from the late Hons. V. B. Horton and T. A. Plants, was going to the National Capital to see what could be done in my behalf. Father stepped out of his carriage, saying, "Ben, I will go with you," and in less than thirty minutes they were aboard the boat and on their way. His statement says he "then thought he understood from whence came the feeling" which had pushed him forward so rapidly to the river.

At Parkersburg they got on the train, which took them as far as Martinsburg. There they found that the rebels were on the railroad further east, wrecking trains and killing passengers. No time could be given by the officer in charge when they might go on. "It may be a day," he said, "or a week." They were greatly distressed and disheartened. But just then a gentleman, who had learned the object of their journey, called them aside and told them he was a surgeon, in charge of a hospital of wounded soldiers going to Baltimore under flag; that he would leave in the night, and if they watched and got into his car, he would take them safely through. This they did, and rested; to wake in that city the next morning. Going promptly from there to Washington, they showed their papers to prominent persons, who said they would be fortunate if able even to present the case to the Secretary of War within two weeks and advised them to secure board for that period, which was done. They then went to Mr. J. C. Whetmore, at the time State agent for Ohio, who, when the object of their visit was explained, expressed the warmest sympathy, and took them at once to the War Department. Most fortunately they found Secretary Stanton at liberty. Father was introduced to him as a minister in the Ohio Conference, Methodist Episcopal Church. He then briefly stated why he was there.

The secretary, in answer, said: "We have hundreds of such applications every day, for which we are unable to do anything. But I will write you a letter to General Butler, who has charge of the exchange, advising him to make a special exchange of your son." Then, hesitating a moment, he

added: "I will do better—what I have refused hundreds—I will pass you to General Butler's head-quarters, where you personally can state the case to him. This is all I can do. Hundreds would give large sums for the same privilege. I do this in your case out of respect for the Methodist Episcopal Church and its ministers—in consideration of their unswerving loyalty to the Government." He turned, wrote, signed, and gave father a paper, which said: "Pass Rev. E. Sibley and son, of the Methodist Episcopal Church, Ohio Conference, to General Butler's head-quarters."

Looking at his watch as he handed this to him, the secretary told them if they made haste they might catch the Government boat, soon to start for City Point. Gratefully thanking him for these extraordinary favors, they went out, got a cab, and, by putting the team on a run, reached the steamer as it was leaving, called it in, and were taken aboard. The next evening they got off at Bermuda Hundreds, but only to learn from the provost marshal that it was impossible for them to go to General Butler's head-quarters. His orders, he said, were to pass no one. On being shown the paper from Secretary Stanton, he said it made no difference. His orders were from General Butler, and they could not go. Father asked the marshal if he would telegraph an application to the general for his permission to pass. He said, "Yes; but it will do you no good." This dispatch, however, was sent: "Rev. E. Sibley and son, of the Methodist Episcopal Church, Ohio Conference, desire an interview." To their inexpressible joy, and the amazement of the marshal, General Butler promptly answered, "Pass them up;" and in an army-wagon they were sent to his headquarters.

Father's statement to me of what followed his introduction of himself to the general says: "I extended my hand, and told him I was a humble minister of the Methodist Episcopal Church, Ohio Conference, and came to him on business of importance. I then made my mission known to him, stating the circumstances of your going into the service, your capture, and condition, which he heard in silence. In response, he feelingly expressed himself as to the situation of Union prisoners; said Col. Mulford would leave Fortress Monroe in a few days with an exchange fleet, and he hoped to effect a large exchange." He also called his secretary, and told him "to write to the colonel, and tell him to put Lieutenant H. L. Sibley on the special list of exchanges, and to secure his exchange, if possible to be done."

The general further gave them permission, not before granted any one, of going with the fleet to the place of exchange; but on personal interview with Col. Mulford, and the assurance that all should be done for me which care and skill could accomplish, if I was found and exchanged, it was deemed wise not to make the trip, and they returned to their homes; but fully believing that the hand of Providence had been in the events of their journey, and that my exchange would be effected, if in any way possible. Father first knew of the success of their efforts by seeing my name in a list of prisoners exchanged, published in an Eastern paper. My brother and my family learned it when I landed at Racine, after an absence of more than two years, seventeen months and twenty-five days of which were spent as a prisoner of war.

In closing his statement, father says: "Now, Hiram, you will see how God led on and opened the way for your exchange. Everything seemed to work to the answering of that wonderful prayer. Let Providence have all the glory." To all which I say, Amen! not forgetting, however, the debt of gratitude owing by me to the memory of the great war secretary and to General Butler, whose versatile talents have left their impress in the fields of law, politics, and war, to an extent scarcely equaled in all by any contemporary.—Western.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, SEPT. 22, 1892.

Bishop Mallalieu's Appeal.

We are especially indebted to Bishop Mallalieu for his able and timely letter in the interest of the SOUTHWESTERN. We hope the letter will have the very widest circulation. The good Bishop strikes the keynote when he says, "Every Presiding Elder throughout the entire South ought to feel it his solemn duty to urge all the preachers to take the paper themselves. This implies that all the Presiding Elders do what they urge the preachers to do. And this applies to the Presiding Elders of the white conferences as well as the colored." [Italics ours].

We ought to have now ten thousand cash subscribers. In the twenty Southern conferences mentioned by the Bishop, there is a membership aggregating three hundred thousand. The SOUTHWESTERN is, by their vote in the General Conference, their official organ. It must and it will be supported by these very conferences. Until the SOUTHWESTERN is put on a self-supporting basis, there will be no other journal officially recognized by the General Conference. The superior facilities which we possess for obtaining the most reliable information concerning our work in the South, should give the paper a much wider circulation in the North. We are in the very midst of a great empire of industrial and commercial activities. Great problems are being solved. A better public sentiment is on its triumphant march through this vast section.

The Methodist Episcopal Church is getting a firmer hold on the people, both white and colored, than ever before.

The SOUTHWESTERN, down in the magnificent Crescent City, holds the strategic position. By all means help us to hold the fort. Let the North, and the South, East and West, in all the conferences, send in reinforcements by way of cash subscriptions, and we will, by the grace of God, do a mighty work for our Methodism.

Thanks to the good Bishop for his timely letter. We cordially invite others, in authority or otherwise, to recognize this grand opportunity, and help in this divinely appointed work. See the publishers' notice in another column.

THE selection of Rev. W. M. Brodbeck for secretary of the Epworth League Board of Control is one eminently fit to be made; in fact, he is thought to be just the man for the place.

Our young men who are contemplating a medical course of study should bear in mind that the N. O. University Medical College will soon be open, and they should prepare to enter. The field is one of the most inviting of any we know, and that school is the best and only accessible one in the Southwest.

REV. Abraham Booker, pastor of our church at Shelbyville, Ky., informs the brethren that his people are fully able to entertain the next Annual Conference. Ample provision will be made for the entertainment of the ministers with their wives, if they so elect to bring them; also, for such other visitors that may attend. It will be a wonderful uplift to our people there, and it is hoped that the conference may be attended with a rich pentecostal blessing.

THE latest literary enterprise bidding for public favor is the *Ladies' Companion*, published by C. H. Crawford at 76 South Roman street, this city, and edited by his daughter, Miss Thekla, assisted by many able writers. We are much pleased with the initial number, both in form and matter. The title page, which was designed by the editor, is especially neat. \$1 a year or 10c a number. Valuable books are offered as premiums. Write for particulars.

Beware of the Wolf.

"Jesus, Great Shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep,
For O the wolf is nigh."

These familiar lines are not sung as often now as formerly; yet they have not lost any of their power. They not only call our attention to the relationship which we sustain to the Great Shepherd, but they call attention to the dangers which threaten the flock. "The wolf is nigh."

Our Lord in sending his disciples forth cautioned them to "beware of men." Those of their own kith and kin. They would be judicious, and resent the advances of the doctrines they were to teach. Yet they were sent forth as "sheep" in the midst of wolves, among whom they were to be as "wise as serpents and harmless as doves."

They were cautioned to beware of that class also who were wolves in sheep's clothing. Ravenous indeed in their nature, crafty and wily in their purposes and disposition, yet assuming the garb of innocence, and too frequently wearing the livery of heaven to carry out their sinister purposes, they invade the fold, deceiving almost the very elect. Our safety is in remaining in the sheep-fold, in being of the true Christian brotherhood.

"Un'less the fold we first forsake,
The wolf can never harm."

The Christian ministry is peculiarly exposed; not so much from the wolf without as from the wolf within the fold, who has effected entrance not by the door into the sheep-fold, but has "climbed up some other way." He may be arrayed in sheep's clothing, but is a wolf nevertheless. "By their fruits ye shall know them." The true Christian minister is divinely called. He is not excited by the hope of office or emolument. He is not always grasping after power. He is not after the fleece. He sees the condition of perishing souls, his heart is fired, and he goes forth to do the will of the Master, gladly accepting an appointment anywhere in the great vineyard, that he may save perishing souls. But the wolf seeks to

"Scatter, tear and slay;
He seizes every straggling soul
As his own lawful prey."

Deceitfulness, hypocrisy, sophistry and flattery are his favorite weapons. He would have power. He would make himself "solid." His piratical craft is out on the high seas for the spoil. He always has a grievance. He is not recognized according to his merits. His great attainments are unnoticed. He announces boldly that he is in the work "for the money that is in it." He wants it understood that he is a man, and must have recognition. He is a mover of sedition. He leads the opposition to everything but himself. He is sanctimonious. He sometimes preaches powerful (?) sermons. He rises to sublime heights, then he descends to his level. He is the same old crafty wolf. Beware of him. Let us pray while we sing, and sing while we pray:

"O do not suffer him to part
The souls that here agree,
But make us of one mind and heart,
And keep us one in thee."

The Power of Prayer.

We had the pleasure of a short interview, a few days ago, with Rev. J. M. Harris, of Pleasant Green Baptist Church, in Cincinnati, Ohio. Bro. Harris is a young man of excellent parts, is a faithful, painstaking pastor, and successful in building up his church. Among the remarkable qualifications of this young brother is his unquestioning faith in God. He believes fully that God has given him the gift of healing by the imposition of his hands and prayer. He relates some remarkable instances where relief has come to the sick by this method. Why not? Have we not the promise of the Master, "And greater things than these shall ye do because I go unto my Father."

Literally speaking, the power of the blessed Christ is transferred to his faithful followers. "Ye shall

receive power, after that the Holy Ghost has come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth." See Acts I, 8.

There are diversities of gifts and of administrations, and of operations, "but it is the same God, which worketh all, in all."

Let us, therefore, while coveting earnestly the best gifts, claim the power that will enable us to make full proof of our ministry.

Misfits.

In passing through the streets of a certain city, our attention was attracted by the peculiar sign—*Misfit Parlors*.

On investigation, we learned that this sign implied that garments were on sale, having been made for different persons, and being found either too small or too large, or in other ways unsuitable, were brought to this department, to be disposed of to such as were willing to purchase them. It frequently happens that the goods are misrepresented, and the purchaser, strangely fascinated by the deft manipulations of the salesmen, too frequently finds himself in possession of shoddy, ill-fitting garments, which, to say the least, does not add to his outward adornments.

This misfit business, however, is not without its lesson, and in this connection may serve to point a moral. Nicely fitting garments, even if not of the best material, are preferable to those, which, though costly, are ill-fitted and expose the wearer to criticism, and even ridicule.

The exercise of a little judgment in the selection of good material, a competent fitter and the judicious use of one's finances, will not only remedy this deficiency, but frequently so modifies physical deformities as to give the wearer the appearance of gracefulness and symmetry.

In this case, however, it will be only an improvement in appearance. It is not, after all, the clothing, so much as the man in the clothing. Art and science and skill may be brought into requisition, but if the man is not there it will be a sorry sight. The first object should be to make men; good, well rounded men of more force and stamina; men of high purpose and aim.

Some one inquired of a distinguished philosopher at what time should the moral training of a child begin. He replied: "About two hundred years before it is born." Thoughtful people can easily see the force of this reply.

The opportunity is ours to lay the foundations upon which future generations may build, "but let every man take heed how he buildeth thereupon."

"For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3, 11-12.) Character is a growth. Its foundation is laid in the Christian home. By careful training in the home, around the fireside it is woven into the very warp and fiber of the child. Pure, holy and helpful environment add to its development until the character is well rounded and matured.

Nicely fitting garments, splendid attainments, exalted social position, wealth and worldly fame may serve as outward embellishments. They may add grace, give tone and standing, before which the doors of society may open as if by magic, but these cannot be substituted for Christian character. Without Christ in the heart, in the life, in the character, these are only misfits. By all means, let us be adorned with the genuine article, which is the "whole armor of God," whose breast-plate is righteousness, whose helmet is salvation, whose girdle is truth, whose shoes are the preparation of the Gospel, whose shield is faith and marching forth with the "sword of the spirit," which is the word of God, will battle valiantly in the service of our great King.

"I Do."

That was the clear, ringing, emphatic answer in reply to the question of Bishop Nind to the class for admission into the Cincinnati Annual Conference, "Do you expect to be made perfect in love in this life?"

Perfect love is the climax of the Christian life, and these good young men, if they had not attained to this glorious altitude, gave evidence of their hope and desire to reach this great experience in this life. Regeneration, justification, adoption, are all glorious steps in the progress of Christian development, but the glorious experience of "perfect love" is the grandest, the brightest, the best.

What an adjustment of spiritual relations does this blessed experience imply. What consecrated zeal, what devotion to the cause of God and humanity, what a grasp upon the promises, what mighty faith, what power with God. It is all here. All that is grand, and beautiful, and loving, and true. All that peace of God which passeth understanding.

This attainment is possible. It is within reach of all. "Let us lay aside every weight." Let there be a divestment of pride, self-righteousness, doubt, fear. Approach the throne of heavenly grace with boldness. Consecrate, sacrifice all for Christ, and rise in the blessed consciousness that the blood of Jesus Christ cleanseth from all sin; cleanse now. Then, the constant desire,

"Let me thy witness live
When sin is all destroyed."

Then, with every motive, and thought, and sentiment, and ambition, and aspiration entirely consecrated to Christ, will the blessing of perfect love in this life be a grand and a glorious reality.

Ridiculous.

A few days ago there was placed in our hand the following notice:

"GRAND RAFFLE for a diamond ring, and gold watch, for the benefit of ——— church at ———."

A raffle! In other words a grand gambling match, under the auspices of a so-called Christian church. A grand grab game in which the people are to be impressed that after all a raffle is harmless, since it has the sanction of the church.

We feel free to say that pastors, and all others who aid and abet, and otherwise encourage such a questionable entertainment, are sowing to the wind, and the reaping will be awful. If religious people can afford to sap the foundations of morality and virtue, they will be forced to accept the terrible consequences.

Churches and societies which cannot meet their current expenses without resorting to these sinful practices, ought to disband at the earliest moment.

Political Review.

The democrats are pretending to get great consolation out of the result of the Vermont and Maine State elections, because those States showed a slight falling off from the majorities of four years ago. Their vote also fell off, but not in quite the same proportion. The result only shows that there may be a little less enthusiasm in the strong Republican States. In all the close States the Republicans are fully alive and at work. New York is regarded as the pivotal State, and here the chances are about all on the Republican side. Commissioner Peck, who created such a sensation by publishing his labor report, has been arrested by the democrats, charged with destroying public records. This was done to neutralize the effect of his report, and shows the straits that party is in.

THE cholera has at last invaded this country. New York City reports five cases and several others as "suspicious." New Haven, Ct., New Brunswick, N. J., and some cities more inland report cases, but don't admit that they are the

genuine Asiatic. They probably are, for the affected can be traced to some contact with the scourge. The authorities, however, are confident that they can prevent an epidemic, and people generally are of that opinion, so business goes on as usual.

In Europe the pest is not abating much, and probably will not until it is itself exhausted for want of material to work on, which shows the superior intelligence and sanitary condition of this country.

No one should, however, become over confident and relax any reasonable sanitary effort to keep out the hideous monster. "Eternal vigilance is the price of liberty."

THE Book Committee made an eminently wise choice in the selection of the Rev. Henry A. Buttz, D.D., for the editorial chair of the *Methodist Review*. There were two or three others among those nominated for the position, whose admirable qualifications for it would be conceded by all; but there was no one whose qualifications in any respect could be deemed superior to his, and the men are rare in whom so many qualifications exist in so high a degree. He is now traveling in Europe, and no one will be more surprised than he at learning of his election. It is not known whether he will accept or not, and it is said that the trustees and faculty of Drew will urge him not to do so.

Dr. Buttz is a graduate of Princeton. He joined the Newark Conference in 1858. He has been connected with Drew Theological Seminary from its foundation. After filling a professorship for many years, he became president of the institution in 1890, succeeding Bishop Hurst in that position. Drew Seminary has had an eminent line of presidents—John McIntock, Randolph S. Foster, John F. Hurst, Henry A. Buttz. The question now is, Who shall be the next to fill the important position vacated by the promotion of Dr. Buttz.

THE Sunday school should be more than a gathering of the children for an hour on the Lord's day. It is almost impossible to have a full conception of the tremendous responsibilities that rest upon the heads and hearts and hands of the faithful officers and teacher. Bible truth should be earnestly and faithfully taught. The great lessons which are to play such a conspicuous part in the future development of the youth, should be prayerfully, awe tearfully impressed upon the young mind. The teacher should know the Truth, love the Truth and be apt to teach the Truth as it is in Christ Jesus.

Complaint is frequently made that pastors willfully absent themselves from the Sunday school. This we fear is too true. No man is fit to be a pastor of the flock who does not look after the lambs of the fold. Few of our Sunday schools are as large as they ought to be. It may be possible that neglectful and disinterested pastors are responsible.

ONE of the most humiliating incidents of its kind was to see in the last issue of a weekly sheet—containing a lot of matter too vile to go into decent families—"A Card" bearing the signature of the pastor of one of the most prominent Methodist Episcopal churches in this city. Then as if to add insult to injury, the same pastor advertises a church entertainment in the same paper. Can it be possible that one of our churches has descended so low? And how can the general public regard such an entertainment other than of a kind indicated by the other contents of the paper? We think the matter serious enough to demand notice by the preachers' meeting.

We are further moved to enquire how the colored people can hope for a better social condition if they will thus countenance such publications and cause people to think they represent them as a race?

THE edition which contained Bishop Mallalieu's letter written in behalf of the SOUTHWESTERN has been exhausted, so we publish it again, and trust it may fall into the hands of some new readers, as we send sample copies to all the Presiding Elders in the conferences of the South. Push the canvass! Only \$1.50 from now till January, 1894. It is surely worth ten times its cost. It will bring God's sunlight into your home and joy into your heart. Push the canvass!

PRESIDENT Adkinson visited and addressed the North New Orleans District Conference in the interest of the University. A number of the pastor paid in their Freedmen's Aid and Southern Education Society collections. This is a great help to our work, and as all our schools are crowded with students, let our people remember this cause. The pastors can do a great favor by sending the collections to Dr. Adkinson at once. Let us not fail to educate our children if we would keep up in the race of progress.

REPORTS from the conferences are unusually interesting. In our last issue over four hundred conversions were reported. Verily, the good work goes on. Send in the news, brethren. Put on the whole armor. Preach, sing, pray, work. The Lord of Hosts will revive his work, and the slain of the Lord will be many.

While the dread monster is at our doors, while bloodshed and disorder stalk abroad in our land, let's to our altars. Faith, mighty faith will meet the mountains, while the fervent, effectual prayers of God's people will shake the universe.

"To your tents, O Israel!"

THE various bodies in charge are hard at work trying to find some Louisiana products to exhibit at the forthcoming World's Exposition, but with scant success thus far. We would advise these self-appointed committees to secure a brace of Avoynes lynchers to complete their collection. Nothing they could find would more correctly exhibit, on the 40th anniversary of the discovery of this continent, the state of civilization in Louisiana, and it would have the advantage of representing the exact truth and showing to the philanthropists of the world the State's need of enlightened immigration.—*Crusader*.

CONGRESS has closed the gates of the great Fair on Sunday, but it did not see fit to close the bars where liquor will be sold. But it is not yet too late for the people to do something effective in that line. The commission may be made to see the enormity of it, or Congress may conclude to again interfere. Every deliberative assembly, convention, conference, church or Sunday school, should pass resolutions asking that the sale be suppressed, and the people should be asked to sign petitions. The managing editor of the *Christian Statesman* will be in Chicago Oct. 18, when the commission again meets. We will forward to him any such resolution or petition sent to us, and he will see that they are duly presented. A little prayerful, consecrated effort may be wonderfully effective.

One thing in favor of the work is, that Jackson Park, where the Fair is located, is on prohibition territory,—i.e., a suburb that came into the city corporation with the stipulation that its prohibition laws should forever be respected; and then the Illinois statutes expressly forbid the sale of liquor at fairs.

The most profitable investment it is possible to make in this world is to lay up treasure in heaven.

To pray, "Thy kingdom come," and mean it, will make you a believer in both home and foreign missions.

The Bible is full of promises to show that no one can do anything for Christ and lose anything by it.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - Publishers.

ONLY 50 CENTS!

CASH

from NOW till

JANUARY 1, 1893.

Our Latest and Most Unprecedented Offer!

One of our No. 4, Roan, embossed, Gilt-edge Hymnals will be given for every club of 20 sent in.

A copy of the "House of Bondage" for every list of 10.

One of our No. 1 Hymnals, or a copy of the new Discipline, for every list of 5.

Every one of these subscribers is also entitled to purchase one of the Premium Sewing Machines for only \$12.50, or \$13 for paper and the machine.

Now, Pastors and Friends, here is your chance!

This offer is open to all, regardless of denomination, age, sex, color or "previous condition."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

ANOTHER GOOD OFFER!

Three Months Free

-TO-

Advance New Subscribers

-FOR-

1893.

We will send the SOUTHWESTERN the balance of this year and all of next year for \$1.50, and allow all the privileges of the premium offers now in force.

Take Your Choice.

Publishers' Department.

Pastors are requested to read this department each week.

BOLTON, Miss., Sept. 13, '92.

Messrs. Hunt & Eaton:

Seeing your advertisement for subscribers, I got the five names to-day, for I wanted the new Discipline.

There should be many more obtained for the paper, but no one to speak for it, and of course there is no one that asks for it, because they don't know anything about the paper but what the Presiding Elder says when he comes to hold his quarterly meeting, and that soon dies out. We have lots of members that would take the paper if we had some one to tell the good there is in it. I give my paper to different friends to read and ask them to subscribe.

Yours in Christ,

WILLIAM LEFFRIDGE.

What is true in Bolton, is the case in a great many other charges all over the South. We hope our friends will see to it that the SOUTHWESTERN has a champion in every community. We mean that it shall be the people's champion and in all respects worthy.

Push the canvass!

Now is a good time for the pastors to make SOUTHWESTERN collections. Don't wait till just before conference. It may be too late then, but we shall want our pay nevertheless.

DR. BRADEN, in a letter to the Editor, enclosing a communication, gives us these items:

The outlook for attendance next school year is excellent. White caps are a little troublesome in Marshall. They visited the house where Rev. J. P. Price, Presiding Elder of Nashville district, was stopping for the night, and came in and talked in a threatening manner, whipped several colored persons in the neighborhood and aroused the fears of the colored people generally in a neighborhood that has been free from such disorders for several years.

Bro. H. W. Key reports twenty-five converts at Memphis; Bro. Price reports over fifty conversions on the district in the last three weeks. Brutal fights, the miners' war in Tennessee, the strikes and politics tend to keep down the revival spirit.

At the last session of the Tennessee Conference at Murfreesboro, there were pledges made to the amount of one thousand dollars towards a new chapel for the Central Tennessee College. The following amounts have been received on this fund:

Cash, \$5.70; Georgia Patton \$2.50; Prof. H. G. Hipp, \$1; Gen. M. P. Armstrong, \$5; Rev. W. Osburn, \$5; Clark Chapel, by Rev. W. H. White, \$150; Sylvonia Price, \$1; Ella Finley, \$50; Lucinda Lewis, \$50; Amonio Thompson, \$2; Mattie Car, \$1; H. H. Buckingham, \$1; Jesse Thomas, \$1; Ann Sims, of Sparta, \$1; Benjamin Payne, \$2; Mrs. J. W. Richmond, \$5; Alphonse Elliott, \$1; Mollie Lane, \$1; Sarah Roioe, \$1; Manchester circuit, by Rev. J. F. R. Summerhill, \$3; Seay Chapel, by Rev. W. H. Vaughn, \$10; Wm. Poynter, \$2; Belle Cummings, \$1; Mrs. Cummings, \$1; Vair J. Davis, \$1; Mary B. Johnson, \$1; R. F. Broadus, \$1; others, \$110.

Will the brethren of the conference collect the subscriptions as far as practicable and bring them to the conference? Rev. W. H. Key was appointed by the trustees to present this subject to the churches and to secure contributions. He has visited several churches and district conferences, and will report his success at conference. We hope the brethren will give him a cordial welcome to their charges and respond liberally to his call.

The preachers will bear in mind the failure of the conference for several years past to meet the assessment on Church Extension. If the board at Philadelphia is to aid us in building churches, we must do our part towards raising the funds. We get \$5 for \$1. Present the cause, preach on it, and bring up your assessment.

Personal.

—Rev. Daniel Taylor of LaPlace charge was among our callers last week.

—Rev. Austin Jones has been appointed to the Bastrop and Mer Rouge charge by Presiding Elder Priestley.

—Rev. W. A. Bowen of Mobile writes to express his and the people's appreciation of his Presiding Elder, Rev. C. Rogers.

—Miss Adele Legardy of Shreveport and Miss Charity Carroll of Darrow are at N. O. University, ready for the coming session.

—Rev. A. D. Payne of Moss Point, Miss., recommends Mrs. S. E. Spriggs to assist churches in raising money. She got up an entertainment on his charge that raised \$55.

—We are pained at the intelligence concerning Mrs. President Harrison, who is said to be ill with consumption, complicated with pleurisy, and it is thought cannot long survive. She is at Loon Lake in the Adirondack mountains. The President is with her.

—The Longshoremen's Protective Union No. 1, on Tuesday night of last week, voted to aid Ex-Chaplain J. A. Landry, local preacher in Valance Street M. E. Church, to the amount of \$30 while attending Gammon Theological Seminary at Atlanta, Ga. Bro. Landry has been doing some splendid work in getting subscribers for the SOUTHWESTERN.

—Bishop Mallalieu says, in a letter to the editor dated Aug. 19, at Fusan, Korea, that he spent five weeks of incessant hard work and traveled over 2000 miles in Japan. The Bishop never works in vain, and we believe this journey will result in phenomenal success. The constant prayers of our people have followed him.

—Prof. Alexander P. Camphor, A. M., after serving faithfully the entire summer as assistant pastor in William and Mallalieu Chapels, and having done most effective work, spiritual and intellectual, among both old and young in said churches, and in the city, left last Thursday morning for a week's recreation in the country; after which he returns to resume his usual labors in his "alma mater."

—Prof. William Porter, classical graduate of the class of '91, N. O. University, has been elected President of Alexandria Academy. He has accepted, and will open the session Monday, October 3. A better selection could not have been made, and it is hoped all our friends will rally around the school and make it even more successful than under Prof. Hubbard's administration.

—Bro. Rollins, Presiding Elder of the Indiana District, is making considerable progress in organizing Sunday School Bible classes in his district. Rev. J. E. Gilbert, D. D., of Indianapolis, and one of the most efficient Sunday school workers in the church, has volunteered his services, and the work promises to assume important proportions. We are also grateful to the Elder for quite a number of new subscribers to the SOUTHWESTERN.

—The following will be of interest to many of our readers:

NAGASAKI, Japan, Aug. 17, '92.

To Rev. L. G. Adkinson, D. D.:

Dear Brother: You are hereby appointed Presiding Elder of the Mission District of the Louisiana Conference. Your appointment will date from Sept. 28, 1892.

W. F. MALLALIEU,

Presiding Bishop.

Dr. Adkinson will be heartily received by the self-denying band of laborers in this important field. In a private note the Bishop says: "The more I think it over the more I find that my heart is very strongly and tenderly attached to all our Southern work. Remember me to all the brethren." The prayers and affectionate remembrances of our people follow the good Bishop wherever he journeys.

—It is quite refreshing to have christian people to call during our trial and affliction. Among the

many visitors to the bedside of our afflicted wife were Revs. Charles Jones of Princeton, C. T. Lewis of North Indianapolis, T. L. Ferguson of Simpson, Indianapolis; Creed Taylor, pastor, Indianapolis; Presiding Elders W. S. Rollins and G. A. Sissel of the Indiana and Louisville Districts, of the Lexington Conference. Class leaders and other officers, with members of the various churches, have called, while we have been refreshed with numerous letters of sympathy from the brethren and friends from various sections of our church. All of which have brought sunshine and cheer, and have lightened our burden, strengthened our faith, and have given additional evidence of the strength of true christian friendship. At this writing Mrs. Hammond is improving, and the physician in attendance expresses confidence in her restoration. Meanwhile, we solicit a continued interest in the prayers of the faithful.

Lieutenant Peary.

A rescue party was organized a few months ago, with Prof. Heilprin at its head, to go in quest of whatever might remain of the Peary band of explorers. On Sunday, Sept. 11, the "Kite" reached St. John's, N. F., on its return, having on board the entire personnel of both parties safe and sound, with the single exception of Verhoeff, who wandered away on a geological trip, and could not be found after a seven-days' search. It appears that Lieut. Peary, after being put ashore, quickly recovered from his disability, and undertook several local explorations, besides making ample provision for passing the winter comfortably. A sledge trip of 250 miles around the islands and shores of Whale Sound and Inglefield Gulf was made by the Lieutenant and his wife in April last. Upon his return preparations were made for the extended exploration along the inland ice cap. The great basin of the Humboldt Glacier was reached May 24. Pushing on from this point the party, reduced to four, followed the program laid out, reaching the 82d parallel June 26, passing the head of Great Bay July 4, and keeping on until July 7. Two days later the party set out on its return, taking a more inland course, and traveling for fourteen days through soft snow and snow clouds at an altitude of 8,000 feet above sea level. Seven days later, on reaching McCormick's Bay, the explorers met the rescue party out on a reconnaissance. The greetings, after a successful journey of 1,300 miles, were hearty and devout. Lieut. Peary has won a worthy name among those who have risked their lives and encountered untold hardships in the effort to unlock the secrets of the frozen North. He has carried out, almost to the letter, the original program.

A more detailed account of his discoveries will be given hereafter.

The right kind of a christian will always live the same religion at home that he professes at camp meeting.



Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or from her 10th year, causing 40 years' suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Schools and Colleges.

Morristown Normal Academy, Morristown, Tenn.

Since the last commencement many improvements have been made in connection with the above named school. The new Industrial Home, for the building of which so many prayers have been offered, is now an established fact. Occupying an eminence, it commands a magnificent view of the country for miles. It is one of the roomiest and handsomest homes erected by the W. H. M. Society. Here all the girls connected with the school will receive training in housework, sewing, etc. The Home will be dedicated Oct. 4. The principal address will be delivered by Bishop Foss.

The dormitory has been painted inside and out, and the historical old school building, which has stood the storms of sixty-two years, has been repaired and beautified to such an extent that it has become a slightly and handsome building. With new roof, chimneys, sashes, porches, desks, fresh paint inside and out, it presents an attractive appearance.

The fall term opens on the 12th. The outlook for a large attendance and a prosperous year is excellent. The faculty of last year is retained.

Central Alabama Academy, Huntsville, Alabama.

Central Alabama Academy opened Monday, Sept. 5, according to announcement.

Although the morning was not at all a fair one, yet the opening was a very encouraging one.

At 9:30 there were many students and visitors assembled in the chapel.

Among the visitors were the Revs. J. Carter, L. Hyter, H. Chandler and J. C. Sammons, all of whom made a short speech to the school.

Prof. McKinney made a short but weighty address to the school, which interested all present, on the subject "Discovery."

The students were then introduced to their new teacher, Miss Vira J. Moore, of Nashville, Tenn.

The rapid increase of the roll shows students are coming in every day.

Some improvements are being made on the building, which is hoped will give better accommodation for students.

Much good is expected to be accomplished this term, and it is hoped that all of the conference brethren will let their people know of this, their school. A. G. PETTY.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

The usual 3 o'clock service was held Sunday evening at Mt. Zion Church, after which the Epworth League met. The League is increasing rapidly. Fourteen new members were enrolled.

THE General Missionary Committee will meet at the First Methodist Episcopal Church, Baltimore, Md., on Wednesday, Nov. 9, at 10 a. m.

Persons arriving via Pennsylvania Railroad will take the Blue Line cars going north from the Union Station, which pass the door of the church.

From the station of the Baltimore and Ohio Railroad, the cars going north cross Twenty-second street, one square west of the church.

C. C. McCABE, J. O. PECK, A. B. LEONARD, Corresponding Secretaries.

S. HUNT, Treasurer. EARL CRAWSTON, Ass't Treas. New York, Sept. 10, 1892.

Cast Down, But Not Destroyed.

The laymen who composed the Temporal Economy Committee of the late General Conference planned wisely and labored earnestly to devise a way to banish the shame of neglecting the veterans. The General Conference, in the rush and hurry of its closing hours, did not consider the report adopted unanimously, but laid it upon the table without a single word being spoken in its behalf. Our experience may illustrate that condition of mind in which hope is "cast down, but not destroyed." The Veteran Ministers' Relief Association is the only organization in the church whose sole object is to agitate for a better support for the veterans of the whole church. The action of the General Conference in striking out the chapter in the Discipline on Conference Claimants, adopted by the previous General Conference, makes the Annual Conference responsible for the support of the veterans. The Board of Managers of our association, at their meeting held since the session of the General Conference, decided to appeal to all Annual Conferences to come up to the standard established by the stronger conference, by the adoption of a simple uniform plan. The plan which has been in use for several years in the New York East Conference and adopted by the Newark Conference at its last session, was found to be the best. A petition has been presented to all the Fall Conferences, asking them to take steps toward the adoption of this plan. By means of special Veterans' Departments in a large number of Advocates and articles published in all other Advocates, we are seeking to educate the whole church up to the requirements of justice and righteousness in her treatment of her veterans. We solicit the co-operation of a number of influential laymen, who will aid us in this work. We so licit financial assistance in continuing this agitation. The contribution of one hundred dollars will constitute the donor a manager; the contribution of ten dollars will make the donor a member. We propose to keep our corresponding secretary in the field to assist churches and conferences, without compensation. We are publishing at cost help for pastors to aid them in the presentation of this cause. Any one who desire to have a share with us in this sacred work, may communicate at 708 Eight street, Newark, N. J., with Wm. H. MURPHY, President of Veteran Ministers' Relief Association.

The smallest thing we do, if done to please God, is sure to be paid for in heaven's money.

The devil cannot build a mountain so big that faith in God will not cast it into the sea.

There are so many people in the church who want to be the nickel plating on the machinery.

The best way to give people an appetite for the table of God is to show them what is on it.

The desire is father to the deed. Eve's real sin was committed before she touched the apple.

"Whoso causeth the righteous to go astray in an evil way he shall fall himself into his own pit."

The right kind of faith can always hear the sound of much rain long before there is a cloud in sight.

Tired Out Housecleaners



Playing at house cleaning is tiresome, but real house cleaning is more so.

Gold Dust Washing Powder

does the work so well, and makes it so much easier, that half the terrors of house cleaning are removed by its use. 4 lb. package 25 cents. At your grocers. Try it.

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Central Office: 150 Fifth Avenue, New York.

Organ: *The Epworth Herald*, Chicago; Editor, Joseph F. Berry, D.D.

Motto: "Look up. Lift up."

"I desire a league, offensive and defensive, with every soldier of Jesus Christ."—Wesley.

"We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."—Simpson.

Dr. Brodbeck and the Epworth League.

Immediately on the adjournment of the Board of Control of the Epworth League at Cleveland, the two members of the General Cabinet, who reside in the East, went directly to Boston to "interview" Dr. William Nast Brodbeck, our secretary-elect. Dr. Brodbeck recognizes how sacred and delightful is the work to which he has been called, and is profoundly impressed by its responsibilities and opportunities. But his election was entirely unexpected by him, and the heavy pressure of the church building enterprise at Brookline, Mass., which may suffer by his removal, is a serious embarrassment. God's will is the only factor which Dr. Brodbeck will consciously permit to affect his decision. He asks for two or three weeks for deliberation and arrangement of affairs, and it does not seem to us that this is an unreasonable request. He promises a final answer at least as early as October 1st. Coming, as we do, direct from the earnest prayers offered and the careful consideration given by the Board of Control—and firmly convinced as we are, that God presided over our deliberations and guided us to the result reached—we have strong hope and clear faith that Dr. Brodbeck will accept. Meanwhile, let no energy flag. The books of record are still in New York, and until the general secretary takes control new chapters will be enrolled as formerly; but such chapters are requested to wait for their charters until these can be issued with the signature of the secretary.

For the present, letters on League affairs may be addressed to the former central office in New York, (150 Fifth Avenue) or to the *Epworth Herald*, Chicago. Remittances should be made no longer to New York, but to the treasurer of the League, C. E. Piper, Esq., 57 Washington street, Chicago.

William I. Haven, Chairman of Department Mercy and Help; Robert R. Doherty, Chairman of Department Literary Work.

The E. W. S. Hammond League Chapter held an interesting meeting on Sept. 9. We had with us Bro. Ridder, of the Central Avenue M. E. Church, who made some very interesting remarks concerning the aim and design of the League, and invited the chapter to become a member of the "City League Union" and also to attend a mass meeting to be held at Central Avenue M. E. Church in the near

future. The invitations were gladly accepted, and this chapter is now a member of the city union. Bro. Hoff, of Blockford Street M. E. Church, made some very interesting remarks, explaining some of the work of the several departments of the League. A vote of thanks was extended to both gentlemen, as showing the amount of appreciation for their visits, on account of which we feel very much uplifted and more determined in "forward-march."

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SUNDAY SCHOOLS.

Shelbyville, Tenn.

The Sunday School Institute met in connection with the District Conference, August 27, at Scott's Chapel M. E. Church, Shelbyville, Tenn.

The exercises of the institute opened with singing by the choir and prayer by the president, G. C. Harden.

The topics, according to program, were then discussed by the speakers assigned and others of the congregation.

Rev. Edmonson, of the A. M. E. Church, in the absence of Dr. J. Braden, gave several interesting talks on "The Teacher's Preparation."

Other speakers not on the program were Mr. W. Allen of Shelbyville, Rev. Alexander of Lewisburg, Miss Mary E. Washington of Shelbyville, Miss Vicy Davis of McMinnville.

G. C. Harden was elected president of the Institute for the next twelve months; H. W. Hall, vice-president; W. A. McKissack, second vice-president; Josie Price, secretary; Sallie Belle Lillard, corresponding secretary; Lee P. Martin, assistant; P. R. Woodson, treasurer; Vicy Davis, assistant.

The proprietors of Ely's Cream Balm do not claim it to be a cure-all, but a remedy for catarrh, colds in the head and hay fever. It is not a liquid or a snuff, it is easily applied into the nostrils. It gives relief at once. 50c.

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Walter Blackburn Harte, the literary critic of the New England Magazine, in an essay on "The Author and Society," sums up "society" thusly: "Society people are as monotonously similar as sardines in a box, the extent of their differentiation is that some are sardines and some are sprats."

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John G. Whittier recently sent to St. Nicholas Magazine a long poem commemorating a visit made to the poet by a party of young girls. The verses will appear in the November St. Nicholas.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the *SOUTHWESTERN*.

Mr. Editor: Please allow me space in your paper to drop a few lines in trace of my people that I left in North Carolina. First, my father was named Frederick Henton and mother Maria Henton, and belonged to Mrs. Betsey Henton, and my two brothers, Chas. and Ben Suerell, belonged to Dr. Suerell in North Carolina, and my sister, whose husband was Mose Peny. Her name was Anna Suerell, and her oldest child was named October Fifteen, and my name then was Francis Suerell. Since my marriage my name is Francis Hunt. Address, Vicksburg, Miss., care M. E. Church.

Mr. Editor: I wish to inquire for Nathan Owens. I saw him last in 1859. He belonged to Miss Mary Walker, who married Bill Biven, and Biven sold him because he found that he could read and write, and we never found out where he was, but heard that he escaped to a free State. We lived then in Taylor county, Ga. I belonged to James Williamson. Nathan Owens, or Walker—as he went by both names—married my aunt Martha. Any information will be thankfully received. Address, Sarah J. Chalmers, East Point, La.

Mr. Editor: I wish to inquire for my relatives. My parents were Hannah and Joseph Walker. My mother belonged to Mrs. Beek, Woodson county, Va. She had two sons and three daughters named Richard, Isaac, Rachael, Mary and Emeline. I am the youngest. We have been parted ever since I was seven years old. I was sold from Mrs. Eliza Devall to a Negro trader named Slater. Address, Emeline Edwards, 370 Second street, New Orleans, La.

Wanted Information.

By Martha Golar of her husband William Golar, late of Company A, U. S. O. T., who was last heard of at Memphis, Tenn. Any information that will lead to the finding of said William Golar, will be liberally rewarded. Address all information to Martha Golar, 506 College street, Bowling Green, Ky. P. S.—Vicksburg and Natchez papers, please copy.

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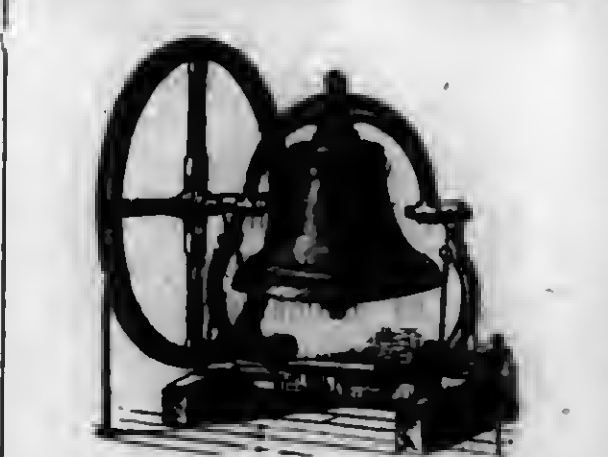
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Books and Current Literature.

The September issue of The Illustrated World's Fair exceeds all previous numbers in beauty and excellence, its pictures, especially the water scene in front of the Horticultural Building and the great views of the Manufactures Building, in which the dedicatory ceremonies are to take place. John McGovern, editor. Jewell N. Halligan, General Manager, with whom all business correspondence should be held. By the year \$2.50; 25c. a copy. McVicker's Theatre Building, Chicago.

Many people use the expressions Directory, Empire, and Recamier styles, without fully realizing what these terms signify. A careful perusal of a first-class fashion magazine, like La Mode de Paris, Paris Album of Fashion, or La Couturiere, will furnish a satisfactory explanation of the differences between these historical costumes, that are to be all the rage this season. You can generally get single copies from your newsdealer, but if not, you can get them if you write to the publishers, Messrs. A. McDowell & Co., 4 West 14th street, New York.

The words and music of a charming song, "The Lullaby Sung Me by Mother," forms a prominent feature of the Jenness Miller Illustrated Monthly for September. The words are by Foster Coates, and the music by Stephen Massett.

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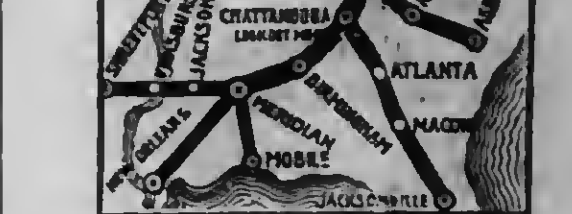
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THIRD QUARTER.—Lesson XIII. The Lord's Supper. A. D. 59 1 Cor. 11: 23-25. Commit to memory verses 23-25. September 25, 1892.

HOME READINGS.

M. 1 Cor. 11: 23-25. Tu. Matt. 26: 20-30. W. 1 John 1: 1-3. Th. 1 Cor. 5: 6-13. F. 1 Cor. 10: 1-13. S. Mal. 1: 1-9. S. 1 Cor. 10: 16-21.

GOLDEN TEXT.

Let a man examine himself, and so let him eat of that bread, and drink of that cup. (1 Cor. 11: 28.)

LESSON HYMN. L. M.

O love divine! O matchless grace!
Shine forth so full, so free, in rays
Of purest living light.

O wondrous death! O gracious blood!
For us so freely spilt,
To cleanse our sin-polluted souls
From every stain of guilt.

O covenant of life and peace,
By blood and suffering sealed!
All the rich gifts of gospel grace
And here to faith revealed.

Introductory.—This is the fourth account of the institution of the Lord's Supper given in the New Testament. It was specially revealed to St. Paul by Christ.

QUESTIONS FOR HOME STUDY.

1. The Last Supper, v. 23-25. What says Paul about the disciples coming together? What did he say about their eating and drinking? What questions are asked about their own houses and God's house? From whom had Paul received his instructions? What night did Jesus observe the last supper? What did he say about the bread? What about the wine? Of whom were the bread and wine to remind them?
2. The Lord's Supper, v. 26-32. What was declared in the Lord's Supper? What is said of unworthy participants? What ought every one to do? (Golden Text.) What does he do who partakes unworthily? What had this caused in Corinth? How can judgment be prevented? Why did the Lord chasten the people? What advice is given about their meetings? What ought a hungry man to do?

TEACHINGS OF THE LESSON.

- Where in this lesson are we taught:
1. The meaning of the Lord's Supper?
 2. How the Lord's Supper should be observed?
 3. How long the Lord's Supper is to be observed?

HOME WORK FOR YOUNG BEREANS

Can you find how many accounts we have in the Bible of the institution by the Lord Jesus of the Lord's Supper?

Of what ceremony of the ancient Hebrews did the sacrament of the Christians take the place?

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus eat his last passover? In the city of Jerusalem.
2. When? The same night in which he was betrayed.
3. In what did the supper end? In the sacrament of the Lord's Supper.
4. Of what was this to be a permanent sign? Of the remission of sins through Jesus' death.
5. What was the Saviour's command concerning it? "This do in remembrance of me."
6. What is the Golden Text? "Let a man, etc."

EXPLANATIONS.

I have received—Directly from heaven. The same night—The night-time was fixed for the eating of the passover (Exod. 12: 6) but no special time is specified for the ceremony of the Lord's Supper. Given thanks—Jesus is represented as offering thanks before every meal. Brake—In the East bread is always broken, never sliced, as with us. This is my body—Not his real body, but a symbol of the completeness of the gift of himself

for the world. New Testament—This should read, "new covenant." Our phrase, "New Testament," applied to the second division of the Holy Scriptures, is apt to be confused with this phrase, which means simply the new pledge that God, by Christ's death, gives of his love. Show—Publicly announce. Unworthily—It is not unworthiness in the person, for all are so unworthy, but an unworthy communing. "If we examine ourselves so as to find that we humbly believe in Christ's Gospel, we may worthily commune, however unworthy we be." Unworthily in verse 29 should not be in the text; it is a mistaken interpolation. Damnation—This is a mischievous translation, and should read "judgment." For this cause—Because of a lack of spiritual discernment, reverence in worship, God had afflicted the Corinthian Church with disease and death. Chastened of the Lord—Crosses from his sovereign hand are blessings in disguise.

Doctrinal Suggestion.—The sacrament of the Lord's Supper.

THE CHURCH CATECHISM.

91. What is the fourth commandment? Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

If you are bilious, take BEECHAM'S PILLS.

Marriages.

Shreveport, La.—Tuesday night, Sept. 6, at St. Paul M. E. Church, Mr. Virgin Smith to Miss Lillie Page.

Thursday night, Sept. 8, at the residence of the groom's parents, Dr. D. A. Smith, the popular young physician of Shreveport, and Miss Franky Ross of Bay St. Louis. It was a joyous time. Presiding Elder S. Duncan officiated.

Shuqualak, Miss.—Aug. 14, at the residence of the bride, Mr. Wm. Loyd to Miss Chloe A. Perkins. She has been the faithful secretary of the Sunday school in this town for many years. W. S. Leake officiated.

At Crockett, Tex., Sept. 1, Rev. J. H. Brown and Miss M. N. Thomas. E. Holliday officiated.

Grand Cane, La.—Sept. 7, Mr. Wilson Edwards and Miss Lucy Jackson.

Sept. 8, Mr. Abraham Lanlon of Bonchest and Miss M. Johnson of Grand Cane. Wm. Harrison.

New Orleans, La.—Sept. 8, Mr. Geo. Thompson and Miss Rose Davenport. T. G. Montgomery officiated.

Obituary.

Woodville, Miss.—Sister Amanda McDonald died Sept. 6, in Christian peace. She has left a host of friends to mourn. J. Benn, P. C.

Shuqualak, Miss.—Bro. Donaldson Little, Sept. 8. He was a member of St. Peter Church. W. S. Leake, P. C.

New Orleans, La.—Bro. Moses Bogere, a member of the church for many years, departed this life Aug. 21. He leaves a wife and son.

Sister Jennie Moses, after an illness of one year and eight months, fell asleep in Christ Sept. 8, aged 46 years.

Sister C. Cottrell died Sept. 8, in full triumph of faith.

Bro. Thomas Eldridge passed away Sept. 10. He was a class leader for many years. T. G. Montgomery, P. C.

Cumberland Furnace, Tenn.—Little William Bradley died Sept. 5, aged 2 years and 8 months.

Sister Florence Lott, a member of the M. E. Church and Sunday school, died August 8, aged 16 years and 11 months. She leaves three little orphan sisters.

Dan Hamilton departed this life Aug. 4, aged 10 years. G. W. Marsh, P. C.

Crockett, Tex.—Lee Perry died Sept. 6, aged 4 years. His funeral was attended by the pastor. E. Holliday, P. C.

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Bro. Abram Browder, aged 104 years, passed to his reward May 21. He leaves two daughters.

Butler Phillips, a member at Georgetown, died June 19, aged 55 years. C. W. Walton, P. C.

New Orleans, La.—Sister Hannah Nelson, Sept. 8, in triumph. She was born in Natchitoches, La., in 1850. She was a faithful member of Union Chapel. Her funeral was conducted by the pastor. J. W. Hudson, P. C.

Holly Springs, Miss.—Sister Mary Jane McEwen, wife of Rev. McEwen, of Tupelo, Sept. 12. She was a member of the M. E. Church and had been married three years. R. Sewell, P. E.

Columbus, Tex.—Bro. Frank Roy, a member of the church, Sept. 8. His death was a happy one, though he suffered greatly for about a month. A. Brown.

Conference Notices.

Alexandria District, Louisiana Conference

Fourth Round.

Glencoe and Island.	Oct. 15-16
Peter.	16-17
Sorel and Union Chapel.	17-18
Jeuneville and Patonville.	18-19
Oliver.	19-20
Abbeville.	20-21
Cade.	21-22
Albion and Eagle.	22-23
New Iberia.	23-24
Breaux Bridge.	24-25
Lafayette.	25-26
West Lake Charles.	26-27
Crowley.	27-28
Jennett.	28-29
East Lake Charles.	29-30
West Lake Charles.	30-31
Prairie P. Casane.	Nov. 1-2
Washington and Ville Platte.	2-3
Opelousas.	3-4
Waxala.	4-5
Moravia.	5-6
Bonville.	6-7
Bunkie.	7-8
Morland.	8-9
Cheneyville.	9-10
LeCompt.	10-11
Eola and Smith.	11-12
Cottonport and Bordelville.	12-13
Shimpratt.	13-14
Poland.	14-15
Alexandria.	15-16
Pineville and Aroca.	16-17

Dear Brethren: It will be to our credit to raise \$500 for benevolence, and help the Lord to add to the church 1000 souls. We want a sweeping revival on both sides. S. E. H. MORANT, P. E.

Atlanta District, Savannah Conference.

Fourth Round.

Hogansville.	Oct. 14-15
Logansville.	15-16
LaGrange.	16-17
Grantsville.	17-18
Grantsville.	18-19
Heard.	19-20
Newman.	20-21
Palmetto.	21-22
Palmetto.	22-23
South Atlanta.	23-24
Hapeville.	24-25
Union Chapel.	25-26
Chapelata.	26-27
Cross Anchor.	27-28
Long Street.	28-29
Lutherville.	29-30
Morland.	30-31

Dear Brethren: You who have not taken your benevolent collections, I trust you will take them and be ready to report them at the quarterly conference, so your collectors will appear upon the face of the Minutes. Please bring the deeds of the church property that I have not seen so I can examine them. Let the local preachers and exhorters have their licenses out so they can be renewed. Let us be ready to pay for our Minutes in the fourth quarter. Let us all be able to publish them when conference convenes. God bless your labor in the past. I trust you will be faithful to the end. Don't forget the "Southwestern." Get as many card subscribers as you can for it. A. J. WILSON, P. E.

San Antonio District, West Texas Conference.

Fourth Round.

Cuero.	Oct. 1-2
Gonzales.	2-3
Belmont.	3-4
Olmos.	4-5
Lavaca.	5-6
San Antonio.	6-7
Flaca.	7-8
Boerne.	8-9
Flaca.	9-10
Coliad.	10-11
San Marcos.	11-12
Victoria.	12-13
Victoria.	13-14
Victoria.	14-15
Victoria.	15-16
Victoria.	16-17
Victoria.	17-18
Victoria.	18-19
Victoria.	19-20
Victoria.	20-21
Victoria.	21-22
Victoria.	22-23
Victoria.	23-24
Victoria.	24-25
Victoria.	25-26
Victoria.	26-27
Victoria.	27-28
Victoria.	28-29
Victoria.	29-30
Victoria.	30-31

Rome District, Savannah Conference.

Fourth Round.

Carroll.	Sept. 16-18
Temper.	18-19
Douglas.	19-20
Tallapoosa.	20-21
Shady Grove.	21-22
Ausell and Dabney.	22-23
Carrollton.	23-24
Summersville.	24-25
Chickamauga.	25-26
Cartersville.	26-27
Marietta.	27-28
Rome.	28-29
Carrollton.	29-30
Adairsville.	30-31
Floyd.	Nov. 1-2
Rome—1st Church.	2-3
Cohutta.	3-4
Cohutta.	4-5
Cohutta.	5-6
Cohutta.	6-7
Cohutta.	7-8
Cohutta.	8-9
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Cohutta.	28-29
Cohutta.	29-30
Cohutta.	30-31

Dear Brethren: We are making the home run for the annual conference. Let us push our benevolent collections and every interest of the church. Many of us are sadly behind. We can't afford to let our church work in this way. Let every interest of the church be faithfully represented and I know the people will respond. Remember, brethren, we are making our appointments. God help each to push the battle to the goal, and thus score a grand victory for the Southwestern this year for God and the church. If any of you is behind with his collections will not some time and notify me. I will come and assist him. No brother need have an excuse. H. E. ALLEN, P. E.

Meridian District, Mississippi Conference

Scobee.	Oct. 5
Landerdale.	6
Daleville.	7
Walchita.	8
Enterprise.	9
Stoneville.	10
Quinn.	11
DeSoto.	12
Shubuta.	13
Shubuta.	14
Shubuta.	15
Shubuta.	16
Shubuta.	17
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Shubuta.	27
Shubuta.	28
Shubuta.	29
Shubuta.	30
Shubuta.	31

The second district conference of the Meridian District will convene at the M. E. Church in Scobee, Miss., Wednesday, Nov. 10, at 10 o'clock a. m. All the members, with written reports and benevolent collections taken, are expected to be present at the calling of the roll. Dr. Mason will be present, and the Editor of the "Southwestern" is cordially invited. We hope to make this one of the grandest ever held on the district.

J. M. SHUMPERT, P. E.

South New Orleans District, Louisiana Conference.

Fourth Round.

Kittling.	Sept. 10-11
New River.	11-12
Napoleonville.	12-13
Winnfield.	13-14
Charlottesville.	14-15
Centerville.	15-16
Franklin.	16-17
Pattersonville.	17-18
Morgan City.	18-19
Schriever.	19-20
Thibodaux.	20-21
Beaumont.	21-22
Shady Grove and Frankton.	22-23
Flouville and Lees Creek.	23-24
Springfield and Pouchatoula.	24-25
Gonna and Dulac.	25-26
Darrou and Belle Hollier.	26-27
Camp Parsap.	27-28
Haven Chapel.	28-29
University Charge.	29-30
Cashman Chapel.	30-31
Maldon Chapel.	Nov. 1-2
Simpson Chapel.	2-3
William Chapel.	3-4
Kenner.	4-5
First Street.	5-6
Donalsonville.	6-7

Columbus District, West Texas Conference.

Fourth Round.

Columbus.	Oct. 1-2
Columbus.	2-3
Langrange.	3-4
Langrange.	4-5
Langrange.	5-6
Langrange.	6-7
Langrange.	7-8
Langrange.	8-9
Langrange.	9-10
Langrange.	10-11
Langrange.	11-12
Langrange.	12-13
Langrange.	13-14
Langrange.	14-15
Langrange.	15-16
Langrange.	16-17
Langrange.	17-18
Langrange.	18-19
Langrange.	19-20
Langrange.	20-21
Langrange.	21-22
Langrange.	22-23
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Langrange.	25-26
Langrange.	26-27
Langrange.	27-28
Langrange.	28-29
Langrange.	29-30
Langrange.	30-31

Now, brethren, this round brings us to the Annual Conference. We have an advance of \$15 in our benevolent collections last year. Let us do the same this year. Bring up the money or vouchers. Don't come with excuses. These can't run the machine. It takes money. At the same church, pay all claims if they will. Do your best, and God will be pleased and the church satisfied.

C. L. MADISON, P. E.

Notice.

Our camp meeting will begin October 12 at Chase Chapel, Shady Grove Circuit. Rev. L. L. Chandler, Presiding Elder. A. J. Pickett, E. Clark, A. Coker, S. H. Hart, David Price and Thomas Johnson will be present. At the same church, October 15, we will have a grand time laying a cornerstone. Come one, come all. We want to take this world for Christ. CHAS. CROCKETT.

Marion District, Central Alabama Conference.

Fourth Round.

Marion.	Oct. 13-14
Old Town.	14-15
Old Town.	15-16
Old Town.	16-17
Old Town.	17-18
Old Town.	18-19
Old Town.	19-20
Old Town.	20-21
Old Town.	21-22
Old Town.	22-23
Old Town.	23-24
Old Town.	24-25
Old Town.	25-26
Old Town.	26-27
Old Town.	27-28
Old Town.	28-29
Old Town.	29-30
Old Town.	30-31

Brethren: Collect every dollar of benevolent money. Report number of conversions, full members and probationers, with benevolent money, at the quarterly conference. At the same church, if ever you did work, and I know you have and can, do so now. Stir, and stir the people.

H. N. BROWN, P. E.

Baton Rouge District, Louisiana Conference.

Fourth Round.

Union Chapel.	Oct. 9-10
Lebanon.	10-11
Sumner Chapel.	11-12
New Roads.	12-13
Merrill.	13-14
West Lake.	14-15
Vincent Chapel.	15-16
Stony Point.	16-17
St. Peter.	17-18
Pine Grove.	18-19
Macedonia.	19-20
Mt. Carmel.	20-21
Bayou Goula.	21-22
Piquemine.	22-23
Dumas.	23-24
Hartle I Chapel.	24-25
Wilkey Chapel.	25-26
Plank Road.	26-27
Argosins.	27-28
Clinton.	28-29
Prestley Chapel.	29-30
Jones Creek.	30-31
West Baton Rouge.	Nov. 1-2
St. Marks.	2-3
Conrad.	3-4
Baton Rouge.	4-5

Dear Brethren: Please be prepared to report the conversions of the year, and your benevolent money all raised.

The sixteenth session of the Union Consolidated Sunday School Convention will convene at County Line Church, East of County, Miss., on Friday morning, Sept. 23. We desire all the delegates to be present. Also, Elder J. M. ShumPERT.

J. E. COLEMAN, President.

Southwestern Christian Advocate

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DAILY BREAD.

[Bible Blasts from the "Ram's Ho."]'

A long face in church and a short measure in trade, are two things that never help the cause of God a bit.

The devil will not waste much powder on the man who believes that he can get to heaven without joining the church.

Whenever you are blessed it means that God wants you to be a blessing. Water that does not overflow soon stagnates.

There is no such thing as having much of a growth in grace as long as we insist on keeping our hands in our pockets.

The devil would rather start a fuss between a couple of God's people than to sell a drunkard a barrel of whisky.

There isn't much lifting power in your religion if it doesn't make you do your best to pay one hundred cents on the dollar.

Every man has an idea that if he had been in Adam's place the whole earth would now be a Garden of Eden.

The only people who can be poor in the next world will be those who have not taken God's way to become rich in this.

When the devil sees church members wrangling with one another, he knows it will be safe for him to sit down and rest.

The fact that God can be seen in us ought to be enough to make us willing to be unknown and misunderstood all our lives.

There are people who pray in prayer meeting that God will bless everybody who are not willing to do a thing to help him do it.

If the follower of Christ could only know the truth as God knows it, there would never be another tear of sorrow shed on earth.

Whenever we pray in earnest for the conversion of the world we will be willing to go to the ends of the earth and help accomplish it.

No man can pray for himself until he has first asked God to bless his brother. Saying "Our Father" always means "My brother."

Whenever a preacher goes into a pulpit he ought to remember that his errand is the same as that which brought Christ into the world.

The devil gets many a man to go clear to the pit with him who didn't think to begin with, that he would go farther than the next corner.

For the SOUTHWESTERN.

The History of Methodism in Verse.

To know the present it is necessary to know the past from which the present has come. The history of Methodism is of increasing importance to every generation of Methodists. Its careful study is necessary to our largest and best growth. A good means of awakening interest in a history and the teaching of its leading features is by their presentation in verse. If the history is of great interest, the style such as to cultivate the taste, and the sentiments ennobling, a very desirable combination is secured. This is certainly true of "Methodism: a Retrospect and Outlook," a work in verse of some 86 pp., by Charles William Pearson, A. M., Professor of English Literature in the Northwestern University, published by Hunt & Eaton and Cranston & Curtis.

To point out its many merits and to give choice extracts in illustration would greatly surpass the limits of this article. Only a few can be given.

Among its literary merits are directness and simplicity combined with a choice and rich diction and a wealth of Biblical allusions and material. As examples:

"He who the lily clothes, the sparrow feeds,
Doth not forget the human spirits' needs;
Where'er is found a humble, contrite heart,
There love divine will needed help impart."

"Defying the Egyptian's stern command
That doomed male Hebrew children in the land,
She saved more than her son: her act gave place
In him to faith and love that saved a race."

There are descriptions, references, and comparisons which show a high appreciation of nature:

"When the cold earth the sun's rich warmth receives,
How varied are the beauteous forms it weaves!
If a few scenes the painter may portray,
A thousand still remain as fair as they;
And as all nature's wealth we cannot trace,
We try in vain to tell of God's rich grace."

"Wonders and beauties fill earth, sea, and air,
And tell of power and goodness everywhere.
Yet some there are of dark, perverted mind
Who doubt God is, or doubt that he is kind."

There are true poetic elements in passing from the material and finite to the spiritual and the infinite in passages like the following:

"Be not a hollow echo, but a voice
From the deep heart, and make the heart rejoice;
Let not the multitude without hold sway,
Live thine own life, and inward law obey."

"He died at last upon the restless wave,
And found in ocean his most fitting grave;
Fitting—for vast as the encircling sea
Were this man's faith, and hope, and charity."

"Have Titan's hands the stones colossal laid?
Have giant's rich adornments made?
Ah, no! they do but body forth the might
With which man yearns to reach the Infinite."

Though brief, its value to awaken interest in history is shown by the names mentioned, which include A Kempis, Bernard, St. Francis, Newman, Darboy, Damien, St. Alban, Wycliffe, Tyndale, Bilney, Craumer, Hooper, Ridley, Latimer, Anne Askew, Potter, Benson, Gibson, the Wesleys, Keble, Heber,

Ken, Bohler, Whitefield, Coke, Fletcher, Clarke, Watson, Asbury, Jesse Lee, John Stewart, Nast, Jacoby, Stevens, Tyerman, Lady Huntingdon, Barbara Heck, Mrs. Garrett, Stanley, Livingston, Carey and Judson.

There are many passages showing catholicity:

"Not mine the narrow bigotry that sees
No good unless the creed with mine agrees.
Although their symbols may be far apart
Yet worshipers may still be one in heart;
Diverging branches bear the self-same fruit,
If both draw life from the same hidden root."

"We are not rivals like the briar and thorn
That more rejoice the more their foes are torn;
But like the fertile olive and rich vine,
In precious fruits alone we would outshine."

While some doctrines are severely censured, the piety and truth in all the churches are recognized and praised:

"A cruel, partial God, whose stern decree,
Unchangeable to all eternity,
Condemned to death half of our helpless race,
Refusing even to penitence his grace;
A horrid Moloch, smeared with guiltless blood,
Such grim and monstrous Calvins' idol stood."

"Ah, no! the heart is wiser than the head;
And howe'er the rigid letter read,
And howe'er the theologian's brain
Forged the strong-seeming links of logic's chain,
Still human instinct, truer far than they,
Maintained o'er all at least a partial sway."

A section is fittingly devoted to the Negro in bondage, another to the work of his representative John Stewart, and another to Africa. The following are from the first:

"Our God respects not persons, but his grace
Is freely given to each tribe and race;
He knows no difference of black and white,
But all alike are precious in his sight."

"As all the prison with God's praises rang,
When beaten, fettered Paul and Silas sang,
So through his house of bondage everywhere
Was heard the Negro's voice of praise and prayer."

There are many passages which show a correct view of both the human and divine elements, and of the various phases in christian experience, especially those which have been emphasized by Methodism; such as regeneration, the witness of the Spirit to sonship, spirituality, sanctification, prayer, and fruit in virtues and good works:

"And changed life's current in a single hour."

"His heart is 'strangely warmed,' he now believes,
And long-sought peace and strength his soul receives;
Filled with the Holy Ghost, baptised with fire,
No dangers now appall, no labors tire;
The world is now his parish; everywhere
While life shall last he will his witness bear."

"That in one moment those that sought God's face
Were made the sons and daughters of his grace;
And that his Spirit would the witness bear
To their adoption and the Father's care."

"Whose every word, and act, and thought, and look
The impress of the Heavenly Spirit took."

"Prayer is the fount of every needed good,
The growing soul's supreme, essential food,
A satisfying manna from the skies
Descends wherever trusting prayers arise."

The Wesleys and the other leaders in Methodism over the whole world and their work, are suitably characterized and faults recognized as well as merits. A few lines from the sections concerning John Wesley and his work must suffice as an example:

"A great rebuilder of the faith decayed,
A new law-giver, saint, apostle, head,
John Wesley stands on high in holy fame,
And sacred honors cluster round his name."

"As in the open pages of a book,
Men read unselfish goodness in his look.

He had the secret of a happy life,
He walked with God."

"As peacefully as sinks the sun,
When the long, splendid summer day is done,
John Wesley's spirit passed from mortal sight
To the bright realms to which God giveth light."

The true place of early Methodism in history is shown in the following sentence from the preface: "Methodists believe that the efforts of their forefathers did much to provoke other Christians to love and good words, but they also believe that there were great general forces at work to produce a new era of philanthropy and missionary effort."

The class meeting, itinerant ministry, local preacher, and camp meeting are described. The true spirit of the Methodist preacher and some of the charms of grove meetings are well described in the following:

"Their words came forth straight from a burning heart,
And needed not the petty gloss of art;
Love far exceeds the rhetorician's dower,
And love of souls gave them contagious power."

"Each seeks to fill his own appointed place;
Itinerants and pilgrims of the Lord,
They pitch their tents or journey at his word,
Rest with the cloud, move with the moving fire,
Nor let the wilderness their patience tire."

"God's sky-arched, many pillared temple, grand
Beyond the mightiest built by human hand;
The solemn dimness of the forest shade,
The cheerful brightness of the opening glade,
The twittering birds, the wind-swept rustling leaves—
Each sound the ear, each sight the eye receives
Speaks to the heart, lo! God is in this place,
Here may I seek and find his pardoning grace."

The itinerant's wife is not forgotten:

"In all the hardships of the itinerant's life,
How large a share falls to the faithful wife;
Though woman's nature craves a settled home,
With loyal love she still consents to roam;

Whate'er the cost she will withhold no part,
For loving woman loves with all the heart."

The true aim and profit of the study of such a history are indicated in the following:

"Ye who would truly to their place succeed,
Read not the barren letter of their deed,
But catch the spirit of their acts, and go
Forward to war against the present foe."

The importance of science, progression, and adaptation of methods is recognized. Modern movements such as the Chautauqua, W. C. T. U., Salvation Army, and Epworth League have a fitting mention.

The brotherhood and solidarity of man and their practical recogni-

tion as the great need of the age, are clearly set forth, nor is there despair of the realization:

"Nor is the misery of some the price
Of others' good, a needed sacrifice.
Far different and nobler is the plan
On which depends the happiness of man;
United by indissoluble ties,
We fall together or together rise."

"No wretched outcasts trodden by the foot
Of fellow men to level of the brute;
But those who thought before that they were free
Will find a nobler, sweeter liberty.
Freed from its weights the whole race will rise higher,
And all man's energies anew aspire."

"So in the grander union will it be
When nations join in love and sympathy."

"Then in that Union of the West and East
Mankind will sit at a great marriage feast."

The closing lines set forth Christ's relation to the final triumph:

"Ye gates of Zion, lift again your head,
The King of Kings in glory soon shall tread;
Not then, as when he hung upon the cross,
And shed for sinners his atoning blood,
Feebly amid his dreadful agony
'Tis finished' shall the suffering Savior cry;

But seated on his everlasting throne
Aloud proclaim, 'Redemption's work is done!'
While heaven shall echo with triumphant song,
And the freed earth the voice of joy prolong."

The foregoing sufficiently indicates the stimulating, instructing, broadening and other educating influence, both religiously and otherwise, which the reading of Prof. Pearson's delightful book must have upon young and old of any church and its special advantages to Methodists.

For the SOUTHWESTERN.

The Minister's Wife.

MRS. ADA N. SUMMONS.

I.

In a recent number of the *Christian Union*, a lady very eloquently and pointedly discusses this important subject. Said she:

"Like every other person she has her home duties and her outside duties. Of these, the home duties should first be discharged, and one of the most imperative is to keep sacred the household privacy."

"I lay down the general principle that duties are determined by opportunities, the greater the opportunities the larger the responsibilities and more numerous the duties involved."

"This principle is binding on a minister's wife just as much as, and no more, than any other christian woman. What her opportunities are must be decided by herself, and not by the congregation, who will have enough to do in deciding upon their own."

"In closing, I would say that while I acknowledge no 'duties peculiar to a minister's wife,' no duties of 'commission' (if I may use the term), there are one or two duties of 'omission' which, while binding upon all christian women, seems specially so upon her. This, let me quickly add, not because she is a minister's wife, but because she is a wife. Just as it would be unbefitting in the wife of a President who is rigidly striving to enforce economy in our National finances, to set an example of marked extravagance, or in a doctor's wife to exhibit utter disregard of the laws of health, so it is unbefitting in a minister's wife to do things directly contrary to the spirit of her husband's teachings."

The minister's wife is a much abused person. Her duties are indeed peculiar. There is no doubt that much more is expected of her than of any other ordinary woman.

She sustains a double relationship, being not only the minister's wife, but in some respects the exemplar of society and dignity and piety in the charge. Not that she is better than any other woman, but her peculiar relation places her in a position not less conspicuous than that of her husband.

My observation is: that but few

minister's wives fully comprehend this relationship. I have known minister's wives to retard the progress of their husbands by downright indifference and neglect of the peculiar duties of this relationship. I do not claim that she should not be at every session of the Sunday school, attend every meeting of the sewing circle, be always at the prayer meeting, be always smiling, be constantly visiting, be on hand at all times and in all places, but I do claim that she should be an all-around woman. She should have good common sense. If she undertakes to lead in the fashions, to out-dress any other lady in the parish, she will place an insurmountable obstacle in the way of her husband's progress. I know of a minister who seemed to be "upon the verge of starvation," if I may quote his own words, who complained constantly to his people that he was not decently clad; that he could not pay his debts, yet his wife's wardrobe was the most costly of all the flock. It did seem incongruous to hear the minister pleading for money for his family, while his wife sat there looking like the very goddess of fashion. I need not say that that minister's life has been a failure.

She should not be a gossip. There are too frequently members of the church who select the minister's wife as the head centre of all the gossip of the charge. If she is soft and pliable, she easily becomes the prey of these scandal mongers. Her husband may be ever so faithful, yet he cannot maintain himself when joined to such a wife. I have known of others who feel it to be their duty to become common mendicants. On the streets, in the social circle, in the church, in the home, they were constantly begging—begging until their friends would purposely evade them to get rid of the annoyance. She should not be "bessy" and "fussy," but should bear in mind constantly that her husband is the servant. He comes into the charge not to rule with a rod of iron, but to lead in a spirit of love as the servant of the Lord and the servant of the people. It should be the constant aim of his wife to make this leadership and this service one that will be mutually helpful and pleasant. The true minister's wife will have such a keen conception of the duties and responsibilities of her husband's position that she is constantly striving to measure up to them. She will endeavor to win the people by her sweet temper, genial disposition, willingness to help in every good word and work. She will not create jealousies by this straightforward course, but on the other hand, she will possess that true magnetism that will draw the people around her. Her own gracious manner and sterling virtues, together with the important relationship which she sustains to the spiritual household, will bring that recognition of her fitness, which will place her easily in the lead.

A minister's wife should guard jealously the sacred relations of the home, and this home should be in that part of the moral vineyard in which her husband is called to labor. I speak of the home in its best sense. Not a toy-shop or a picture gallery, not the gaudy display of a vanity-fair, but of the well kept, well ordered christian home, in which the husband may dwell, surrounded by all those influences which contribute toward contentment and peace, and which conduce to his spiritual, as well as his social and intellectual development. In this model home the true wife presides with grace and dignity and moral purity. The Lord pity the preacher who, though wedded, has no wife, though living in a house, yet has no home.

LETTERS FROM THE CONFERENCES.

Arkansas.

P. E. McDonald, Centrepont.

The Hot Springs District Conference convened at Centrepont, Ark., Sept. 1, Rev. A. J. Phillips, Presiding Elder, in the chair.

The writer was elected secretary, with Rev. G. B. Danley assistant. The usual business was attended to and reports read.

Notwithstanding the hard times caused by the overflow, some of the reports showed an increase along all lines.

Revival services were held each evening, and four were converted.

Resolutions were adopted requiring all local preachers, exhorters, stewards, and class leaders of the conference who were able, to take the SOUTHWESTERN at least three months every year; also, one asking that Rev. A. J. Phillips, be returned to them another year.

Program of the Literary Exercises of the Little Rock District Conference.

To be held at Marche, Ark., Oct. 27, 1892.

Introductory sermon, B. J. Griffin.

The necessity of a Sunday school Agent in the Little Rock Conference, J. W. Jackson.

What is the Little Rock Conference doing for Philander Smith College? J. E. Toombs.

Has the moral status of the Negro improved in twenty-five years? W. H. Morris, Presiding Elder.

The importance of studying the Discipline and other literature of the church, C. A. Taylor.

The best method of raising pastoral support, Seth Neal.

The best method of raising Presiding Elder's support, Philip Owens.

The best method of raising benevolent monies, Waters McIntosh.

The work of the M. E. Church and conference claimants, A. J. Fletcher.

Why should the rule respecting the instruction of children be observed? J. J. Lemons.

What relation do baptized children sustain to the church? M. N. Langston.

Why should the SOUTHWESTERN and the Arkansas Wesleyan be supported? B. J. Griffin.

The importance of reading the Bible, W. J. Cunningham.

The call and qualification of the minister, D. W. Nelson.

What influence has the Epworth League exerted upon Methodism? G. N. Johnson.

How should a Methodist preacher conduct himself in a community? T. H. Hanna.

What relation does the Sunday school superintendent sustain to the pastor and church? U. S. Kitchens.

What is Christian education? J. P. Mack.

What is faith? J. J. Hulet.

Friday afternoon the Sunday School Institute will convene, and Saturday afternoon the W. H. M. Society will hold its anniversary. Mrs. W. H. Morris, conference president, and Mrs. L. J. Johnson, conference secretary, will be present and deliver addresses. The ladies are cordially invited to be present.

All local preachers who desire their licenses renewed must be on hand, and those desiring license to preach must be ready for their examination the first day.

All pastors must be ready to report their benevolent collections in full.

Now, my brethren, you must not fail to be present, and have your reports written. All pastors will please report the number of conversions, accessions, full members, and probationers. One dollar for Philander Smith College must be collected and reported.

WM. H. MORRIS, P. E.
J. W. JACKSON, Sec'y.

C. A. Taylor, Marche.

Our camp meeting closed Sept. 11, with 3 converts, 2 backsliders reclaimed, 23 accessions to the church, and the good work is still

going on. Our district conference is to be held at this place in October.

Hot Springs District.

A. J. PHILLIPS, P. E.

I have made my first and second round on the district. This is an exceedingly hard year. Many have lost all they had gained for several years, owing to the high water. This has placed them in hard circumstances. The brethren, with a few exceptions, are doing all they can to bring the work up. We have had some trouble on the district, but matters are taking a better shape now.

We have not been able to do much at Magnolia and Canfield. Bro. E. W. Johnson supplied this work, but it was late when he got on the work.

Bro. L. J. Johnson, at Camden, is making an effort to do something there. We have no church nor members there, so it makes it a very hard field, with the opposition against us; and our opponents use Bishop Foster's book against us.

At Lewisville, P. B. McDonald is moving on nicely, and is in the church and has a good Sunday school. Bro. McDonald says he intends to plant Methodism in that part of the State and build up a strong church.

At Texarkana, Wheeler's Chapel, Bro. H. C. Dunlap is pastor. This from its organization has been on a drag. Bro. Dunlap is beloved by all the people there, and is moving on very nicely. There are about 15 members all told.

Rev. G. W. Babers at College Hill, second charge, is moving on nicely. Has had the same trouble, as a few of his members left and joined a new church.

At Keller we have not been able to do anything yet. This is a new point.

Bro. M. H. Foster, at Fulton, intends, notwithstanding the hard times, to succeed there this year, and has things in good shape.

Bro. J. M. Airhart, at Gardon, is moving on very well. The people like him.

From B. H. Johnson, at Hot Springs, we learn that things are getting straight again.

Bro. G. W. Thompson, at Clow, is the right man in the right place. He is taking that part of the country for Christ.

At Locksburg W. Brooks is doing a good work. The people love him, and he is having a grand revival.

Centrepont is where dear Bro. A. Spears was drowned. Bro. W. H. Crawford is on this work. The people like him, and I believe he will be able to make a good report. There is no place in Arkansas where the people are better prepared to take care of the conference. The people there have their own stock, and a great many own their lands, and have plenty of meat of all kinds. I have never seen a larger gathering of our people than we had at Centrepont at the district conference. We are now on the third round, hoping to close up with greater results.

Alabama.

Wm. Perry, Newberne.

I have been on the Newberne circuit nearly three years. Fifteen have been added to the church this year. We have raised on the benevolences \$12.40; on the church building, \$75.82; total amount raised for all causes, \$240.77.

P. P. Wright, Roanoke.

Our revival has closed, resulting in more than thirty souls having come to Christ. Rev. W. F. Smith, Presiding Elder, was with us one week, and during that time twenty-five joined the church. Our pastor, J. C. Sammons, has done much good during his stay here. We ask your prayers, that we may do much good and be the cause of many souls coming to Christ.

B. Jackson, Ashland.

When I came to this work I found it in a poor condition. God blessed me first with nineteen con-

verts, and the oldest man in Clay county has been converted to this work.

H. Matthews, Opelika.

My protracted meeting started Sept. 4, and we are having a grand time. Sinners are being converted and coming into the church. The Sunday school is on the move. The trustees that were appointed by the Dadeville district are called to meet in Rockford, Ala., Sept. 28, to look after the High School. Don't fail to come. This High School belongs to Dadeville district. Go over the Central Railroad and get off at Kelleyou station, and there will be conveyances for you.

G. H. Hamilton, Fredonia.

Our revival meetings on this work closed Sept. 7, with fifty-one souls happily converted and fifty-seven accessions to the church. Rev. W. F. Smith, our indefatigable Presiding Elder, gave us two powerful sermons backed up by the power of God, which added greatly to our success. The work is revived as never before for a long time. During this time \$59.20 was raised on pastor's salary, and the benevolences and SOUTHWESTERN specially looked after. With a goodly number of my people, I go to Lafayette as a reinforcement to Rev. A. N. Jackson, who is valiantly holding the fort against the approach of the power of darkness with much success. No doubt he will be heard from. God be praised for the mighty manifestations of his power in this part of his vineyard.

W. N. Jordan, Centre.

I have held my revival of nineteen days, which resulted in thirty souls happily converted, all of which joined our church; a few reclaimed and received one from the Missionary Baptist Church.

Marion District.

District Stewards:

Dear Brethren: Our much beloved Presiding Elder, Rev. H. N. Brown, is sick, and has been for the longest, and says that he is in great need of his money. Now, my dear stewards, if you love your Presiding Elder, please collect every cent of his claim and forward it to him. He will be thankful for it.

WM. PERRY.

New Berne.

Georgia.

F. L. Teague, West Point.

We are having a successful revival—eighteen conversions and seventeen accessions. The church is spiritually alive, and success has been ours thus far, and we hope it will be to the end.

The Home Missionary Court had a grand time at West Point. Their annual sermon was preached by the writer. This society is about six years old, and its aim and object is great. It spares no pains in looking after and giving comfort to its members. The sick are well provided for, the dead buried and a handsome donation given to the bereaved family. They have completed a nice hall and furnished it. The members of the society love the church and help to advance its cause. It is a blessing to West Point. The writer received a compensation for his service, and in addition a nice silk hat from one of its members.

Louisiana.

W. J. M. Price, Schriever.

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Mention this Paper.

LETTERS FROM THE CONFERENCES.

Arkansas.

P. B. McDonald, Centreport.

The Hot Springs District Conference convened at Centreport, Ark., Sept. 1, Rev. A. J. Phillips, Presiding Elder, in the chair.

The writer was elected secretary, with Rev. G. B. Danley assistant. The usual business was attended to and reports read.

Notwithstanding the hard times caused by the overflow, some of the reports showed an increase along all lines.

Revival services were held each evening, and four were converted.

Resolutions were adopted requiring all local preachers, exhorters, stewards, and class leaders of the conference who were able, to take the SOUTHWESTERN at least three months every year; also, one asking that Rev. A. J. Phillips, be returned to them another year.

Program of the Literary Exercises of the Little Rock District Conference.

To be held at Marche, Ark., Oct. 27, 1892.

Introductory sermon, B. J. Griffin.

The necessity of a Sunday school Agent in the Little Rock Conference, J. W. Jackson.

What is the Little Rock Conference doing for Philander Smith College? J. E. Toombs.

Has the moral status of the Negro improved in twenty-five years? W. H. Morris, Presiding Elder.

The importance of studying the Discipline and other literature of the church, C. A. Taylor.

The best method of raising pastoral support, Seth Neal.

The best method of raising Presiding Elder's support, Philip Owens.

The best method of raising benevolent monies, Waters McIntosh.

The work of the M. E. Church and conference claimants, A. J. Fletcher.

Why should the rule respecting the instruction of children be observed? J. E. Lemons.

What relation do baptized children sustain to the church? M. N. Langston.

Why should the SOUTHWESTERN and the Arkansas Wesleyan be supported? B. J. Griffin.

The importance of reading the Bible, W. J. Cunningham.

The call and qualification of the minister, D. W. Nelson.

What influence has the Epworth League exerted upon Methodism? G. N. Johnson.

How should a Methodist preacher conduct himself in a community? T. H. Hanna.

What relation does the Sunday school superintendent sustain to the pastor and church? U. S. Kitchens.

What is Christian education? J. P. Mack.

What is faith? J. J. Hallett.

Friday afternoon the Sunday School Institute will convene, and Saturday afternoon the W. H. M. Society will hold its anniversary. Mrs. W. H. Morris, conference president, and Mrs. L. J. Johnson, conference secretary, will be present and deliver addresses. The ladies are cordially invited to be present.

All local preachers who desire their licenses renewed must be on hand, and those desiring license to preach must be ready for their examination the first day.

All pastors must be ready to report their benevolent collections in full.

Now, my brethren, you must not fail to be present, and have your reports written. All pastors will please report the number of conversions, accessions, full members, and probationers. One dollar for Philander Smith College must be collected and reported.

WM. H. MORRIS, P. E.

J. W. JACKSON, Sec'y.

C. A. Taylor, Marche.

Our camp meeting closed Sept. 11, with 3 converts, 2 backsliders reclaimed, 23 accessions to the church, and the good work is still

going on. Our district conference is to be held at this place in October.

Hot Springs District.

A. J. PHILLIPS, P. E.

I have made my first and second round on the district. This is an exceedingly hard year. Many have lost all they had gained for several years, owing to the high water. This has placed them in hard circumstances. The brethren, with a few exceptions, are doing all they can to bring the work up. We have had some trouble on the district, but matters are taking a better shape now.

We have not been able to do much at Magnolia and Canfield. Bro. E. W. Johnson supplied this work, but it was late when he got on the work.

Bro. L. J. Johnson, at Camden, is making an effort to do something there. We have no church nor members there, so it makes it a very hard field, with the opposition against us; and our opponents use Bishop Foster's book against us.

At Lewisville, P. B. McDonald is moving on nicely, and is in the church and has a good Sunday school. Bro. McDonald says he intends to plant Methodism in that part of the State and build up a strong church.

At Texarkana, Wheeler's Chapel, Bro. H. C. Dunlap is pastor. This from its organization has been on a drag. Bro. Dunlap is beloved by all the people there, and is moving on very nicely. There are about 15 members all told.

Rev. G. W. Babers at College Hill, second charge, is moving on nicely. Has had the same trouble, as a few of his members left and joined a new church.

At Keller we have not been able to do anything yet. This is a new point.

Bro. M. H. Foster, at Fulton, intends, notwithstanding the hard times, to succeed there this year, and has things in good shape.

Bro. J. M. Airhart, at Gurdon, is moving on very well. The people like him.

From B. H. Johnson, at Hot Springs, we learn that things are getting straight again.

Bro. G. W. Thompson, at Clow, is the right man in the right place. He is taking that part of the country for Christ.

At Locksburg W. Brooks is doing a good work. The people love him, and he is having a grand revival.

Centreport is where dear Bro. A. Spears was drowned. Bro. W. H. Crawford is on this work. The people like him, and I believe he will be able to make a good report. There is no place in Arkansas where the people are better prepared to take care of the conference. The people there have their own stock, and a great many own their lands, and have plenty of meat of all kinds. I have never seen a larger gathering of our people than we had at Centreport at the district conference. We are now on the third round, hoping to close up with greater results.

Alabama.

Wm. Perry, Newberne.

I have been on the Newberne circuit nearly three years. Fifteen have been added to the church this year. We have raised on the benevolences \$12.40; on the church building, \$75.82; total amount raised for all causes, \$240.77.

P. P. Wright, Roanoke.

Our revival has closed, resulting in more than thirty souls having come to Christ. Rev. W. F. Smith, Presiding Elder, was with us one week, and during that time twenty-five joined the church. Our pastor, J. C. Sammons, has done much good during his stay here. We ask your prayers, that we may do much good and be the cause of many souls coming to Christ.

B. Jackson, Ashland.

When I came to this work I found it in a poor condition. God blessed me first with nineteen con-

verts, and the oldest man in Clay county has been converted to this work.

H. Matthews, Opelika.

My protracted meeting started Sept. 4, and we are having a grand time. Sinners are being converted and coming into the church. The Sunday school is on the move. The trustees that were appointed by the Dadeville district are called to meet in Rockford, Ala., Sept. 28, to look after the High School. Don't fail to come. This High School belongs to Dadeville district. Go over the Central Railroad and get off at Kelleyton station, and there will be conveyances for you.

G. H. Hamilton, Fredonia.

Our revival meetings on this work closed Sept. 7, with fifty-one souls happily converted and fifty-seven accessions to the church. Rev. W. F. Smith, our indefatigable Presiding Elder, gave us two powerful sermons backed up by the power of God, which added greatly to our success. The work is revived as never before for a long time. During this time \$59.20 was raised on pastor's salary, and the benevolences and SOUTHWESTERN specially looked after. With a goodly number of my people, I go to Lafayette as a reinforcement to Rev. A. N. Jackson, who is valiantly holding the fort against the approach of the power of darkness with much success. No doubt he will be heard from. God be praised for the mighty manifestations of his power in this part of his vineyard.

W. N. Jordan, Centre.

I have held my revival of nineteen days, which resulted in thirty souls happily converted, all of which joined our church; a few reclaimed and received one from the Missionary Baptist Church.

Marion District.

District Stewards:

Dear Brethren: Our much beloved Presiding Elder, Rev. H. N. Brown, is sick, and has been for the longest, and says that he is in great need of his money. Now, my dear stewards, if you love your Presiding Elder, please collect every cent of his claim and forward it to him. He will be thankful for it.

New Berne.

Georgia.

F. L. Teague, West Point.

We are having a successful revival—eighteen conversions and seventeen accessions. The church is spiritually alive, and success has been ours thus far, and we hope it will be to the end.

The Home Missionary Court had a grand time at West Point. Their annual sermon was preached by the writer. This society is about six years old, and its aim and object is great. It spares no pains in looking after and giving comfort to its members. The sick are well provided for, the dead buried and a handsome donation given to the bereaved family. They have completed a nice hall and furnished it. The members of the society love the church and help to advance its cause. It is a blessing to West Point. The writer received a compensation for his service, and in addition a nice silk hat from one of its members.

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SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A. M., 212 Constantinople st., New Orleans.

ST. CHARLES EPISCOPAL—Rev. Geo. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

SOXNY Main Gravel, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Sunday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Frest, pastor. Sunday services: prayer meeting at 5 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath school 1 p. m.; class meeting Thursday evening.

CUSHMAN CHAPEL, on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m. and 7 p. m. Sabbath school at 1 p. m.

FIRST STREET CHURCH—corner of First and Gravier streets. Rev. J. G. Montgomery, pastor. Sabbath: 5 a. m., prayer meeting, 11 a. m. and 7 p. m.; communion, monthly, on the first Sunday; Sunday school 1 p. m.; class meeting Monday evening; preaching Thursday night.

HAYEN CHAPEL—Jefferson street, Carrollton, cor. Plum street. Rev. W. S. Harris, pastor. Services at 11 a. m. and 7 p. m. Sunday school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAFAYETTE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. M. Child, pastor. Sunday services: 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street. Rev. W. C. Turner, pastor. Public worship Sunday at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening at 7 p. m.

NASHA CHAPEL—Union street, cor. of Claiborne. Sunday school 11 a. m.; class meeting at 9 a. m.; class meeting Monday evening; preaching Thursday evening.

PLEASANT PLAIN CHURCH—Perdido street. Rev. J. W. Johnson, pastor. Sunday services: preaching at 11 a. m. and 7:30 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 8:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting Monday evening at 8 o'clock.

ST. MATTHEW M. E. CHURCH—Vermont street, Algiers, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting at 7:30 p. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 8:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post street, Rampart, St. Louis. Rev. J. W. Hilton, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meeting 3:30 p. m.; Sunday school at 1 p. m.; class meeting Monday evening; preaching Wednesday night; prayer meeting Friday night; sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras. Rev. J. W. Johnson, pastor. Sunday services at 11 a. m. and 7:30 p. m.; prayer meeting Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street, near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; prayer meeting Monday evening; preaching Thursday evening.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m. Sunday school at 9 a. m.; prayer meeting Wednesday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eight street, Rev. Charles Senior, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meeting Wednesday evening at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Ching; Rev. E. Lyon, Secretary; Rev. James W. Hind, Financial Agent. Office, 139 Poydras St., New Orleans. Regular meeting of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Mission Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans.

Mrs. L. Mead, First Vice-President, 67 Adam street, 7th District, Carrollton, La.

Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.

Mrs. Cornelia Hayman, Recording Secretary, 2508 St. Charles, Carrollton, La.

Mrs. Alice M. Marsland, Corresponding Secretary, 210 Constantinople street, New Orleans.

Mrs. Alice L. Remond, Treasurer, 165 Toulouse street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown, Local Worker; Mrs. M. Harrison, Assistant.

South New Orleans District—Mrs. Rebecca Fisher, Local Worker; Mrs. Matthews, Assistant Manager; Mrs. G. Taylor, Local Worker; Mrs. E. Gant.

Baton Rouge District—Miss Alice Thomas, Local Worker.

Shreveport District—Mrs. Rebecca Shelby, Local Worker; Mrs. Eliza Patterson, Assistant Manager; Mrs. St. Clair and Mrs. C. Bland, Shreveport.

Alexandria District—Mrs. F. Powell, Lake Charles.

Monroe District—Mrs. Celeste Mayes, Mrs. Lily Walker, Assistant District Managers.

All officers of this Society have certificates and a badge of office.

An auxiliary to the Woman's Home Mission Work is the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawfully organized society, and will make reports to the W. H. M. Society, and will be under the supervision of the Board of Managers.

The Board and managers meet the first Monday in each month at Peck Memorial Home, at 3 o'clock p. m.

[CONTINUED FROM PAGE TWO.]

LETTERS FROM THE CONFERENCES.

Ohio.

E. J. H. Young, Dayton.

We have reorganized an M. E. Church at Xenia, Ohio, on the 11th inst., with ten members, and have appointed the following officers: Stewards: J. Green, Mrs. M. Combs, Mrs. A. Brown, Mrs. M. Alexander. Trustees: Rev. J. Green, Albert Brown, Jack Combs. We have no regular place of worship, but are trying to buy a lot and build. The outlook is that we will have a strong church in Xenia. We solicit the prayers of all well wishing people.

Tennessee.

Rufus Smith, Murfreesboro.

This is my first time in life to send to the four corners of the world a part of the workings of our church and the Nashville district, of which Rev. C. B. Wilson is pastor and Rev. Jesse P. Price Presiding Elder.

The church and district are more edified now than ever before. This is the historic church of the whole conference. The colored brothers of our church in the South, with Bro. Braxton James at the head, met in our city before the smoke of the cannon had ceased and organized the first conference. The church has gone through many difficulties, but is still standing and has about 670 members. It has never been stronger than now.

The district is in a fine condition. Our district conference held at Shelbyville was a blessing to all. The pastor and people at that place did everything to make it pleasant for the conference.

F. J. Yeargin, Friendship.

Friendship is alive in a grand revival. Every body seems to be filled with the Holy Ghost. Twenty-two have been converted, twenty-one have joined the church and thirteen baptized.

West Tennessee District Conference.

Met in Atoka, Tenn., Aug. 24.

Rev. B. F. Anderson presided.

J. S. Foster was elected secretary and C. L. Seward assistant.

The business was taken up according to the Discipline.

The Presiding Elder's report showed that he had filled his appointment well.

The pastors made good reports, which showed that the greater portion of the benevolent moneys had been collected, and the district had been revived and souls converted.

The other reports showed that an interest had been manifested in all departments.

Aug. 24 the introductory sermon was preached by Revs. J. H. Coppage and C. L. Seward.

Central Tennessee College was represented by Rev. H. W. Keys.

Dr. D. W. Field favored us with a lecture, and Miss Ida B. Evans read a very interesting paper.

A collection of \$17 was taken for Central Tennessee College.

The SOUTHWESTERN was highly spoken of, and members and friends urged to subscribe.

Saturday afternoon the Sunday School Institute met, conducted by Prof. G. D. Field. Several important subjects were discussed.

Atoka deserves much praise for the way in which they entertained the conference.

Memphis was chosen for the seat of the next conference. May God bless them. J. S. FOSTER.

P. S. B. W. E. Shelby.

Our third quarterly conference has just been held, during which five joined the church. We expect to send a club soon.

W. Ellison, Farmington.

The pastor reported eighteen conversions and eleven accessions at the fourth quarterly conference. He expects to make a good report at the Annual Conference.

Texas.

Literary Program of the Navasota District Conference.

To meet at Hempstead, Oct. 20,

at 9 a. m., instead of the 29th, as printed in the SOUTHWESTERN, issue of August 25.

To preach the introductory sermon, J. A. Tillory.

To preach the missionary sermon, W. J. Holland.

Is the system of six months probation scriptural as used by our church? G. W. Gill and W. McKinsie.

What scriptural authority have we for observing the first day of the week as the Sabbath? J. A. Featherston, D. D.

Good and evil angels contrasted, J. E. Bryant and H. R. Smith.

Is there more than one class of probationers in our church? J. A. Tillory and W. Josey.

By what conditions may one unite with the church on probation? S. E. Ewing and E. D. Blackwell.

The relation of baptized children to the church, E. Jefferson and J. Gness.

Transubstantiation, Tenola Edwards and J. E. Shackelford.

Is the Christian church to any extent responsible for race discrimination? C. C. Minnegan and M. Reddick.

God revealed in nature, Frank Gary.

Regeneration, M. M. Muldrew and E. Michaux.

The dutiful class leader, H. C. Watson and A. Gillman.

The General Conference, R. B. Smith.

For general discussion—The successful pastor. The Epworth League. The use of tobacco.

Dr. I. B. Scott, Revs. Freeman Parkes, D. D., C. Lee, V. M. Cole, W. W. Brown and J. Jones are expected to be with us.

The H. & T. C. R. will sell tickets for 4c. per mile round trip. W. H. LOGAN.

Program of the Paris District Conference.

To convene at Honey Grove, Tex., Tuesday, Oct. 18, at 9 a. m.

To preach the introductory sermon, L. Woodward, D. D.

To preach the missionary sermon, W. B. Perry.

How a minister may grow influential with those whom he serves, Edward Graham, B. S.

Does the pastor gain his influence alone from the pulpit? F. F. Gilmore.

Collateral and miscellaneous work, P. H. Bailey, B. D.

The best mode of preparing a sermon for every occasion, J. K. Laggins.

The history of the SOUTHWESTERN and what it has done for the colored people in the South, D. W. Frieron.

The history of the colored man in the M. E. Church, P. L. Jackson. Is it right to baptize the children of unbelieving parents? M. Littlejohn, D. D.

What is the difference between justification and sanctification? W. M. Bartley, D. D.

The history of the Sunday school of the M. E. Church, J. W. H. Moore, A. M.

The nature and work of a christian minister, G. M. Stewart, Ph.D. How to build up a Sunday school, Paul Pruitt.

How to make a successful pastor, A. Taylor, B. D.

Is it right for converted probationers to pray in public services? Joseph Epperson.

Is Merrill's Digest in keeping with the Discipline of the M. E. Church? Daniel Nunley.

Give the scripture proof as to what kind of fish swallowed Jonah, Daniel Battle.

Local preachers may select their own subjects for discussion. Let every pastor have his entire assessments collected, and bring them to the district conference with him. Remember that the Paris District must lead the Texas Conference this year, in proportion to its membership. Every local preacher and exhorter that don't attend need not send their licenses for renewal, unless they have a lawful excuse signed by the official board; also, they must be subscribers to the SOUTHWESTERN for one year.

Dr. Hammond will be with us, and we would like to give him fifty cash subscribers.

Every member will be required to be there Tuesday morning at roll call. Let the district rally once more.

Committee: P. L. Jackson, chairman; W. Hartley Jackson, secretary; Aaron Taylor.

A. Merida, Maysfield, reports 9 received on probation and 1 in full last quarter.

Jefferson Buell, Mexia.

Our protracted meeting resulted in thirty conversions and thirty-two accessions. When I came to this work I found 110 members. We now have 140.

Every testimonial regarding Hood's Sarsaparilla is an honest, unvarnished statement of what this medicine has actually done.

Questions and Answers.

Question. Has a probationer the right to take the sacrament of the Lord's Supper with other full members of the church before his time of probation expires, and be received into the church as a full member?

Answer. He has that right, provided he has saving faith in our Lord Jesus Christ. The church enters into a covenant to look after his spiritual welfare, and provides for the exercise of such spiritual oversight as will promote this end. The class and prayer meetings, public worship of God, family and private prayer, searching the Scriptures, fasting or abstinence, are tenderly and lovingly enjoined. Keeping these, he is a worthy recipient of the sacrament of the Lord's Supper.

Q. How must a person be received into the Methodist Episcopal Church after he has taken his letter from the same church and has kept it over one year without it being renewed or he having joined some other church?

A. The Discipline, paragraph 36, provides that persons can be received into the church either on trial or into full membership. A person received on trial is required to serve a probationary term of at least six months, after which, upon the recommendation of the leaders and stewards' meeting, he having been baptized and given satisfactory assurances of the correctness of his faith and willingness to observe and keep the rules of the church, may be admitted into full membership. A certificate of membership shall not be valid for a longer period than one year, but if for any cause it has been impracticable to present the certificate for one year, it may be renewed by the preacher in charge of the church from which it was received. A member having failed to meet these requirements, forfeits his membership, and can only be received in the usual way.

Q. Can members coming from other churches to the Methodist Episcopal Church be received as full members without bringing their church letters?

A. Members in good standing in any of the orthodox evangelical churches who may desire to unite with the Methodist Episcopal Church, may by giving satisfactory answers to the usual inquiries, be received at once into full membership.

Where to Locate New Factories.

Is the title of a 150 page Pamphlet recently published by the Passenger Department of the Illinois Central Railroad, and should be read by every Mechanic, Capitalist and Manufacturer. It describes in detail the manufacturing advantages of the principal cities and towns on the line of the Southern Division of the Illinois Central and the Louisville, New Orleans & Texas Railroad, and indicates the character and amount of substantial aid each city or town is willing to contribute. It furnishes conclusive proof that the South possesses advantages for the establishment of every kind of factory working wool, cotton, wood or clay. For a free copy of this illustrated pamphlet address Mr. J. F. Merry, Assistant General Passenger Agent, I. C. R. R., Manchester, Iowa.

For Over Fifty Years, Mrs. Winkley's SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winkley's Soothing Syrup," and take no other. Twenty-five cents a bottle. Help

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Methodist Literature, For Preachers and People.

The Pastor's Study and the School Room

THE NEW COURSES OF STUDY.

AS ORDERED BY THE BISHOPS.

NOTE 1. The Old Courses of Study held good for all conference meetings before May 1, 1889.

NOTE 2. All examinations occurring after May, 1889, shall be upon the following Courses of Study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Bible..... \$3.00
History of the U. S.—R. B. Stewart..... \$3.00
Scripture History—Smi..... \$3.00
Catechism of the Methodist Episcopal Church (No. 3)..... \$3.00
History of American Methodism—Stevens..... \$3.00
Discipline of the Methodist Episcopal Church. Edition of 1888..... \$3.00
Compendium of Methodist History—Porter..... \$3.00
Weeley's Sermons. (Vol. I.) (2 vols.) Cloth..... \$3.00
Sheep..... \$3.00
Books of reference:
Hand-book of Bible Geography—Whitney..... \$3.00
Hand-book of Bible Manners and Customs..... \$3.00
Freeman..... \$3.00
Hand-book of Bible Biography—Barnes..... \$3.00

For the People.

To be studied:
Bible Theology. Introduction to the Holy Scriptures. Old Testament, Chapters I-XVIII.—Harman..... \$4.00
Systematic Theology—Compendium of Christian Theology—Pope. (Vol. I.) 3 vols..... \$7.50
Plain Account of Christian Perfection—Weeley. Cloth..... \$3.00
Tract not..... \$3.00
Hand-book of Bible Geography—Whitney..... \$3.00
Hand-book of Bible Manners and Customs. Freeman..... \$3.00
Hand-book of Bible Biography. Barnes..... \$3.00
Digest of Methodist Law—Merrill..... \$3.00

SECOND YEAR.

To be studied:
Bible Theology—Introduction to the Holy Scriptures. Old Testament, Chapters XIX-XXIV.—Harman..... \$4.00
Systematic Theology—Compendium of Christian Theology—Pope. (Vol. II.) 3 vols..... \$7.50
Medieval and Modern History—Thalheimer..... \$3.00
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Checks to Antinomianism—Fletcher. 3 vols. Cloth..... \$3.00
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History of Methodism (3 vols.) Stearns..... \$3.00
History of the Christian Church—Blackburn..... \$3.00
Catechism of the Methodist Episcopal Church. (No. 3)..... \$3.00
Catechism of the Methodist Episcopal Church. (No. 3)..... \$3.00
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THIRD YEAR.

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Systematic Theology—Compendium of Christian Theology—Pope. (Vol. III.) 3 vols..... \$7.50
Apostles in Christ—Miley..... \$3.00
History of the Christian Church—Blackburn..... \$3.00
Written Sermon..... \$3.00
To be read:
Christian Autobiography—consec..... \$3.00
Autobiography of Our Fathers—Emory..... \$3.00
The General Conference and Episcopacy—Harris. Paper..... \$3.00
Cloth..... \$3.00

FOURTH YEAR.

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Bible Theology. Introduction to the Holy Scriptures. Old Testament, Chapters XIX-XXIV.—Harman..... \$4.00
Systematic Theology—Compendium of Christian Theology—Pope. (Vol. IV.) 3 vols..... \$7.50
Theological Encyclopedia and Methodology—Butler..... \$3.00
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Life and Epistles of St. Paul—Conybeare and Howson. (Abridged Edition)..... \$3.00
Biblical Hermeneutics—Terry..... \$3.00
History of Rationalism—Hurst..... \$3.00
Christianity in the U. S.—Dorchester..... \$3.00
Hall's Sermons..... \$3.00

For Local Preachers.

FIRST YEAR.

To be studied:
The Bible. History. Outlines of Bible History. Hurst..... \$3.00
Catechism of the Methodist Episcopal Church. (No. 3)..... \$3.00
Hand-book of Christian Theology—Field. Introduction and Chapters I-III..... \$3.00

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, SEPT. 29, 1892.

CHRISMAN Hall, Clark University, Atlanta, Ga., will be dedicated about the last of October. A great day is expected, as several of the most prominent men in the church will be present and take part.

THE cholera is about stamped out of this country, both on the quarantined ships and in the cities. No more cases have been reported for nearly a week. This is a very creditable showing for the authorities.

Cut This Out.

"The day is past and gone forever when our preachers or our official members can afford to do without the SOUTHWESTERN." — Bishop Mallalieu.

WE know our readers will read with avidity every word our good Bishop Mallalieu writes; so we copy his letter to *Zion's Herald*, regarding his journey from Boston to Japan. It is on the third page of this issue.

A Conclusive Argument.

"Many of our people do not even know of the SOUTHWESTERN, and this is because they have never been told anything about it by the preachers. If the preachers will only show the people how they would be benefited by the paper, multitudes of them would certainly subscribe for it." — Bishop Mallalieu.

WE are indebted to Rev. Geo. C. Wilding, secretary, for a copy of the Puget Sound Annual Conference Minutes. It is illustrated by engravings of the bishop, secretary, all the presiding elders and one of the deceased members. Its statistical reports are voluminous and valuable, showing some phases not usually given in conference minutes.

EVERY church should have a bell. It has a tendency to hallow the Sabbath, and its tones exert a subtle but powerful influence in calling the people to the house of God and thus to repentance and worship. The Blymer bells we advertise, made by the Cincinnati bell foundry, are probably the best to be had for the money, and we hope all churches not supplied will set about getting one as quickly as possible.

THE *Crusader* Company are endeavoring to arrange for the establishment of a daily issue, in which we hope they will be successful. There certainly seems to be an ample field for it, and the colored people owe to themselves and their posterity the establishment of an organ that will both admonish and defend them. Dr. Martinet is an able and fearless editor on whom no charge of venality has ever been made, and if the daily is started, it is understood that he will be its chief editor; in which case we can only advise an elimination of the vigorous but injudicious use of approbrious epithets when referring to political opponents.

Among the many unfortunate hindrances to the progress of the colored people in this State is the almost incessant political wrangling of factions. That their white friends also are engaged and perhaps lead, does not excuse the fact or mitigate the result. We notice a good deal of acrimony and re-erimination that should cease at once. There is too much at stake, not as a party alone, but as good citizens seeking to have and enjoy the respect of all other good citizens and the common benefits that would accrue. Why not in honor prefer one another? What is the holding of a petty office or who shall "boss" a faction compared to the redemption of a race in this life and the individual hopes for the life beyond?

The Relation Sustained by the Christian Minister to Current Politics.

A celebrated lexicographer defines politics to mean "the science of government; that part of the ethics which has to do with the regulation and government of a nation or state, the preservation of its safety, peace and prosperity; the defense of its existence and rights against foreign control or conquest; the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals." (Italics ours.)

We have read no better statement than the following from the pen of the late Dr. Whedon while occupying the editorial chair of the *Methodist Quarterly Review*: "Government is ordained by God. Society is not formed by a fabled social compact, but on the contrary. God has formed man for society, and government is the form into which he has obliged society to throw itself for its own peace and conservation. Hence, at all times every government that truly is a government is ordained of God, and entitled to our obedience."

It is the proud boast of the American citizen that his is the best form of political government upon the face of the earth—a government of the people, by the people, and for the people, recognizing as the secret of its great strength and underlying power, allegiance to God and the perfect equality of all men before the law. The factors in this great governmental problem are the governing and the governed. The qualifications of each, necessary to perform their several functions, are questions of the greatest magnitude.

The rapid growth of this country in wealth, the great influx of foreign immigration, the Negro problem, the establishment of civil service reform, the suppression of the rum traffic, the adjustment of the relations between capital and labor, the protection of our great industries, the maintenance of national dignity at home and abroad, the harmonious adjustment of the various social and moral and economic questions by which each citizen is protected in the pursuit of life, liberty and happiness, are among the subjects which present themselves for the calm and dispassionate consideration of every patriotic citizen, regardless of position, creed or political affinity.

What then is the relation which the Christian minister sustains to the discussion of these all important questions?

We answer, that in every respect he has the same rights that any other citizen has. Morally, as well as politically, he is under solemn obligations as a faithful watchman to look after the interests of his fellow-citizens. As the representative of a distinctively moral phase of all these questions he is to take decidedly a leading part. Duties which he owes to God, to his family, and to his country, ought to suggest very strongly the propriety of the use of both voice and influence in securing to his fellow men the blessings of good government.

Fisher Ames said, nearly a score of years ago, "Our country is too big for union, too sordid for patriotism, too democratic for liberty. Its vices will govern it by practicing upon its folly. This is ordained for democracies. The men who have the best principles and those who act from the worst will talk alike, except only the latter will exceed the former in fervor." We suspect that the present political situation is but little better than when this sentiment was uttered. But the language of deceit, though stale and opposed to detection, will deceive as long as the multitude loves flattery better than restraint.

Men, not principles, is too often the battle cry of the great political parties.

One cannot fail to notice the evil influences which environ us. The

popular will is often thwarted by the use of corrupt means. The mammon of unrighteousness holds high carnival, and threatens to crush out every principle of patriotic virtue. Officers of the law have been known to wink at its many violations in order to secure the suffrages of the baser elements. The price of immunity from punishment by the lawless elements is to be a tool in the hands of the dominant political party. It has become a popular practice now to be able (in political parlance) to "manipulate the boys." The average voter inquires if the candidate will spend his money freely. The political "barrel" is king.

Indeed, it is even hinted that legislatures may be purchased and the judicial ermine polluted by the foul contagion of political bribery and corruption. The municipal and local government of several of our cities of the first class is in the hands of the saloonist and his faithful ally, the ward boss. They sit in council upon matters pertaining to the moral and social weal of the people. They are the custodians of the public school, the public treasury, public institutions, and the administration of public justice, while the better classes too frequently, in their blind allegiance to this or that political party, fall into line under the lash of these mercenaries.

Is it any wonder that laws can be enacted with impunity which are designed to strike down the manhood and abridge the suffrages of millions of loyal citizens? Is it any wonder that the better classes of the community dare not express sympathy with the oppressed for fear of the power of this gigantic octopus?

Is it any wonder that the great political parties consider it inexpedient to engraft into their platforms those great moral questions of the prohibition of the liquor traffic, the observance of the Christian Sabbath, the purification of public office, and other questions which pertain to the very ethics of political economy? Liberty weeps, while Justice utters but a feeble voice against the encroachments of the evil. But "what are you going to do about it?" Something; it may be nothing.

If the latent but tremendous energies of the pulpit be brought into the political arena, the tide may be turned, but if it yield to the clamor, "no interference between church and state," "hands off," "politics for politicians only," we shall witness the collapse of the fair fabric of American liberty. The mighty, blind Sampson is now feeling for the pillars thereof. Let the people beware.

It will be impossible to effect the desired reforms until the better sentiments of the people are aroused, and for this work, the minister of the gospel, because of his relation to the people, his office and calling possesses preeminent qualifications. It is a matter of profound significance, that in every crisis through which the Republic has passed and in the arbitrament of every question involving the weal or woe of the people, ministers of the gospel have been equal to the emergency. It is an undisputed fact that the counsels of these good men have, in several instances, saved the "ship of state" from impending ruin. The objection is as old as the government itself, that because of the very peculiar relationship existing between the minister and his flock, he must refrain from making an illusion to the great political questions of the day, except in a vague conservative way. He is allowed to vote, and sometimes to denounce from the pulpit prevalent evils, but must take no further part in bringing about the desired reforms. He is frequently reminded that his "bread and meat" are at stake. This is a species of slavery which ought not to be tolerated. He is accepted as the spiritual guide, and is authority on all moral questions, and it is but in keeping with the spirit and teaching of his great Master, that the people be taught to pay tribute to whom due; to render unto

Caesar the things which belong to him. In other words, to teach them how to weigh intelligently the great questions which are presented for discussion, and to so use their franchises that the best of results may be secured.

If it be true, that "the powers that be are ordained of God," then it becomes the minister's imperative duty to teach the people the necessity of subjection to the higher powers in an intelligent conception of the relation which they sustain to the government, and a willingness to sustain its policy and maintain its dignity.

We have great faith in the future of our common country. The evils which seem almost insuperable will be eliminated. The persistent efforts of demagogues and political adventurers to corrupt the ballot and prevent the free exercise of the sovereign rights of the people, is calling attention to these abuses, and the demand for radical reform has become the imperative duty of the hour.

To this end, all patriotic citizens and all faithful ministers of the gospel should labor persistently, patiently and hopefully.

Let the trumpet give no uncertain sound. Let the forces be intelligently distributed. Seize the wards and precincts "for God and home and native land." By superior intelligence, manipulate the forces that win. Let the ministers take an active part in the preliminary work, preparatory to the battle of the ballots. They have a sacred right to inquire into the character and qualifications of the persons who aspire to the various offices within the gift of the people. Consciences, as well as pencils, should be used.

Let him invite the co-operation of the people who are immediately influenced by him. Let him urge upon them the necessity of attending the primaries, and that it is a criminal neglect of duty to relegate matters pertaining to their best interests as citizens into the hands of ruggs, cliques and party bosses. There is no reason why the primaries should not be seasons of prayer and song. Let the standard of the blessed Christ occupy as conspicuous a place as the standard of some party favorite, and we will, in the near future, have purer politics and purer men to represent us in all the offices of trust and emolument.

Our country will then wheel into line as a mighty factor in the spread of righteousness throughout the world.

The Lexington, Ky., Fair.

In all probability, the Annual Fair held by the colored people of Fayette county, Ky., on the Fair Grounds of the white Agricultural Association, is the most gigantic enterprise of its kind in this country. During the last two annual meetings it is estimated that at least thirty-five thousand persons were in attendance. This was the result probably of judicious advertising, as well as the excellent display of the craft, handiwork and skill of the exhibitors, and we might add of that proverbial hospitality for which Kentucky people are noted. There were large excursions from different parts of Kentucky and adjoining States. Thousands of dollars, of course, went into the coffers of the various railroads furnishing transportation, while other thousands were paid for entertainment.

The managers of the fair deserve much credit for the splendid success which has crowned their efforts. They will be entitled to the lasting gratitude of the race if they succeed in purchasing grounds, which may enable the association in the near future to embark in a glorious enterprise,—say the erection of a college or hospital, or home, whose influence will be a most powerful agency in the uplifting of the race.

SPEAKING of Cleveland's surrender to Tammany Hall, a friend remarked that "he had worn his vest buttons off crawling to the tiger."

Political Review.

The result of Cleveland's crawling to the Tammany "tiger" on his ponderous abdomen has greatly revived the hopes of his followers who had well nigh given up the fight. Senator Hill has made two speeches for him and greater activity is apparent.

The gerrymander of New York state made by the democrats has been sustained by the highest court and must therefore stand.

Gen. Weaver, populist candidate for president had a hard time campaigning in Georgia. His adversaries, the regular democracy failing in common arguments, used o'er ripe eggs to convince him that his presence in Georgia was not desired. These and the howlings of mobs were quite successful. His wife who accompanied him like a loyal woman, was hit on the head with one of these affluous missiles, as was Mrs. Lease, a third party orator who accompanied them. The General departed and shook the dust off his feet. He declares in a published card that he found the spirit of organized rowdism at some of the points visited within the state so great as to render it inadvisable to attempt to fill the engagements at points not reached. Personal indignity was threatened.

At Albany they met a howling mob, which refused to accord a respectful and uninterrupted hearing.

At Macon the conduct of the mob which greeted his advent into that city was simply disgraceful beyond description.

At Atlanta a similar crowd of rowdies gathered at the point of meeting, bent on tumult and disorder.

He calls especial attention to the fact that the disorder was almost exclusively confined to young roughs who infest the towns and who were incited to violence by persons who kept in the back-grounds. The country people are uniformly respectful and anxious to hear. It is especially worthy of note that the disorderly conduct did not proceed from the ex-confederate soldiers.

He charges that the police force at the points named made no effort, so far as known, to preserve order. In some instances they gave open countenance to the tumult. Many good people, who are not in sympathy, openly denounce this outrages, but seem powerless to assert themselves.

Enlargement in the South.

Rev. A. B. Leonard, D.D., Missionary Secretary, gives us some timely and well put thoughts on this very important subject, which we gladly give our readers:

I have read with special interest the article in the SOUTHWESTERN of Sept. 1 by Rev. D. M. Minus, on "the enlargement of our colored work in the South." Bro. Minus calls attention to a most important subject, and the article should attract the attention of every Presiding Elder, pastor and private member in the colored conferences. "Enlargement" should be our watchword in all the South, for there are vast territories to be occupied and that await our advent. During a visit of several weeks among the Southern conferences less than a year ago, I was deeply impressed with the importance of a forward movement among our colored people.

The churches already established need inspiration in the direction of immediate self-support. There are not a few charges that have been depending in part upon missionary money ever since they were organized, twenty or twenty-five years ago, and are but little stronger now than they were at the beginning, some of them perhaps not so strong. Let the members of these churches heroically resolve that they will support their own pastors, and then the money they are using can be applied to new and needy fields. It is not probable that enlarged appropriations of missionary money can be made to

the home conferences, and therefore, if new work is to be organized, existing work must become self-supporting. Let the Presiding Elders and pastors lead a new movement in favor of self-support, and the people will readily fall into line. There will be inspiration in it for dead churches. The result will be seen not only in the opening of new fields, but in great, wide-spread, sweeping revivals in churches where spiritual dearth has long obtained. Each Presiding Elder should select some of his best charges now receiving missionary money and place them on the self-supporting list at the next session of his conference, and then insist that the money thus saved shall be used in establishing new work in destitute places in the bounds of his own district.

Bro. Minus says: "The conferences should take advanced steps in the establishment of new fields and in the enlargement of their borders." Certainly they should, and the first thing that should be done when the annual conferences meet, should be the passage of the following resolution:

"Resolved, That we request the Bishop and cabinet to place as many churches now receiving missionary money on the self-supporting list as possible, and use the missionary money thus saved for establishing new work."

The churches thus made dependent upon their own resources, would realize a degree of self-respect and independence hitherto unknown, and through enthusiastic leadership would enter upon a new era of spiritual life and aggressiveness.

The recently published bulletins of the 11th census concerning the colored people are very suggestive. Of the total colored population of the whole country, amounting to 7,470,040 souls, 6,889,152 are in the old slave states and the District of Columbia, forming 30.7 per cent of the whole population of that part of the Republic.

The rate of increase for the whole country of colored population has been 13.5 per cent. In the farther south where the great bulk of the colored people live, the rate of increase has been 16.7 per cent; in the middle south 13.6 per cent; in the border southern states it has been but 2.6 per cent. The small increase in the border states is doubtless owing to a comparatively large immigration from that territory to the northern states where the increase has been 20.6 per cent, and where the whole colored population is but 99,348.

The statistics seem to show that the great mass of colored people are permanently located in the southern states. There will be immigrations northward, but not in sufficient numbers to check the relative growth of the colored population of the south.

Now, it is gratifying to note that the per cent of increase in lay-membership in our colored Conferences has more than doubled the per cent of increase of the whole colored population of the country. In 1880 our lay-membership in colored Conferences was 185,427; in 1890, it was 237,444, showing an increase of 52,017, or 28 per cent, more than the whole increase of colored population in the country.

These figures show that we are making most encouraging headway in our colored Conferences. Have the white Conferences, north or south, done better? But, while we have done well, we can and should do better. If the plan suggested in this article shall be followed out there is no reason why our work among the colored people may not increase beyond anything that has heretofore occurred. The Methodist Episcopal Church cannot afford even to discuss the question of abandoning a field that has been so fruitful.

Let all thought of separation of our colored members from the Methodist Episcopal church be put away, and let every minister and layman resolve that for Christ's sake and the sake of souls that are perishing for lack of knowledge, the conquests of the Cross shall be greater in all the south than they have ever been at any period of our history.

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Personal.

—Rev. W. H. Nelson, D. D., Ph.D., of Mobile, Ala., spent a few days in this city last week.

—The present post-office address of Rev. Jno. H. McAllister is 409 E. Phelps Ave., Springfield, Mo.

—The angel of death has again entered the home of Rev. Dr. McLaughlin, late Presiding Elder of the New Orleans Mission District, and taken their infant daughter Anna. The death occurred Sept. 11, at the home of Mrs. McLaughlin's parents in London, Ohio, where the family spent the summer. Their wide circle of acquaintances sorrow with them in their affliction.

Pass it Along the Line.

"If every preacher takes the paper, and this he certainly ought to do, then he ought also persuade every local preacher, exhorter and officer of the church to take the paper."—Bishop Mallalien.

PROF. J. C. Eusan, who has been successfully teaching at Pleasant Hill, La., during vacation, has returned to the city to enter upon his studies at the New Orleans University. He and his "chum," S. P. Richards, both received first grade certificates.

We are pleased to note a change for the better in the character of the communications coming to the office throughout the conferences. Whereas it has been the custom of a good many of our friends to send hum-drum reports of lifeless, quarterly conferences, the gist of which were that "reports showed progress," "the Presiding Elder preached soul-stirring sermons," and winding up with the insignificant amount raised; now we have letters showing real progress, the conversions of many souls and a general awakening of God's people. Keep it up, brethren. Marshall your hosts by "knee drill" for a still mightier conquest, and keep the SOUTHWESTERN red hot with accounts of revival fires.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

Mr. Editor: By the recent visit to New Orleans and the learning and eloquence of Rev. W. H. Nelson, D.D., Ph.D., of Mobile, Ala., our churches and people have been much benefitted. He attended the session of the North New Orleans District Conference at Gretna, Sept. 15, and all of our largest churches, where he maintained his high reputation as a thinker, a logician and an orator. In his address before the Woman's Home Missionary meeting at Gretna, on the 16th, he showed by his array of Biblical and historical facts a thorough knowledge of woman's heroism. His sermons have been the means of the conversion of many who rejoice in the God of their salvation.

A fishing party on the 22nd at West End, composed of Presiding Elders Emperor Williams, J. F. Marshall and Pierre Landry; Revs. T. J. Johnson, T. G. Montgomery, D. J. Price, Henry Taylor and J. W. Hilton;—(Rev. F. T. Chinn was detained by important business at his church and could not attend,) was given in honor of the Doctor. Here he crossed lines with our Emperor, the best fisherman in the Louisiana Conference, but made a poor job of it. So he gracefully retreated with the party to "Monbat's House," on the lake, and you may imagine the rest. Come again, Doctor. As a fisherman, you may have better luck next time, and you will always find among the brethren of the Louisiana Conference a hearty welcome. OBSERVER.

It is a singular fact that those who are the hardest to awaken to the fact that they are sinners, are those who have the most evidence that the word of God is true.

Subscribe for the SOUTHWESTERN.

G. A. R.

It was a grand army indeed that mustered in Washington last week composed of 70,000 veterans—remnants of the noblest body of men that ever stood in battle array,—not the least of whom was the contingent from the Louisiana and Mississippi Departments. Commander Palmer in his annual address set forth in detail his action and orders in the late troubles pertaining to this Department, and he was sustained by an unanimous vote. It was the grandest reunion the society ever had.

Among the resolutions reported favorably and adopted is the following:

Asking that the edition of the official records of the rebellion published by congress be increased from 11,000 to 50,000.

Commending the order of Commander-in-Chief Palmer, forbidding any G. A. R. posts to march under confederate flags.

Favoring the establishment of a soldiers' home in the marine hospital at New Orleans.

Requesting that the censuses of veterans of war and their post office addresses be published immediately.

Asking congress to provide for the erection of a monument to the private soldiers of the army.

Advising the council of the administration to call on the meeting of the next annual encampment not later than the first week in September, 1893.

A resolution of thanks to Commander-in-Chief Palmer for the faithful discharge of his duties was offered by General W. H. Gibson, of Ohio, and adopted, followed by three cheers.

A proposition to accept a conveyance to the encampment of Andersonville prison grounds, now owned by the Georgia Department G. A. R., was referred to the incoming administration.

The leading social event of the week in honor of the Grand Army was the reception to the members of the national encampment, given by the citizens of Washington one evening in the spacious court of the pension office building. The interior of the building had been handsomely decorated. At either end of the hall, near the top, were portraits of Lincoln and Grant, and on the side were those of Harrison and Morton. All the gas jets around the three galleries of the building were lighted and large globes of electric light shed a lustre over the scene, which, viewed from the upper galleries, was a striking one.

During the evening the presentation of the national standard by a guard of honor, with a handkerchief salute by the entire assemblage, took place, the band playing "Rally Round the Flag."

Louisiana and Mississippi Relief Corps. The department of Louisiana and Mississippi is the largest provisional department in the Women's Relief Corps, says the Washington Post, having five subordinate corps and nearly 700 members. Its enthusiastic president, Mrs. Josephine B. Lewis, was born in the city of New Orleans, La., of French parents, and received her education in the private and public schools of that city. In 1862 she, with a corps of young ladies, sang and gave concerts to raise money for the relief and comfort of the sick and wounded soldiers in the hospitals.

On the organization of schools for the children of freedmen, she was appointed a teacher, and in January, 1864, was married to Colonel James Lewis, then captain commanding Company K, First Regiment Louisiana Volunteer Native Guards, stationed at Port Hudson, at which place she saw something of camp life, until the regiment was ordered on the Red river expedition. Mrs. Lewis organized the first Women's Relief Corps in the department of Louisiana and Mississippi, and assisted in the organization of seven others, and was appointed department president by Mrs. Sue Pike Sanders, national president. The

The department has a membership of 650 members.

In the work of the department Mrs. Lewis is most efficiently aided by her daughter, Miss Julia Lewis, the secretary.

Editor Moore, of the Western, thus apotheosizes the brave "boys."

What an army it is, to be sure. It contains scarcely a single brown hair. Its heads and beards are gray, and its cheeks are furrowed by age. We have seen the old soldiers flocking through the city on their way to revisit the capital they once contributed to save from an enemy.

And the stories they tell on brief notice! "When I was with Grant"—or Sherman, or Phil Sheridan, at such and such a place—is the introduction to a narrative worthy of any listener. Some of these men had fasted, longed for water when none could be had, have faced flaming battle lines, and suffered purgatories of pain unsurpassed by the agonies of the martyrs. The lines grow shorter every year, and the tramp of patriotic feet is fast losing the elasticity which once made the earth tremble.

Their appetites remain, however, if we may judge from accounts in the papers of preparations to feed the hosts now marching to Washington. They tell us of coffee boilers that hold 100 gallons; of mess-rooms 320 feet long, which annexes longer than they; of regiments of waiters and troops of cooks; and of train-loads of "good beef, mutton ham, corn-beef and vegetables." That's right. Nothing is too good for the old soldier. Feed him unstintedly. Put fat on his ribs. Clothe him in flannel. Tuck him up warmly at night, tread lightly while he sleeps, and don't call him too early in the morning. Let the old hero sleep as long as he wants to. He is one of the very best things left to the republic.

Cherish him, pension him, and do not lose one second in argument with the ungrateful sordid citizen who sneers at the millions paid to those who faced death that the republic might live. It is possible that a few are pensioners who ought not to be, but the great army are deserving and ought to have more than the relative pittance they now receive. It is well to foot up the grand total, and it might also be well to print the figures on the very sky, so that men may see that war costs something, and that "it pays" to be loyal. The earth has never seen an army like that which protected the flag during the rebellion. Nor earth nor sea nor sky ever has looked upon nobler legions of pensioners. Joy to them in their present meeting, and greater joy to them in the upper assembly where "taps" are never sounded by trumpet or drum.

We referred to a paper last week as being too vile to go into decent families, but mentioned none by name. The *Frederick*, however, realizing that it answered the description, promptly responded. The pastor referred to showed more discretion.

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Mr. Joseph Hemmertich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

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Not in Order.

It has been reported to me that Rev. W. B. Anderson, recently suspended from the New Iberia charge, Alexandria District, Louisiana Conference, is now at or near Richmond, Tex., passing as the Rev. Wm. Anderson of New Iberia, and is now preaching and disturbing our work generally. I hereby most respectfully warn all honest lovers of fair dealing not to give this man any ministerial recognition until he stands trial and hears the verdict of his conference in his case. Rev. W. B. Anderson is a dark skin man; weighs about 150 pounds; 5 feet, 6 or 8 inches. His gait in walking is very much like that of a man who rides horseback. He is gentlemanly in address; loves to hear and tell a good joke; very suave and agreeable in manners; smiles when talking (or seems to) laughs heartily with a little demonstration; has a pleasant voice; strong features of face and head. In profile, the forehead retreats, taking away nearly all or half of the bumps of benevolence and veneration. In preaching he is clear and impressive; is a fair scholar. Let him face his misfortune and disgrace like a loyal and true man.

S. E. H. MORANT, P. E.
Alexandria District, Louisiana Conference.

EX-JUDGE Baumann, of this city, has been arrested as the instigator of the shooting and wounding of Judge Long at Kennerville, some time ago, and for which Henry Dixou was most inhumanly lynched only a short time ago, after being lured there by a false arrest. Dennis Richards was arrested a few days ago in the swamps, and confessed that he did the shooting, being hired to do it by Baumann for \$1,000.

Inasmuch as Dixon was lynched under the most aggravating and cruel circumstances, and now declared to have been innocent, we think it a case where the parish or state can be held responsible for his unwarranted taking off, and we hope if he has any friends, they will prosecute it to the last extremity of the law.

A heavy verdict with its attendant costs would at least have a sobering influence and tend to stop such crimes. Besides, then they would become matters of court record and palatials, north or south could not find any justification for or a chance to deny them. If it is thought the state courts cannot be relied on, there is a way to have the U. S. courts take jurisdiction. No time should be lost in taking the necessary preliminary steps.

Woman's Home Missionary Society.

This society met Friday, Sept. 16 at Boynton Church, in Gretna.

Sister Brown called the conference to order precisely at the time appointed, and Sister Mattie S. Francisco acted as secretary, and Sister Margaret Johnson led in prayer.

After the usual devotional services, the roll showed the following churches were represented by their pastors: La Harpe, Mallalieu, Mt. Zion, Thompson, Union, Wesley, St. Charles, St. John, Slidell and Pearlville, White Hall, Asbury. Juvenile Society Band by Sister A. Robinson, president; District Local Workers by Sister Harrison; Gideon Band by Sister Margaret Johnson.

Sisters Johnson and Robinson made preliminary remarks as to the good and rapid progress of the christian work in the district during the past nine months.

The manager of North New Orleans District is Mrs. C. Brown. She is trying to have working auxiliaries in every church on the district.

Dr. Nelson, Bro. Wells, Rev. P. Landry, Presiding Elder North New Orleans District, and Dr. A. E. P. Albert delivered interesting discourses.

Schools and Colleges.

Good News From Clark University.

Chrisman Hall of Clark University, that was burned last April, is nearly rebuilt. Seventy men are at work pushing it to completion. The chapel was enlarged, many of the rooms changed, and the building will be fifty per cent better for its purpose than ever before. We are putting in a three boiler heating plant and will warm Chrisman Hall by steam, and will put steam also in Warren Hall as soon as we can get to it. We will have students from many different States, and it now seems our opening will be one of the largest we have ever had.

We have added a new teacher for Natural Science. Our old teachers stay with us except one, and we have a very competent man for his place. We will have the best skilled foreman in our shops, and our outlook in that department is very good. We think to purchase two new pianos, one of them the largest size, for chapel use. Our outlook is full of hope. Any one desiring a catalogue, address
W. H. HICKMAN,
President.

Atlanta, Ga.

Central Tennessee College.

The twenty-seventh session of the Central Tennessee College began on the 19th, inst., with a very fair attendance. The threatened approach of cholera from New York, and the constant presentation of the matter in the papers has greatly alarmed the people in many parts of the country, and the students have been warned not to come to Nashville on account of the danger there is in meeting the cholera here. The only good effect of these reports has been to stir up the people, and set the authorities to thoroughly cleanse the city. There has been no evidence of cholera here, perhaps, not nearer than New York.

The few members of the faculty are Prof. Barnes, Principal of the Normal Department; Prof. Byrd of Languages; Misses Beale and Miller in the English Department; Prof. Dogan remains in charge of Mathematics; Prof. Osborne of Natural Science; Miss Parker preceptress and teacher in the Normal Department; Mrs. Hipp remains in the English Department; Miss Young in charge of the Model School and Mrs. Pattengale will teach classes in the various departments.

Prof. Brooks will have charge of carpentry; the other Mechanical Departments remain the same as last year.

The Musical Department has taken on a new form, and as far as practicable the methods of instruction will be the same as those followed by the Conservatories in Berlin, and a teacher formerly connected with that school will have general supervision of the department of Music, and will be assisted by teachers who will instruct in the various Orchestral instruments. Miss Braden will remain in charge of the department of Voice Training, Piano, Organ and Harmony and the classes in Vocal Music. The design of this department is to give thorough instruction in Music and especially to prepare teachers for the work of teaching.



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BISHOP W. F. MALLALIEU.

It is a wonderful achievement of these modern times that the journey from Boston to San Francisco can be made in less than five days. It used to take a long six months around Cape Horn to do the same thing, or rather to accomplish the same result. Leaving Boston on Monday by the 10:30 a. m. train, or indeed by the 2:15 p. m. train from the depot of the Boston and Albany road, the passenger reaches Chicago, Tuesday at 3 p. m., or at 5:45 p. m., which gives ample time for a good supper, a little rest, a run up to our Book Concern at 57 Washington street, and whatever else may be needful in the way of small errands, and then have time to take the 10:30 p. m. train via the Chicago and Northwestern road for Omaha. The latter city is reached about 1 p. m. on Wednesday; and then the whirling wheels speed onward over the vast expanse of Nebraska, ever hastening towards the setting sun until without change of sleeper from Chicago to San Francisco, you are safely landed in the metropolis of the Pacific coast. The last six miles is by ferry across the Bay from Oakland; but as we step from the boat to the pier on the San Francisco side of the Bay, we notice the large clock, and the time is 9:18 a. m. We are three minutes late on a journey of 3,000 miles. And all the way along we have been as comfortable as though enjoying the hospitality of some comfortable home. It is simply wonderful—Monday 2:15 p. m. in Boston, Saturday 9:15 a. m. the same week in San Francisco. With this arrangement, in fact with it or without it, there can be no possible excuse for christian people traveling on Sunday. If they must travel let them start so as not to be found on the road on Sunday. Of course a case of life or death might be an exception; but no matter of ordinary business or pleasure can justify Sunday traveling. It must be different in regard to these a christian should not sail on vessels that start on Sunday, as in the case with some of the steamers that cross the Pacific on the Vancouver route.

Once safely in San Francisco, one of the best, certainly one of the most comfortable hotels, the "Occidental," kept by Major Hooper, a most agreeable and efficient host, is to be our home for three short days before we take the ship for Japan. At precisely 3 p. m. on Saturday, the advertised time for sailing, the moorings are cast off, the engines throb, the propeller moves, and we leave the dock for a journey of nearly six thousand miles across the greatest of earth's oceans.

San Francisco is greatly changed in the last few years. The people are no longer afraid of earthquakes, and instead of the low wooden buildings of former years, we see massive brick buildings of eight and ten stories in height, and as elegant and imposing as any of the commercial and business build-

No Sane Woman

would pay 12 cents a pound for Powdered Soap when she could buy it in bars for 6 cents, though every woman knows that Powdered soap is handier and better than soap in bars or cakes. But when a woman can buy Powdered soap for the SAME PRICE as bar soap, of course she takes the Powdered soap for it does $\frac{1}{2}$ her work and the other $\frac{1}{2}$ is no work at all.

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ings of the older cities of the East or the more recent cities of the West. The people of California have the idea, and this idea is very largely shared by nearly all the people of the Pacific Coast, that San Francisco is destined to be one of the great cities of the world. They think its harbor and its relation to the United States and its proximity to China, India, Australia and Japan, make it certain that to a great extent it will control the immense commerce of the future. They do not take into account the fact that the Nicaragua canal will be completed before many years, and that then New York and London will be quite close to the vast populations of the countries just named. It is not easy to prophesy in regard to these matters, but it remains true that these "Friscoans" are conscious of a high destiny and they have a firm purpose to realize their magnificent dreams.

It is pleasing to record that Methodism seems to apprehend the possibilities of time and place, and under the wise and heroic leadership of Bishop Fowler has been making rapid advances these last few years. It is true that in our educational work we have been hampered and hindered by the want of sufficient financial ability, but we have accomplished something. It would have been a stroke of vast importance if Leland Stanford could have put half of his \$20,000,000, said to be devoted by him to building up his university, into the hands of Methodism. It remains to be seen whether the institution founded by him, and with which we must compete, shall prove a curse or blessing. The production of wine and brandy from a vineyard of 55,000 acres, the greatest in the world, is what Stanford University seems to be dependent upon at present for its support.

No Methodist institution could be run on a wine and brandy basis. Mr. Stanford would have to change his investments if he would identify his enterprise with our church. Besides this it is supposed, and with good reason, that there is a very loose condition of teaching in this spirituous establishment—that, in fact, evangelical truth and experience are largely discounted by the average professor. If these things are so, then but one thing remains for us to do: we must hold steadfastly by our own, and especially must more means be consecrated to the cause of education by our people in California; and we must resist the drift of agnosticism by a positive and aggressive presentation of truth.

Our religious work in San Francisco is moving forward steadily and strongly. More than five hundred Japanese have been converted in our mission the present conference year, and still they come. The converts and others held a love-feast on Friday night before our sailing, and they sang and prayed and talked with genuine Methodist fervor and enthusiasm. Our work among the Chinese goes on, but is greatly hindered by the late action of Congress and the opposition of wicked Americans, Irish and Chi-

nese. We have one of the best men in the world at the head of this mission—Rev. F. J. Masters; and an equally good man at the head of the Japanese mission—Rev. M. C. Harris. All that good and true men can accomplish will be done by them.

We have at present two very important church building enterprises in progress, both of them planned and inspired by Bishop Fowler. That on Van Ness Avenue is not yet begun, except that the site is secured and a temporary chapel has been erected on an adjoining lot. The church when completed will probably cost not far from \$350,000, and will be one of the most complete and magnificent structures in Methodist church architecture. Let it be devoutly hoped that the time may never come that such a church, for want of capable men to manage its affairs, or because of men who are unwilling to step down and out and give others a chance, shall be sold out and submitted to inglorious defeat.

But we are on board the "Gaelic," and as she turns her bow towards her destination we pass Goat Island on the right. This is a remarkable formation—really a mountain crest, bulging up out of the Bay. It is well-nigh without inhabitants, except as there may be a few people connected with the light-house and telegraph station. This island is nearly half a mile wide and twice as long. A mile or two beyond, and we pass another mountain crest, the island of Alcatraz, with its light-house, half as large as Goat Island. Far away to the right is Mare Island, the site of our navy yard. Next upon the right we pass the bold headlands of Lime Point, Point Diablo and Point Benito with its beautiful light. In the meantime we have had the city on our left until we come to Fort Point, Point Lobos and the famous Seal Rock, with the natural arch in the rocks, and we are out at sea, for we have just been passing through the famous Golden Gate where so many ships some fifty years ago entered to find the termination of a six months voyage around Cape Horn. They bore thousands and tens of thousands of men who had left home and friends and all the old life and loves and comfort of the East, to seek their fortunes in this far-distant and almost entirely unknown land.

Ah! what bright visions, what enchanting dreams, what purposes, what dauntless faith, filled and crowned these moments when the gold that called these men so far seemed almost within their grasp! It was a wonderful picture of these many ships and these many thousands of men that I saw crowding in through the Golden Gate as we slowly steamed out of it. But visions and dreams and purposes and men and ships have vanished into shadows and are gone forever; for, sad to tell, not one in a hundred of all the men who sought for gold and wealth in California ever achieved success. But was all toil and effort wasted, were all the home heart-aches and home desolations in vain? God only knows. But it seems to be the only way known to this poor earth, that only by pain and tears and blood and broken hearts and desolated hearthstones may humanity rise to its grandest and noblest consummations. But God's men and women know how to endure and die and

"Stand as the anvil, when the stroke of stalwart men falls fierce and fast. Storms but more deeply root the oak whose brawny arms embrace the blast. Stand like an anvil; noise and heat are born of earth and die with time; The soul, like God, its source and seat, is solemn, still, serene, sublime."

But while watching the receding shores, and thinking of loved ones far away whom we may never see again, the engines increase their speed, and soon we find ourselves abreast and close to the Farrallones Islands, a bunch of mountain crests eighteen miles from the en-

trance to the Golden Gate. The topmost peak, which is several hundred feet above the level of the sea, is crowned with a light-house, good for nothing in fair weather, of course, but so high that when fog envelop these shores, it is well-nigh useless, because it is above the fog and not down in it where it is needed. It reminds one of some christian professors who are so far away from weary, struggling humanity that the light they have might as well be darkness for all the good it will ever do any one besides themselves, and it is very doubtful if they will be benefitted. The world needs the light of holy living in its saddest hours and darkest places.

The last look at home and native land! So we linger at the vessel's side and notice the broad V-shaped entrance to the Golden Gate. North and South the highlands recede, and as we pass onward the haze of the coming sunset wraps the last point of land in obscurity, and we turn away with strained and weary eyes and think of the long months and toilsome journeying that must intervene before we look again upon the dear shores of the land we love above all others. We are sure the ship on which we sail will be followed by many prayers, for there are many true friends both North and South that do not forget us. So surely we may rest quietly, for our God holds the winds in His fist, and His hand at the bottom of the sea—for His Word says that He holds the waters in the hollow of His hand.

We anchored at Yokohama at 4:04 a. m. At 7 a. m. we were through the customhouse; at 8:45 a. m. we were at the seat of the conference eighteen miles away from Yokohama, and at two minutes before nine we entered the hall where the conference is held, and at the stroke of the clock opened the session.

The articles in the October Pansy are timely, and of a character that this magazine so well knows how to furnish. The two main stories by Pansy and Margaret Sidney come to a close. The English Literature paper on Macaulay, and the American History paper on St. Louis, are both of extreme interest, and the shorter stories and articles valuable in every particular. Price, \$1 a year; 10 cents a number. D. Lothrop Co., Publishers, Boston.

The Season for October is filled with new and appropriate costumes for Ladies and Children, which are plainly and accurately illustrated and described, so that reproduction is easy. Throughout its pages will be found something new and

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Wanted Information.

By Martha Golar of her husband William Golar, late of Company A, U. S. O. T., who was last heard of at Memphis, Tenn. Any information that will lead to the finding of said William Golar, will be liberally rewarded. Address all information to Martha Golar, 506 College street, Bowling Green, Ky.

P. S.—Vicksburg and Natchez papers, please copy.

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Place of Episcopal Visitation, Fall Conference, 1892. [CHRONOLOGICAL.]

Conferences in the United States.

Conference and Place.	Time.	Bishop.
West German, Higginsville, Mo. Sept. 1.	1.	Footner
N. Pacific, Ger. Miss., Portland, Ore. " 1.	1.	Walden
California German, Oakland, Cal. " 1.	1.	Vincent
Iowa, Washington, Ia. " 7.	7.	Andrews
Central German, Seymour, Ind. " 7.	7.	Clifford
California, Pacific Grove, Cal. " 7.	7.	Vincent
Krie, Warren, Ia. " 7.	7.	Newman
N. W. Sweden, Moline, Ill. " 8.	8.	Footner
W. North Carolina, Raleigh, N. C. " 8.	8.	Walden
Chicago German, Kenosha, Wis. " 8.	8.	Fitgerald
Central Illinois, Watseka, Ill. " 8.	8.	Footner
Des Moines, Perry, Ia. " 14.	14.	Andrews
Indiana, Salem, Ind. " 14.	14.	Warren
Michigan, Hillsdale, Mich. " 14.	14.	Fowler
East Ohio, Steubenville, O. " 14.	14.	Fitgerald
N. W. German, LaCrosse, Wis. " 15.	15.	Goodell
W. Virginia, Huntington, W. Va. " 21.	21.	Bowman
Illinois, Shelbyville, Ill. " 21.	21.	Footner
N. W. Iowa, Cherokee, Ia. " 21.	21.	Andrews
Nebraska, Nebraska City, Neb. " 21.	21.	Warren
Kentucky, Louisville, Ky. " 21.	21.	Foss
S. E. Indiana, Kosciusko, Ind. " 21.	21.	Nindo
Columbia R. R., Walla Walla, Wash. " 21.	21.	Fitzgerald
Detroit, Owosso, Mich. " 21.	21.	Fowler
S. California, San Diego, Cal. " 21.	21.	Vincent
Wisconsin, Milwaukee, Wis. " 21.	21.	Fitgerald
North Ohio, Elyria, O. " 21.	21.	Newman
Norway & Danish, Duluth, Minn. " 22.	22.	Goodell
Ohio, Portsmouth, O. " 22.	22.	Bowman
S. Illinois, Belleville, Ill. " 22.	22.	Footner
West Nebraska, Kearney, Neb. " 22.	22.	Warren
Central Ohio, Van Wert, O. " 22.	22.	Nindo
Wisconsin, Albion, N. Y. " 22.	22.	Fowler
Pittsburg, Pittsburg, Pa. " 22.	22.	Newman
East Tennessee, Pulaski, Va. " 22.	22.	Foss
Arizona Mission, Phoenix, Ariz. " 22.	22.	Goodell
N. German, Le Sueur, Minn. " 22.	22.	Vincent
Upper Iowa, Hampton, Ia. " Oct.	Oct.	Andrews
Houston, Morristown, Tenn. " 5.	5.	Foss
C. New York, Auburn, N. Y. " 5.	5.	Fowler
Rock Island, Rock Island, Ill. " 5.	5.	Fitgerald
Minnesota, Minneapolis, Minn. " 5.	5.	Goodell
N. Mex. Eng. Mission, Albuquerque, N. M. " 6.	6.	Vincent
N. W. Indiana, Ellettsville, Ind. " 14.	14.	Fitgerald
C. Tennessee, La Grange, Tenn. " 14.	14.	Newman
Blue Ridge, Now Home, N. C. " 13.	13.	Foss
N. Mex. S. Miss., Taos, N. M. " 13.	13.	Vincent
N. Dakota, Devils Lake, N. D. " 13.	13.	Goodell
Tennessee, Franklin, Tenn. " 13.	13.	Newman
South Dakota, Madison, S. Dak. " 19.	19.	Goodell
N. Carolina, Reidsville, N. C. " 19.	19.	Foss
Austin, Ft. Worth, Texas. " Nov. 24.	24.	Andrews
Texas, Marshall, Texas. " Dec. 1.	1.	Merrill
S. German, Industry, Tex. " 8.	8.	Merrill
West Texas, Austin, Tex. " 15.	15.	Merrill

FOREIGN CONFERENCES

Japan, Tokyo, Japan. " July 14.	14.	Mallalieu
Denmark Mission, Copenhagen, Den. " 14.	14.	Joyce
Norway, Drammen, Norway. " 14.	14.	Joyce
Korea Mission, Seoul, Korea. " 18.	18.	Mallalieu
Sweden, Goteborg, Sweden. " Aug. 18.	18.	Joyce
Bulgaria Mission, Sofia, Bulgaria. " Sept. 8.	8.	Joyce
North China Miss., Peking, China. " 13.	13.	Mallalieu
Italy, Turin, Italy. " 22.	22.	Joyce
China Miss., Nanking, China. " Oct. 13.	13.	Mallalieu
Rochester, Rochester, China. " Nov. 10.	10.	Mallalieu
West China Miss., Chungking, China. " 10.	10.	Foss
S. American Miss., Buenos Ayres, S. A. " Nov. 24.	24.	Newman
Texas, Marshall, Texas. " Dec. 1.	1.	Merrill
S. German, Industry, Tex. " 8.	8.	Merrill
West Texas, Austin, Tex. " 15.	15.	Merrill

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IN MEMORY OF BLANCHE E. TAYLOR.

(Died July 6, 1892)

The morning light was breaking
Over the hills so far away,
And the birds began their singing,
To greet that summer day.

The gates of heaven swung open wide;
Four angels stood abreast,
To welcome in another child,
Who entered there for rest.

Who can the little traveler be?
The four bright angels asked;
It is your sister, Blanche E.
I've found my home at last.

Then five bright angels happily
Rejoiced that morrow in heaven,
And there they'll wait for those who
mourn—
The others—we are seven.
—HETTIE G. TAYLOR.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my sister, Ann Jenkins. I got a letter from her October 27, 1879. She was at that time living at Grand Junction, Tenn. Her husband's name is Austin Jenkins. Any information leading to her whereabouts will be thankfully received by Leah Winfield, Bastrop, La.

Mr. Editor: I wish to inquire for my brother, Nash Hurt, who left here about eleven years ago, bound for New Orleans and Birmingham. Mother's name is Martha. Her children are named Carter, Melissa, Mary Ann, Laura, Daniel and Georgeanna Hurt. Any information will be gladly received by Daniel Hurt, care of Rev. W. F. Woolfolk, Oxford, Miss.

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Books and Current Literature.

The October number of The Forum will contain an article on the Cholera, how it has been prevented and may be prevented, with a statement of preceding epidemics, by the eminent Dr. Lewis A. Sayre, who was Resident Physician of the City of New York when the disease came to that port in 1866.

The September Galaxy of Music contains forty-four pages of choice music, including nine vocal and nine instrumental selections (all of the latest and best,) for 10 cents. Annual subscription, \$1. Boston, Mass., F. Trifet, publisher, 405 Washington St.

The Cholera in New York Bay will be the subject of a timely and interesting article in the next number of Harper's Weekly, accompanied by three pages of illustrations. The scene of the landing of the Normania's passengers at Fire Island will be shown in a striking picture by R. F. Zogbaum. There will also be a graphic description of the city of Berlin written by Antonin Proust, and profusely illustrated.

Harper's Bazar for September 24 will contain, among many other attractive features, an article by Elizabeth Cynthia Barney, giving the history of A Girl's Four Years at Columbia College. A series of papers on social and domestic subjects, entitled, Day In and Day Out, by Marion Harland, will be begun.

Our Little Men and Women for October is as winsome as ever. The Monkey Story, the Studio Dolls, and A Boy and a Girl, with the mitting-time, peach-time, berrying-time, and all sorts of good times, will gladden the heart of every little man and woman, and make study-time easier, and play-time happier. Price, \$1 a year; 10 cents a number.

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DAILY BREAD.

[Bible Blasts from the "Ram's Horn"]

Nothing is too hard for God.

If you are a Christian, God's work is your work.

We know God best by the work his Spirit does in us.

There are no promises of help in the Bible for lazy men.

The soul of man is the greatest thing God ever created.

Gaining power never does an ambitious man a bit of good.

No man is pure in his heart who is not pure in his politics.

The devil has no weapons that can harm a true Christian.

If we are faithful God will see to it that we are successful.

The only thing that can ever make people unselfish is love.

The only true brave people are those who are not afraid of the truth.

There is a great deal of selfishness that claims to wear the robe of Christ.

When men first begin going away from God they don't do it on a run.

There isn't a man in the world who is not serving some kind of a master.

Nothing makes a man a bit richer that does not make him more grateful.

Keeping One's Mouth Shut.

One half of the trouble of every community comes from the fact that so many people have not the capacity to keep their mouths shut. When I hear something disparaging of you, my first duty is not to tell you. But if I tell you what somebody has said against you, and they go out and tell everybody else what I told you, and they go out and tell others what I told them that I told you, and we all go out, some to hunt up the originator of the story and others to hunt it down, we shall get the whole community talking about what you did do and what you did not do, and there will be as many scalps taken as though a band of Modocs had swept upon a helpless village. We have two ears, but only one tongue, a physiological suggestion that we ought to hear a good deal more than we tell. Let us join a conspiracy that we will tell each other all the good and nothing of the ill, and then there will not be such awful need of sermons on Solomon's words: "Discover not a secret to another."—T. Dewitt Talmage.

For the SOUTHWESTERN.

Notes on My "Alma Mater."

ALEXANDER P. CAMPHOR.

The return of the school season fills the heart of every ambitious student with a peculiar joy. This period, therefore, will doubtless be hailed with unspeakable joy by the multitudes of students, and even tutors and professors, who will soon leave homes and friends to crowd within college halls, chapels and recitation rooms—some to resume their wonted labors with a greater purpose, a stronger resolution and a more masterly spirit, and others to begin anew a work which is of vast importance, whether as viewed from the standpoint of teacher or beginner.

There is perhaps no period of school life more interesting and joy-bringing than this one. Students, and even teachers, are always jubilant over this epoch. They have, indeed, every reason to be unusually happy when this joyous time rolls around. It is then that cordial greetings and flattering congratulations are liberally bestowed; hearts beat with a more joyous pulsation; chums coming from rural districts, retired villages and crowded streets meet chums, and their memories vividly recall past class-room and worldly experience; new classes are formed; new studies are begun, and the hope of larger and grander accomplishments possess their souls. It is then, too, that new faces are quickly seen, while old familiar ones are feelingly missed; new acquaintances are made; new impressions are formed; new plans and ideas are formulated; new and beautiful air castles are constructed, and in fine, a general good time characterizes the opening of school.

The New Orleans University, in point of architectural beauty, accommodation, location, management, record, and best of all in work actually done, is an indisputable evidence of the Christly sympathy, liberality and practical love in the Methodist Episcopal Church for her needy children, and this imposing structure stands as a magnificent monument, bespeaking in silent, but yet forceful language the deep and sincere interest of our church in us, and the fact that she recognizes in us capabilities and powers, which the training of this and similar institutions of learning will ere long bring out of us. For all of this we are devoutly grateful and justly proud.

The university enters upon its twentieth session on the morning of Monday, Oct. 3. The reopenings of this school have always been days of great importance. One of the special requirements of the school is that students be present on the first day. It has been the writer's rare privilege to be present at eleven such reopenings, and he has no regrets whatever for such attendance. The scriptures read, the prayers offered, the hymns sung, the speeches and remarks made, and even the chiding notes of the chapel bell are always inspiring and helpful; and that student, who is so fortunate to be present the first day, gets a blessing, an advantage and a start which the absentees can never get.

This school has done excellent work in the past, notwithstanding the many disadvantages which, for a long time, confronted it. Too much praise cannot be given to those pioneers who wisely planned this institution and those who composed its faculty. The graduates of '78, '80, '82, '84, '88 and '89 tell us that good and thorough work was done in these good old days. We point with pride to our Drs. Bowen, Clanton, Minton Mrs. Gates and others. They are now, all of them, beautiful specimens of

what christian education has and can do for our people.

The memory of old teachers, visitors and students from '81 down to the present is exceedingly delightful to recall. We remember all of them kindly and lovingly. Many of their addresses, sayings and peculiarities still, and will ever linger with us. But the present status of the university is superior by far to that of the old regime. The school is larger and better now. There are more departments, more teachers and more students. The curriculum is broader and more rigorous. Thoroughness is the motto of every class-room. To-day the university enrolls nearly seven hundred students, saying nothing of the Alexandria and La Harpe Street Academies.

Again, the school is thoroughly graded. Students know exactly where they are catalogued. For example: a little tyro in the primary department can tell you where he is placed in the university register without hesitancy.

The faculty now is more college-like. They number twenty-eight, and they are specialists. Each professor has and does his own chosen work, which is indispensably necessary to first-class college work. In this particular, if in no other, the university of to-day is superior to that of the good old days.

The faculty for the new session indicates greater prosperity and better work for the university. The outlook is certainly bright, and to be connected with this institution now, whether as student or teacher, is no small thing. In the faculty the best training of North, South, East and West is represented.

We extend to our worthy president our heartfelt congratulations for his excellent selections, and we hope that the approaching session will, in every particular, come up to his most sanguine expectations. And to the new teachers who will come among us for the first time to take up the work of their predecessors, we welcome you in our midst, and hope that success and prosperity will attend your every effort. And to all our friendly conferees, we extend usual greetings.

We conclude these first notes with the hope and prayer that God's choicest blessings will dwell richly and abundantly upon our "alma mater," and that she will live yet many years to be, as she is: a nursery of christian piety and wisdom for all who may seek her fostering care.

New Orleans, La.

For the SOUTHWESTERN.

Work on the Jamison Charge.

D. M. MINUS.

At the last session of our Annual Conference, the writer, having served out a term of six years as presiding elder of the Beaufort district, South Carolina conference, notwithstanding petitions were presented to Bishop Foster from twenty-six pastoral charges, and two or three delegations waited on him to have the writer continued in the presiding eldership, the bishop appointed him to the above named charge. The writer went with the determination to "show himself a man" into whatsoever sphere or position the church saw fit to place him. The first two or three months the weather was rainy, the congregations were small, the collections were poor, money was very scarce, and the general outlook was everything but encouraging—and, besides all of this, the writer was succeeding one of the most energetic, hard working young men of our conference who held his own on the charge five years, during which time he built one fine church and started another, and went to another charge with the

under his feet, as it were. This man was the Rev. Thomas J. Clarke. But whenever the weather would allow the congregations to come out, the writer, aided by the Divine Spirit, preached such sermons as aroused the people, and they began to come through the rain to hear the word of God. We soon found out that Mt. Zion Church had a large membership of some very loyal members, with at least two hundred young people of school age, and notwithstanding, they were living almost under the shadow of Claflin University, being only six miles away, they were as deficient intellectually as if they were away into the interior.

But we soon discovered that all they wanted was a leader in whom they could confide as to his ability to lead and as to his knowledge to plan wisely for the establishment of a graded or a preparatory school. Having learned that the writer established the Sterling graded school in the city of Orangeburg nine years ago, and having seen the good work accomplished by that school, they requested the writer to organize a graded school at Jamison. Hence, a meeting was called during the month of March and an educational association was established with a president, two vice presidents, a secretary and treasurer. The constitution and by laws were prepared, and each member assessed a certain amount, which is paid monthly to the treasurer. During the month of June the old church was repaired and fitted up for the school, which opened July 5. The association then elected seven trustees, and these trustees, aided by the trustees of the public school fund, elected Rev. D. M. Minus, A. M., principal, with Miss Sarah R. Minus and Miss Georgia A. Clarkson as assistants, all of whom are graduates of Claflin University; the young ladies are graduates from the normal department, but Mr. Minus took the regular college course. This school has three grades or departments, and the tuition fee varies, according to the grade, from \$1 to 75 and 50 cents a month. The fifth Sunday in July was indeed a day of pentecost. At the close of the 11:30 a. m. sermon ten persons were happily converted and one more at 4 p. m. It was the most powerful revival of religion ever witnessed in this vicinity, and it resulted into forty-eight conversions and twenty accessions to the church, ten of whom were students in the graded school. Among these ten are six young men who feel that they are inwardly moved by the Holy Spirit to preach the gospel.

This school closed Sept. 3 with the greatest satisfaction to the trustees, patrons, students and teachers, but will open again Oct. 24. With the establishment of such a school, the conversion of these precious souls, and the call of these six young men to the ministry, and the building up of the charge generally, the writer feels very grateful to God, and he can see the hand of God in the appointment as well as he saw the "paw of the bishop" at the beginning. To God be the praise. May heaven's richest blessings rest upon this school and these young men and women who have been so wonderfully blessed during the meeting.

For the SOUTHWESTERN.

"Enlargement in the South."

MACK HENSON.

Editor Southwestern: I have devoted some time writing to secular newspapers concerning the progress of the colored people of the South, among whom I have lived all my life, and have every reason to watch their progress; and now I wish to say a word concerning the strong

letter of Rev. D. M. Minus, and the high compliment paid him by Dr. Leonard, Missionary Secretary, upon the "Enlargement in the South."

For this I have labored twenty-two years in the pulpit and eighteen years as a full member of the West Texas Conference, and have labored either as preacher in charge or as Presiding Elder. And any suggestion upon the work in which we are engaged rarely escapes my attention.

The Doctor wants the pastors, Presiding Elders and private members in the colored conferences to notice the "enlargement" which certainly engages our thoughts in our wakeful hours and excites our dreams at night. But there are facts that cannot be overlooked concerning our work in no part of the South. The real, and not the imaginary condition of the colored people in the South, must be considered, politically, morally and socially. In these relations we have unavoidable difficulties forced upon us, with which no other people living within the same territory have to contend. The ever strained conditions which effect this people will ever have something to do with their self-reliance and self-support, which has been and is now the watchword of every Presiding Elder, pastor, and many of our best patrons and influential members. While the rate of increase of colored people is 16.7 per cent in the South, and in the middle South only 13.6 per cent, and the border States only 2.6 per cent, it must be understood that this seething mass of suffering humanity are on a constant drift. Where to? In three directions, viz: northward, westward, and from plantation to plantation. And from year to year, the same. When it will end I am unable to say. You can judge from these sad facts that to expect a permanent self-supporting membership of this uneducated or migrating people is expecting too much, and expecting what you will not see soon. We admit that many noble hearted men have written ably upon this subject and have, I believe, unintentionally directed public attention of the State and church to look for evidence where there is none to be found upon this inexhaustible subject. It is a physical as well as a moral impossibility for these people to cope with this matter single handed. While it must be admitted that though there is mismanagement of some Presiding Elders and pastors, as well as in disposition upon the part of some of our members to support the Gospel, to build church houses, and school houses; there are earnest efforts putting forth twenty-four hours in a day and seven days in the week to reach these grand results the whole fifty-two weeks in the year. If the M. E. Church withdraws help from this territory before, there are any substantial evidences, either for lack of ability to carry on this work on a self-supporting basis, or a disposition, it is safe to say before the act what the result will be. It will drive those from this hard-fought battle field who have stood unwaveringly through all the trying past, or force them to starvation on these old blood-stained battle fields. The situation cannot be understood in a day, nor can it be described by those living and viewing the field through long-range glasses, or from Pullman car windows. Take the majority of the Presiding Elders and pastors now hard at work here and let them devote only two-thirds of their time at money making, and the question of support for themselves and families will be settled for all time. There are many fertile spots to be found in our territory that might be singled

out as self supporting charges, but it would take twice the amount of missionary money to develop the territory adjacent as is now paid to carry on the work. At the late District Conference at Winchester, of the Austin District, in July, there were pastors who had received all the year less than \$50 as support. These men have wives and large families, who support themselves and their husbands to carry on this great work. In the same charges the Presiding Elder had not received scarcely railroad fare to and from them. If any preacher at a distance would like to exchange fields and positions with us, we are perfectly willing they should do so, and test the truthfulness of our statements at their own leisure; indeed, if they believe us insincere or unfaithful to our high trust and holy calling, we are ready to welcome them to our banqueting and palatial feasts.

With ten thousand tongues to speak upon this important subject, which have never been raised except to a throne of Grace, I close.

The Chautauqua System.

BY BISHOP JOHN H. VINCENT.

The educational agencies of Chautauqua are not disconnected, haphazard efforts in behalf of popular education; they are harmonious parts of one system designed to render definite service; they bear natural relations each to the other in a progressive series. It is the aim of those who direct this work to secure the interest, confidence and active aid of intelligent, earnest people in every community with a view to establishing the system as a whole or in part.

The following are the chief features given in the progressive order:

Systematic Individual Reading. In every village, town and city there are many ambitious people who are anxious to do intellectual work, who are dissatisfied with their mode of mental life. They need wise, definite direction, a carefully outlined course, specified books, an appointment of reading and suggestions, devices for developing their enthusiasm and encouraging them to persistent effort. The Chautauqua Literary and Scientific Circle meets this demand in an admirable way. This is the first step.

Local Circles. It follows naturally that individual readers in the same community, pursuing the same course, will be drawn together by a common interest. An organization for mutual aid is inevitable. The social element is introduced. The subjects of reading and study form topics for rational conversation. Contact of minds stimulates thought and awakens dormant powers. The "local circle" exerts a distinct influence upon its members and upon those with whom they associate.

University Extension. The "local circle" feels the need of a teacher. The most successful circles are those which are directed and virtually taught by a high school teacher, a minister, a bright lawyer, or a doctor. Circles may secure college professors and other competent instructors to give lectures—on what is known as the University Extension plan—on the subject of the year's reading. Chautauqua is in a position to arrange for such courses which supplement the work of the "local circle" and other valuable opportunities to the community in general.

College Correspondence Teaching. There are always those who have the ambition and perseverance to do serious mental work. Chautauqua can put these in regular communication with college professors who, by means of lesson sheets and a carefully worked out plan, give thorough instruction in college subjects. A small group of correspondence students may obtain great benefit from working together.

LETTERS FROM THE CONFERENCES.

Alabama.

H. Wolen Wedowee.

Though the times have been hard since my arrival here in February, we have built one new church on the circuit and are building another one. I have held three protracted meetings and received forty into the church. Our three Sunday schools are in a good condition. My people have presented me with a new suit of clothes.

W. E. Thomason, Roanoke.

During a two weeks' meeting held here by Rev. W. F. Smith, our Presiding Elder, a blessed work of grace has been in our midst. The Elder was in earnest, and meant to have God's Spirit visit our town before he left. He caused many to call to mind that they are born to die, and sooner or later their bright forms of human beauty shall fade away and leave sorrow upon the hearts of surviving friends and relatives. Those that had been turned out for violating the church discipline came back and acknowledged their error and asked for prayers. Sinners bowed to accept the prayers of Christians. Thirty were added to the church during the week. The Elder was with us, and many were left mourning. On Sunday, the 11th, the Elder gave a good talk in our Sunday school, after which he preached to quite a large crowd, and made some very strong points on temperance and character. We hope the impression will last for a long time.

Oak Grove Charge.

Oak Grove is nine miles from Marion, situated near the county line. We have held a four weeks' meeting here, in which the Lord greatly blessed us with forty-two converts and all joined the church. Our Sunday school is good. We have 175 in the school every Sabbath.

Wesley Prettyman, Decatur.

A blessed revival at Huntsville, Ala., with fifty conversions. Thanks for "Prayed Out of Prison." It will do good. We should have those cases. I heard that prayer. The Divine presence was glorious at the time, and its power is in my heart after a quarter of a century.

Lewis Star, Howells X Roads.

We have just closed our revival under the administration of Rev. A. Nicholls. We had thirty conversions with several backsliders reclaimed and joined the church. We had with us Rev. P. G. Goins, of Gadsden, who did us untold good. As never before the spirit of the Lord thrilled the hearts of all. Circuit is in a good spiritual condition also. We are using one of the benevolent charts, and expect to raise all of our apportionment. We find great help through your paper. Pray for our success.

Georgia.

G. W. Lewis, Atlanta.

We are gliding along nicely. We have this year improved our church to the amount of \$80 and have got a fine set of pulpit chairs. We have also insured the church. We are very near up with the pastor's salary and also with the Presiding Elder's. We have raised a large part of our benevolent money and are swiftly getting ready for conference. Our protracted meeting closed some time ago with more than twenty converts and half a dozen by letter. The Lord is pushing his work through us. We have raised this year for all purposes over \$500.

Louisiana.

G. L. Washington, Baton Rouge.

We had a grand success in our revival meeting. Twelve souls felt the power of God to save and forty-five joined the church; sixty five asked for the prayers of the church.

H. J. Wright, Donaldsonville.

At a rally at St. Peter M. E. Church on Sept. 18, there was a grand time spiritually and financially. The following preachers

filled the pulpit: Revs. J. D. Pool, D. G. Butler, H. C. Johnson and P. A. Jones of the Baptist Church; H. A. Sorrell, Spencer C. Robinson and Bro. Paul Norcisse, local preacher. The amount raised was \$104.50, with no prizes to give away.

E. B. Richards, Gilbert Seminary, Winsted.

The Lord has blessed us in our protracted meeting. Thirteen were added to the church, making thirty-two this year. On the night of Sept. 21 a grand surprise party was given the pastor, who was the recipient of many needful things. We have ordered 10,000 brick for the foundation of a new church.

C. W. Reeves, Pleasant Hill.

Our camp meeting at this place was a grand success. We have received nineteen into the church; three from the Baptist Church. Rev. Lalance, of the M. E. Church South, preached two able sermons during the meeting, also Revs. J. J. Obee, of Boyce, J. H. Pierre, of Marthaville, and S. Duncan, Presiding Elder of the district. Bro. J. C. Eusan, of New Orleans University, who has been teaching here for the past three months, did us good service in our camp meeting. Bro. Eusan has organized two temperance bands with 154 members. He persuaded many to throw away their snuff and tobacco. School closed on the 16th inst., with a large crowd to witness the success. Bro. Eusan and S. P. Richard represented the temperance cause at the Shreveport District Conference. Such young men reflect credit upon the university and its able faculty, and we hope the university will continue to send us the knowledge we need through such.

North New Orleans District Conference.

Convened at Gretna, La., Boynton Chapel, Sept. 15, 1892, with Rev. Emperor Williams, Presiding Elder, in the chair. After devotional exercises by Rev. J. W. Hudson, a few appropriate remarks were made by the Presiding Elder, when the roll was called and nearly all the pastors found present.

Miss Henrietta Brown delivered the welcome address to the conference; responded to by Miss Emma Anderson and Rev. J. W. Hudson.

Greetings to the Presiding Elder and conference from the King's Daughters of Mt. Zion Church was delivered by Sisters K. Finch and F. Davis. Rev. F. T. Chinn, secretary; Miss Emma Anderson and Bro. Jas. S. Weaver, Jr., assistants; Rev. A. J. Pickett, statistical secretary; Revs. E. Baptiste and S. Evans, assistants; Rev. S. S. Wright, treasurer; Bro. R. J. Hoyd and Miss Hattie Brown, assistants.

The report of the Presiding Elder showed success on every line, especially the spiritual work.

The opening sermon was preached by Rev. Frank Walker.

The Sunday schools were organizing Epworth Leagues. The pastors' reports were full of encouragement. The local preachers' reports showed marked advancement. The district stewards reported grandly. The superintendents reported quite an increase. The class leaders' reports showed an increase of members.

The W. H. M. Society held their anniversary, a report of which was given last week. The report of Mrs. Robertson, juvenile organizer, was received and approved.

The SOUTHWESTERN was represented by the Presiding Elder, Rev. J. W. Hudson and the secretary. Resolutions of endorsement were adopted.

The following visiting brethren were introduced and made speeches: Revs. Dr. Nelson, J. F. Marshall, T. G. Montgomery, W. P. Forest, L. G. Adkinson, P. Landry, C. H. Crawford, Miss Olivia Anderson, teacher of Latin in N. O. University, and G. S. Easton.

The conference asked that the paper of Bro. Easton be published in the SOUTHWESTERN.

The district is favored with a Presiding Elder who has filled the

position for 23 years and 6 months. Complimentary resolutions were passed showing the high esteem of the conference for him, and asking the Louisiana Conference to set aside a stipend for him when retired from office.

Resolutions of thanks were passed to the pastor and members of Boynton Chapel and the secretaries.

The Epworth League of Mt. Zion was approved.

The conference voted its next session at Wesley Chapel of this city.

EMPEROR WILLIAMS, P. E.
F. T. CHINN, Secretary.
EMMA ANDERSON, } Ass'ts.
J. S. WEAVER, JR. }

Mississippi.

W. H. Golden, Eupora.

When we came to this work we found the church deeply in debt, for which we appointed a rally day and a collection of \$41 was taken, making a total of \$85.45 during the last quarter. Our people are poor, but loyal Methodists. Steps are now being taken to build a parsonage at Eupora, which we hope to complete before our next conference. The Presiding Elder urged the people to take the SOUTHWESTERN and had the promise of several subscriptions at an early date.

D. W. Johnson, Woodburn.

As our Presiding Elder, Rev. J. W. Davis, was on the sick list, Rev. I. B. Starkey held our quarterly conference, and we had a good time. We are now in a grand fight for the Lord.

Jas. Nickels, Clarksdale.

I have built a new church at Bobo with one member. This is my first year in the work, and though the times have been hard, I never want to leave it. I will start a meeting at Bobo soon, and as I have never held one before, I ask your prayers.

M. E. Rayford, Lauderdale.

This is our pastor's fourth year, and we hope he may continue the fifth. We have just closed a series of meetings all around the circuit, which resulted in one hundred souls converted to Christ. Our Sunday schools are doing nicely, filled with young men and women and children. We shall leave no stone unturned to make this the leading charge.

M. White, Lauderdale.

The revivals of my work are now closed with one hundred conversions. Seventy-nine joined our church; others went to other churches. I had with me Rev. I. L. Pratt, J. H. Brooks and A. B. Logan. Sister Meloyon was with us in the closing. I am thankful to say my work is spiritually alive. I ask an interest in your prayers.

W. S. Leake, Shuqualak.

During the last quarter we have had nine conversions and three accessions. We greatly need a church at Cooksville, for our people there for eighteen years have been in union with the Zion Methodist Church. Several have come back to us this year, and others will as soon as we build a church. Through the providence of God we have bought and paid for one acre of ground, and have lumber on the ground to build a church 30x40 feet. Pray for our success.

G. W. Baker, Hernando.

Our third quarterly conference was held at Stephen Chapel on the 10th and 11th, Dr. H. R. Revels presiding. The brethren met the Presiding Elder with a heart full of joy and love. As the pastor was carrying on a revival many of the brethren's sons and daughters were being happily converted and joining the old M. E. Church. There were about twelve or fifteen young men and women professed a hope in Christ, and all were baptized in the Methodist faith on Sunday morning by the Presiding Elder. I have been a member of the old church ever since my conversion, which was in 1879, and never have I witnessed so grand a time religiously as I have for the last two weeks. Everything is doing so well. Bro. Whitehead has

been with us since June, working to repair the churches. He will forever be remembered by this people. Our white friends of Love Station were with us on Sunday and gave us a hearty collection and spoke in commendable terms of our neat church. Our collection was \$15. The Lord is on our side.

J. D. Walden, Lake.

We have just closed our protracted meeting with forty-six additions to the church and thirty-four conversions.

D. Sacus, Aberdeen.

Rev. J. M. Mitchell, of the Piney Grove circuit, has recovered from a severe illness and returned to his work, and is now engaged in a revival. We have never enjoyed such an outpouring of the Holy Ghost. The revival has resulted in many conversions. Gamblers and other sinners have been made to cry: "What must I do to be saved?" We have a great many mourners on hand.

N. Cannon, Fayette.

I have held two revival meetings. I commenced at Pine Grove, Aug. 15, and closed the 26th, with eight conversions, four backsliders reclaimed and sixteen additions. I opened one at Harriston, Sept. 5, and closed the 18th, with twenty-six conversions, four backsliders reclaimed and twenty-six additions to the church. Elder S. A. Cowan, Revs. J. T. Knox, R. Jennings, A. Logan and J. Ellis gave me great assistance.

A. M. Troller, Jackson.

September 25th was a day of victory. At 11 a. m. there was a "Whittier" memorial service. Miss Rather had our choir well trained for the day's service, and triumphantly reached the climax at night. Our church was pleasantly filled with Jackson's best. The pastor read a paper on the life and influence of Whittier, which was appreciated by all. This is the Presiding Elder's and pastor's last year, and present indications are that it will be our best, notwithstanding it has already marked the saddest change of my life. My faith still clings to him whose word affirms, all things work together for good to them that love the Lord. Pray for me.

H. Sauter, Ingrams.

I have closed my protracted meeting with fifteen conversions and nineteen accessions.

A. D. Payne, Moss Point.

At Scranton, where there is a small church belonging to the Moss Point charge, on Sept. 18 we had a basket meeting and quarterly conference and raised \$52.95. Rev. B. L. Crump, Presiding Elder, preached to the great satisfaction of all. A good protracted meeting has just closed with several conversions.

Notice.

Mt. Pleasant camp meeting will commence on the 30th of October, and will last three days. All preachers and friends are invited.
J. B. SMITH,
Pastor of Vernal Charge.

[CONTINUED ON PAGE THREE]

In case of sudden colds, and for cough of long standing, take Ayer's Cherry Pectoral.

The family physician. Mrs. Helen R. Shalters, 420 Walnut St., Reading, Pa. states: "We always use Salvation Oil for what it is recommended in place of physician. It never fails."

A CHOICE BIT OF SILVER
For
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TOBACCONIST has developed and held articles for his toilet. May also be used for cards, box-horn, writing station, or the parlor table. Size, 4 by 3 1/2 inches, stands on four legs, bordered by a rich scroll band, outside quickly folded; well plated, and is truly an elegant article.

OFFER: We will send this BEAUTIFUL TRAY, prepaid, price \$2.00, and one year's subscription to THE KIDNAPART NEWS, on receipt of \$1.00. SATISFACTION GUARANTEED. ONLY \$1.00

Is a MONTHLY MAGAZINE for everyone interested in child-life; gives the news, progress, aims, methods, and results of the Kindergarten. FOR EVERY HOME.

Address THE KIDNAPART NEWS, BUFFALO, N. Y.

Meharry Medical College.



NASHVILLE, TENN.
The Seventeenth Annual Session of the Medical, Seventh of the Dental, and Fourth of the Pharmaceutical Department will open September 26, 1892, and continue twenty weeks.
There are fourteen members of the Medical Faculty. There is a graded three years' course of study, and practical work is required in the Chemical Laboratory. The students have clinical privileges at the Nashville City Hospital.
More than half of the regular colored physicians of the Southern States are graduates of this College.
TUITION, \$30 PER SESSION.
For further information or catalogues, address
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WE WILL. Dead You a Ten-Acre Orange Grove Tract in Ocala, Fla.
WE WILL. Loan You \$1,000 to Build You a House in Ocala, Fla.
WE WILL. Dead You a Villa or Business Lot 40x100 ft. in Ocala.
WE WILL. Pay Your Traveling Expenses to Ocala and return.

FREE ALL ABOARD FOR **OCALA, FLA.**
A City of 6,500 Population.
\$14,000,000 Annual Trade.

\$250,000 CASH LOANS
From the profits of the Company we will loan an amount not exceeding \$1,000 cash to each person desiring to build a house in Ocala, Florida, who answers this advertisement. For security, a mortgage payable in ten years, will be taken on the property built upon. Twenty-four new houses were started last week. Twenty House Plans furnished free.

The yearly business of Ocala aggregates \$14,000,000; has 3 railroads, 10 banks, 10 churches, 3 hotels, electric lights, water works, etc. Over \$200,000 have been invested during the past three years, making Ocala the grandest city in the State.

We will deed to each person answering this advertisement within thirty days a ten-acre orange grove tract, free, with a written contract agreeing to set out in orange trees and superintend property until the same comes in a full bearing. We will deed each applicant one free villa or business lot 40x100 feet. We will pay your travel expenses to Ocala, Florida, free. The object of these offers is to attract new settlers to Ocala.

New Settlers AND NEW WANTED
OCALA AND SILVER SPRINGS COMPANY, 170 WORLD BUILDING, NEW YORK CITY.

DIRECTIONS.—Send your full name, post-office address, County and State by return mail and you will be sent directions which will enable you to secure a villa or business lot free; a ten-acre orange grove tract, free; a loan of \$1,000, free; and your traveling expenses to Ocala, free.

NO CONDITIONS.—No charge for lots; no charge for orange grove tracts; no charge for deed; no charge for \$1,000 loan; no charge for a free trip to Ocala. The Ocala & Silver Springs Company has a capital of \$1,000,000 and owns or controls large orange groves, business lots, and other properties in Ocala and vicinity, aggregating in value \$1,000,000.

OBJECT.—The Company is giving away one-half of its villa and business lots, and one-half of its orange grove tracts for common-sense business reasons. Experience has proved to us that the majority of those accepting free deeds for these properties will build homes, when a \$1,000 loan is made to them, and engage in business, and thereby quadruple the value of their own lots, as well as those reserved by the Company. Our plan of town-building is a great success. The population of Ocala has increased during the past four years from 2,000 to 6,500 people. This offer may not appear again. Write to-day. It costs nothing (or postage—we pay that). Agents wanted in \$100 monthly salary.

DO YOU WANT TO MAKE MONEY?

If so send for Illustrated Descriptive Circulars and Liberal Terms to Agents for our GRAND BOOK.

THE BLACK PHALANX.

A

Complete History
of the
NEGRO SOLDIERS
by the late
Col. J. T. Wilson.

64

Magnificent Pictures
of the
NEGRO TROOPS,
Battle Scenes
and Famous Men.

A BOOK FOR THE RACE.

A remarkable Historical Work, the first book to record the services of the brave **Colored Boys in Blue**, from the beginning of the Revolution to the present time. A copy bound to be placed in the home of every colored family in the land. Come one, come all, ministers, teachers, scholars, men, women, all who are interested in the welfare of their people. **Don't wait**, but take hold now and help the grand work along. People make money by accepting opportunities. Our offer is **A Big Opportunity**, don't miss it; write for full particulars. Address

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Mention this Paper.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, OCT. 6, 1892.

REVIVALS are going on at Mt. Sinai, Mt. Nebo and Washington Chapel, on the Monroe District.

WE learn that Rev. A. Jones is doing grandly at Bastrop, but that Rev. Hunter declines to go to the Wigginsboro and Rayville charge.

THE last week's *Crusader* was worthy of a million edition. We shall be glad when papers of that class are given preference over the low sensational in secular journalism.

A NIGHT school will be opened at Straight University this year. All who are desirous of attending will please call at the University next Monday night. Classes in the different branches will be formed.

THE Excelsior Epworth League, of Mt. Vernon M. E. Church, Houston, Texas, passed resolutions of condolence to their president and wife, Mr. and Mrs. V. H. McKinney, on the death of their only child, Rudolph.

REV. J. B. Smith, of Basin, Miss., sends us the announcement of his camp meeting, but so late that it would not appear till after the meeting will have been held. Send earlier next time, or put off your meeting, Brother S.

THE persons interested in the erection of a sugar refinery in opposition to the sugar trust, held a meeting Sept. 27, in Philadelphia, and effected an organization. The new company is to be known as the McCahn Sugar Refining Company, and the capital is \$2,000,000.

THE very able and interesting review of Prof. Pearson's "Methodism in Verse," published last week, was written by Prof. E. L. Parks, D. D., of Gammon Theological Seminary, Atlanta, Ga. The Doctor's modesty probably caused him to omit inserting it in the manuscript, and the proof-reader was interested so much in the perusal that he failed to notice it. The book and the review are alike to be commended, and we regret that the name of the reviewer, as well as the author, did not both appear.

THE incorporators of the Preachers' Relief Society of the Louisiana Conference are requested to go in a body to the office of Notary Hart, on Carondelet street, Oct. 11, at 12 noon, and sign the articles of incorporation. Their names are: L. G. Adkinson, E. W. S. Hammond, A. E. P. Albert, Emperor Williams, C. C. Morse, Geo. S. Easton and J. F. Marshall. It is quite important that this should be attended to, as Dr. McLaughlin has some property to turn over to the society as soon as it can legally receive it, and he is to start for South America in two or three weeks.

THE *Picayune* of last Thursday announced that an array of "colored statistics" had been prepared for the World's Columbian Association by Mrs. S. F. Williams. The matter may be well prepared and fully representative, but judging from the synopsis in the *Picayune*, we think it needs some correction. Referring to the New Orleans University, it is made to appear as a school of theology with classical and medical adjuncts; whereas it is a classical institution of the first grade, having medical and theological departments, the latter being the least in its curriculum, though competent as far as it goes. We advise that each part of the report be submitted to the managers or controllers of the institutions named for revision. Mrs. Williams' name is mentioned in the article a great number of times and once as ranking highest as a writer, essayist and newspaper correspondent.

Nuggets.

Soulful preaching is always attended with blessed results. Dry, dull, labored dissertations, and glittering generalities, are like paper bullets, serving rather to annoy than to edify and save.

Read your books, study them, thoroughly digest them. Get your mind full of knowledge, but leave room for the Holy Spirit, or your preaching will be like the sounding brass or a tinkling cymbal.

Study the Bible carefully, prayerfully. It is God's great book, brimful of the richest treasures ever bestowed upon mortals. Get your heart, and soul, and mind, thoroughly saturated with its great truths, then go forth like Gideon to conquer in the name of the Lord.

Don't complain about your small congregation; make it large. Preach Christ and him crucified. Never mind about the loaves and fishes. You will have more than you can carry. Cling to the cross, the people will come, your bread shall be given, and your water sure.

Be a true man. Good people hate shams. Make your mark in the world. Aim high. Don't pull your brother down. Remember, he that diggeth a pit for his brother shall fall therein. Keep a mirror in your place of prayer. Practice what you preach. Commit to memory Matthew vii, 1-6.

Make your own appointments. Don't whine and worry. You are divinely called to preach the blessed Gospel. It is a blessed privilege to preach it anywhere. The Master will provide. Cast all your care upon him. You have had a hard time this year, so did your Lord at one time. Suffer for his name's sake. Gather in many precious sheaves. Heaven is near.

Leaving off chewing and smoking a month or two before conference, to renew it again when over, is what the world calls sharp practice, but conscience calls it a fraud.

Plotting and scheming about the Lord's work is a most dangerous practice, and will sooner or later bring disaster upon the head of the perpetrator. If the work of the ministry is found to be unbecomingly and repugnant to one's tastes, it might be considered as evidence of unfitness for the work by the dissatisfied person, who should retire in good order as soon as the discovery is made.

Rule 4, paragraph 109, of the Discipline reads: "Believe evil of no one without good evidence. Unless you see it done take heed how you credit it. Put the best construction on everything. You know the judge is always expected to be on the prisoner's side." How does that strike you, brother? A careful analysis of this rule every week might prove of immense benefit. By all means try it.

Is the prayer meeting dull, and dry, and uninteresting? Then you may conclude that there is something wrong. Perhaps the leader is incompetent, or the hymns improperly selected, or the prayers too long and prosy, or the pastor is indifferent. A prayer meeting ought to be what its name implies, a prayer meeting. Prayer, intelligent, fervent, importunate, should be the most conspicuous feature of the service. A long half-hour's rambling talk by the pastor or any other person will not only weary the people who attend, but drive away the spirit of prayer. Let the prayers be short, and pointed, and have reference to present needs. Let the hymns be selected generally from the Methodist hymn book, and suitable to the occasion. Funeral hymns are out of place in the prayer meeting. You want sunshine. People who are cold, and dull, and luke warm, will be attracted by the warmth, and glow and spiritual tone of your meeting. Above all things enthrone the Son of Righteousness, and boldly announce that Christ will be there; then keep your promise, and success will attend your labors. Try it.

The New Commandments.

I. Hear, O Presiding Elders and Pastors. The Methodist Episcopal Church is publishing in the city of New Orleans, and State of Louisiana, an official organ called the SOUTHWESTERN CHRISTIAN ADVOCATE; and, as faithful agents, she expects thee to subscribe for it and use thy diligence to cause others to follow thy example.

II. Thou shalt earnestly encourage all thy local preachers, exhorters, class leaders, stewards, trustees, Sunday school superintendents, officers and teachers to subscribe for the SOUTHWESTERN.

III. Thou shalt diligently, faithfully and persistently present the claims of the SOUTHWESTERN to all the members of the churches over which thou hast jurisdiction, and immediately take their names, with the cash, remembering always to forward the same to the office at once.

IV. Remember thy obligations as a Methodist preacher to do thy best to circulate the literature of the church, and to cause the people whom thou servest to appreciate, and love and support our great publishing interests.

V. Six days in the week shalt thou canvass for the SOUTHWESTERN, and on the seventh, which is the blessed Sabbath day, thou shalt gently remind thy people that the Methodist Episcopal Church is publishing some of the best religious journals in the world, and thou shalt give them an opportunity to subscribe for the same.

VI. Thou shalt not encourage the people to borrow the SOUTHWESTERN from their neighbors, unless in a case of absolute necessity. Remembering always that he who continually borroweth his neighbor's paper, and refuseth to subscribe for the same, is chargeable with a breach of honor.

VII. Thou shalt cause the children of thy flock to read the SOUTHWESTERN, that their days may be prolonged upon earth, and that they may grow up in the church as faithful and intelligent Methodists.

VIII. Thou shalt not forget to send to the SOUTHWESTERN such news as may be of interest to all the people. Revivals, building churches, increase in the benevolent collections, payment of debts, the spread of temperance, the enlargement of the work, being always acceptable and preferable.

IX. When thou writest to the editor, and desirest thy article to appear in the columns of the SOUTHWESTERN, thou shalt "boil down" thy thoughts; write only on one side of the paper; sign thy name, giving post office, district and conference. But if thou wilt insist on writing long articles, unless they are intensely interesting, be it known that but few people will care to read them, and there is great danger that they be consigned to the "waste basket," from whence they shall be cast into that fire which reduceth to ashes.

X. Thou shalt not be captious and fault-finding with the Agents, the manager, and editor of the SOUTHWESTERN. Remembering that they like thyself are only human beings. They are not infallible, and may thereby fail to meet all expectations. In this case thou shalt have patience with, and pray for them, and above all things, subscribe and pay for the paper which they are publishing. Always remembering that it is the duty of all Christians to bear "one another's burdens, and so fulfill the law of Christ."

XI. Thou shalt not be over hasty in charging neglect to the management. If thy SOUTHWESTERN is

not promptly delivered, inquire at the post office, or report to the Agents. If thy letter does not appear immediately, wait. Keep cool. If it is good it will not spoil, therefore keep sweet.

XII. Remember the SOUTHWESTERN when thou goest out on thy district, forgetting not to take sample copies with thee. Show them to thy fellow men, tell them what a valuable help it will be to them and to their children; lovingly persuade them to hand you the cash for a year's subscription or less; send the names and the money immediately to the Agents, so that thy conscience may be clear, and thou shalt do a good work and have much success in thy quarterly meetings.

XIII. Remember, if thou art a pastor in charge of a church, thou hast a splendid opportunity of calling to thy assistance one of the most potential agencies in moulding the character of the people, and in leading them to higher planes of thought and action. The SOUTHWESTERN is ready to help thee, therefore call on the people everywhere to subscribe, and send the cash with their names to the agents at once, that thou mayest have a large subscription list, a progressive membership, get into the good graces of the Bishop and Presiding Elder, and find ready access to the best appointments in the conference.

XIV. Thou shalt not fail to pray earnestly and often for the editor, that he may be a fearless advocate of truth and righteousness. Pains-taking, conscientious, pure, uninfluenced by petty jealousies, not blinded by sophistry. Fearing not the frowns nor counting favors in the discharge of duty, that his part of the work on the SOUTHWESTERN may be "well and faithfully done."

XV. Thou shalt "read, ponder, and inwardly digest" the statement of the publishers of the SOUTHWESTERN, that thou mayest form some conception of the work which they propose to do, and that thou mayest enthusiastically enter upon the great work of helping to place on their books the names of at least ten thousand cash subscribers during this quadrennium; that the SOUTHWESTERN may be placed on a self-supporting basis, and be recognized by the church as one of its most approved agencies.

Eight Thousand New Cash Subscribers by January 1, 1893.

Seventy-one out of the eighty-four Presiding Elders representing the seventeen colored conferences, are subscribers to the SOUTHWESTERN. Most of them publish their notices and other contributions in this paper. These facts are very suggestive. We have the most positive assurances of their co-operation. We want to make a proposition to these faithful brethren. That each one will personally solicit thirty new cash subscribers by the first of January, 1893. This will give us a total list from the Presiding Elders of 2130 subscribers.

In the seventeen conferences we have at least 1800 pastors. If each of these pastors will personally solicit five new cash subscribers during the next three months, we will go into the year 1893 with over 10,000 cash subscribers. Thus putting the SOUTHWESTERN upon a permanent self-supporting basis. The next move will be the establishment of a Book Depository in New Orleans, where we will have on sale a large collection of the books and other literature published by our Book Concern. No one in our vast territory will doubt the propriety of this movement.

Our work in the great South is becoming more and more prominent, and we have an opportunity now to meet a long-felt want by supplying our pastors and people with Methodist literature at much more reasonable prices than has ever been reached before.

We must remember, however, that the SOUTHWESTERN must first be placed on a self-supporting basis.

Let us first demonstrate our ability to make the paper a good and a permanent success, and the church through her appointed agents will see to it that a real Methodist Book Concern is established in New Orleans.

We are asking largely, because we have confidence in the ability of the Presiding Elders and Pastors to make the enterprise a grand and glorious success. They are not lacking in loyalty and devotion to the cause of our Methodism, and we shall expect a vigorous canvass. Let the watchword be *ten thousand cash subscribers to the SOUTHWESTERN by the first of January, 1893.* Pass it along the line.

We will open up a column for reports from the canvass, giving names of Presiding Elders and Pastors with number of subscribers secured, if deemed advisable. Who will be the first to respond?

Questions and Answers Political.

Q. Is there any law in the Methodist Episcopal Church that will justify any of its pastors to act as a politician, stamping the State and county in the interest of the Democratic party for the money he or they can get out of it, be it for or against his race, much less helping to perpetuate the "solid South," which is detrimental to the very source that gives us this liberty?

A. There is no law in the Methodist Episcopal Church which will conflict with the political opinions of any of its members. The church as such is non-political, although its membership is composed of persons who affiliate with all political parties. As citizens they have a perfect right to the exercise of their political opinions; provided, they do not conflict with the inherent rights of their fellow citizens. We do not see any objection to any Methodist preacher making a speech or speeches in favor of any candidate, if he believes conscientiously that that candidate represents the party which will best promote the interests of good government, and the just enforcement of the law.

Indeed, the pulpit is the bulwark of our national morality, and it is the imperative duty of all Christian ministers to guard with jealous vigilance the social, moral and political rights of their fellow men. A Methodist preacher is supposed to be above bribery, political corruption, and partisanship. Should he take part in politics only "for the money that is in it," he descends to the level of the demagogue, and thereby degrades the office which he holds.

There are very many phases in our political economy which stand as a menace to public happiness and safety. The question that concerns the ministry most is not whether there shall be a "solid South," or a solid North for that matter, so much as a united Christian sentiment in favor of the perpetuity of our government, and the application in all sections of our common country of those constitutional guarantees which will secure to every citizen, black or white, the "right of life, liberty, and the pursuit of happiness."

Self-Denial Week.

MISSION ROOMS, 150 5th AVE., }
NEW YORK, Sept. 30, '92. }

TO THE PASTORS:
Dear Brethren: Please send your Self-Denial Week money right into the treasury. We want to keep it separate from all other money. We hope it will increase year by year.

Over 80,000 envelopes were called for, and the prospects are now bright for the million and a quarter.

If the Self-Denial Week should yield us twenty five thousand dollars we would be well nigh certain of crossing the line.

C. C. MCCABE,
J. O. PECK,
A. B. LEONARD,
Corresponding Secretaries.

Subscribe for the SOUTHWESTERN.

Political Review.

Little more than a month is left of the presidential campaign. It has been prosecuted by both parties with less apparent vigor since the nominations than before, and even now is not up to the heated standards of any other in the recollection of the present generation of voters. More or less "rain bow chasing" has been indulged in by both parties, but that has now apparently ended.

Although western democrats are asserting in interviews that they expect to "carry everything in sight" in the West and Northwest, and southern Republicans are declaring that the solid South will be broken all to pieces, they do not mean what they say.

From gentlemen in the national committees, who speak with such authority as to make their information semi-official, the New York *Herald* learns that the campaign managers have come to the conclusion that the main battle ground will be in the four states of New York, New Jersey, Connecticut and Indiana. The belief at both headquarters last week was that these states, with their 66 votes, will decide the contest.

The democratic national committee has little hope of Illinois, no hope of carrying Iowa, will get just half of the electoral vote of Michigan; in Minnesota will get nothing, and is fearful that in a very short time it will run against a stone wall in Wisconsin. The only hope to carry western states which four years ago voted for Harrison, is to capture Indiana after a desperate fight and to throw the votes of Kansas, Nebraska and Colorado for the people's party candidate. On the other hand, the democrats expect to carry every southern state. Under the new apportionment the South, counting Delaware, will cast 159 electoral votes.

To win, a presidential candidate must have 223 of the 444 votes in the electoral college. If Cleveland gets the 159 southern votes, half of the vote of Michigan and the 66 votes from the doubtful states of New York, New Jersey, Connecticut and Indiana, he will have a total of 232 votes, and he could really afford to lose either Connecticut or New Jersey, but he must have one of them.

The Republican committee does not put much faith in the declaration that any of the southern states will give an electoral vote to Harrison and Reid. Alabama is the most encouraging, but there are fights which may affect the election of congressmen in North Carolina, Tennessee and West Virginia, and say New York, Connecticut, New Jersey and Indiana "will be carried or will kill a horse trying."

The committee regard as certain to go Republican 183 votes. To win, the party must carry, in addition to New York, one of the other three states specially regarded as fighting ground. If they lost Kansas and Nebraska and carried all the others as well as New York, New Jersey, Connecticut and Indiana, they would have 231 votes. They could afford to lose Connecticut.

No account is taken of the new states of Idaho, Wyoming and Montana, which have never voted at a presidential election. Montana was democratic at the last congressional election and Wyoming and Idaho were Republican. A fusion of the democrats and the people's party in favor of the democratic electoral ticket has been entered into in Wyoming.

A move that is regarded as very favorable to the Republicans, is the intention of the "anti-snappers" or Cleveland men in New York to nominate a city ticket in opposition to Tammany. Cleveland's abject surrender to the "tiger" did not carry all his followers with him. At this writing the Republican prospects for success are much the brightest.

THE Monroe District Sunday School Convention will meet at Monroe, La., Oct. 14.

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Personal.

—At the residence of Mr. and Mrs. Geo. D. Thompson, 142 Cypress street, Thursday evening, Sept. 28, a high tea was given in honor of the second anniversary of their marriage.

—Dr. Albert, in order to accommodate his increasing number of patients and be nearer his work in the Medical College, has opened an office at 263 Canal street, where he may be found from 1 to 3 p. m. We are pleased to know that he is having fine success in his practice.

—MR. EDITOR: I have sad news to send you, though it brought joy to the dear one who has been released from the heavy bonds of suffering. Sept. 29, President Mason received a telegram saying his wife was sinking. She was at the home of her father in Indianapolis, not having been able to return when her husband came a week ago. Half an hour later another telegram said she had passed over. The Doctor left on the evening train. We bespeak your prayers for him to whom this news came with terrible suddenness. School opened with ninety-nine pupils for first day, eighteen more than last year.

HELENA RICHARDSON, Sec'y.
P. S. College, Little Rock, Ark.

City Church Notes.

[Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.]

A Missionary Concert was given at the First street M. E. Church, Tuesday, Sept. 27, at which Mrs. Sarah Banton, Herbert Smith, Miss Laura Williams, William Montgomery, Miss Ophelia Smith, Miss Ella Johnson, Miss Sidonia Boyd, Miss Sarah Little, Miss Louisa Anderson, Mrs. R. C. Montgomery, Wm. Hicks, Mrs. Mary Sullivan, Miss Rachel Montgomery, Miss Harriet M. Anderson, Miss E. Price, Miss Murray, Mrs. Annie Brown, and P. Prescott took part. Receipts, \$52.60; netting \$32.

For the purpose of rebuilding Malden Chapel, which was recently destroyed by fire, a solemn ground breaking and stake driving service will be held Oct. 16, 1892, at the old church site, corner Washington and Tonti streets, beginning at 1 o'clock p. m., under the auspices of the colored city preachers and civic and labor organizations of New Orleans. These ceremonies are entirely novel, and will be conducted with Christian dignity and religious solemnity. There has been appointed general directors and a band of local willing workers. One of the features will be a "grand pedestrian excursion" from each church in the city to the site of the one lately burned, the price of the tickets being placed at 10 cents. All friends are cordially invited to attend.

Self-denial week was observed at Union Chapel, J. W. Hudson, pastor, Sept. 25 to Oct. 2. 12 m. to 1 p. m. every day, a prayer service was held, in which many participated. Saturday noon the Lord's Supper was administered with great satisfaction to all concerned. During the week sinners were converted, backsliders reclaimed and \$20 raised for missions. Prof. Geo. Wells, Revs. Moses Franklin, J. Allen Viney, D.D., and Presiding Elder T. P. Jackson, of the A. M. E. Church, attended at different times.

Monday, Oct. 10, at New Orleans University, we will again commence our regular preacher's meeting at 12 m. to 1 p. m. every Monday. By order of the President, J. W. HUDSON.

Pass it Along the Line.

"If every preacher takes the paper, and this he certainly ought to do, then he ought also persuade every local preacher, exhorter and officer of the church to take the paper."—Bishop Mallalien.

DR. HARTZELL has sent one dollar to help rebuild Malden Chapel.

My First Visit to the Crescent City.

W. H. NELSON, D.D.

During the month of August a cordial invitation was extended me by the New Orleans preachers to visit their city and the session of the North New Orleans District Conference. Accordingly, on Sept. 15, I took the fast mail, arriving at New Orleans at 5 p. m., where I was seized and beset by both men and boys with their own peculiar, "Right this way, boss; here's your cab, Elder," etc. I was impressed by the grand, old Mississippi, bearing upon her face many boats, tugs and ships and the city of Algiers beyond; besides, the immediate surroundings and a look through Canal street (the New Orleans Broadway, New York) that I was in a truly great city. As I slowly passed through Canal street to Villere, I often caught myself saying this is indeed a "new South" city. The things most noticeable are the several lines of street railway, the customhouse, covering an entire block, the statue of Clay and a monument to the memory of the overthrow of Republican rule in that state. When one stands and looks at the push, rush and business dispatched in this one street, he at once gets an idea of the city life.

We turned out of Canal into Villere, and soon reached the home of Rev. T. J. Johnson, pastor of Wesley Chapel, who, with his estimable wife, gave me a warm reception. Wesley Chapel is a grand structure, and one of the oldest and best church edifices in the State, with a proud and inspiring congregation who seem to be in great peace, harmony and prosperity.

Friday morning brought us to the district conference in Gretna. I was kindly introduced by Rev. J. W. Hudson and the president, Rev. Emperor Williams, and asked to address the body, which I did. I spent Friday and Saturday in this session, and was never more favorably impressed. One interesting feature was the ladies' meeting of "Home Mission" work in connection with the conference.

The Sabbath was spent with Revs. Hudson, of Union Chapel, at 11 o'clock, and Johnson of Wesley, at night. It is useless to speak of a crowded house at Wesley; but it is worth while to say that the congregation, after raising \$50 for themselves, raised \$12.75 for our mission work in Mobile, in whose interest I spoke. They further showed their appreciation on Monday night by a large number filling the parlors of the parsonage with a large assortment of fruit, cakes and creams, which satisfied about one hundred persons after two excellent addresses of welcome by Robt. Armistead, Sunday school superintendent, and Miss Johnson, of the steward sisters.

Early on Tuesday morning, Presiding Elder Marshall took me with him to the office of the SOUTHWESTERN and to the New Orleans University. It was my great desire to meet President Adkinson, but failed; however, his wife and daughter made our visit pleasant and we were taken through the building. We climbed to the top and got a good view of the entire city. Then we went to his excellent home, where we met Mrs. and Miss Marshall, and there spent a very pleasant afternoon and night. At night, in company with the Elder, I visited and preached for Rev. F. T. Chinn, of Mt. Zion Church. He had for some time been engaged in a revival with gratifying results. It did my soul good to see so many saved and being saved. Rev. Chinn and his people also responded very liberally to our mission work in Mobile.

Wednesday (and all other days and nights) finds us especially called to the residence of a sister who is better known as "Old Hundred," where, in company with Rev. Johnson and Presiding Elders Landry and Marshall, a dinner was served, corresponding indeed to the number one hundred. But this dinner could not be fully enjoyed,

because of another to come off at 3 o'clock in the home of Presiding Elder Williams. It was here that we sat for more than an hour and feasted till we could want no more.

At night of this day, in company with Rev. Johnson, I went out to La Harpe, where Rev. A. J. Pickett is pastor. Upon arriving at his church and parsonage, we entered his Christian home and shared a most enjoyable repast. After this we were delighted with the excellent music of his choir in the church. I preached to them, who also responded to our call for the Mobile work.

Thursday was the day set apart for the preacher's excursion to West End, an account of which has been given by an "observer."

Thursday night was spent with First Street Church, Rev. T. G. Montgomery pastor. I found this to be our second largest church in the city, with a live, prosperous people. When I had finished preaching to them, they gave us a heavy collection for the Mobile work. The pastor has them in hand, and when he told them where he wanted them to go, they went in with their offering. After the collection and close, I spent the night with the pastor.

Friday I spent very pleasantly with Rev. and Mrs. J. W. Hudson and among his people. I also, in the early part of my stay, spent two nights at their ideal home and shared their Christian courtesy.

It was also my privilege to meet Dr. Albert and his family. His daughter, Miss Laura, favored me with choice music, in which she often enlivens the home. I found Dr. Albert engaged in the practice of medicine, in which new field he is having abundant success. He assured me, however, that as soon as his conference meets he will take up his ministerial work in the Louisiana Conference.

Friday night finds me in company with Rev. Frank Walker and his helping companion over in Algiers. I met his people and preached to them. They were also engaged in effectual revival work. When several bowed for prayers and they were offered, I presented the claim of our Mobile work, and these responded.

Thus, ended nine days in the Crescent City with no space to mention the thousands of other interesting things.

VERY well informed people have but little conception of the ten great railways, whose network of rails covers the United States—several of them have a length of more than ten thousand miles each. How these systems came to exist in their present vast dimensions, the territory which they cover, the causes which have led to their development, and their future possibilities and probabilities, will form the subject of a series of papers which will appear in the Cosmopolitan Magazine. The first of this series is by President Plant, the head of the extensive Plant system of railways and steamers, and appears in the October issue of the Cosmopolitan, covering the system of railways east of the Alleghanies and south of the Potomac.



Willie Tillbrook
Son of

Mayor Tillbrook
of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla
the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

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Schools and Colleges.

The Chautauqua College.

The Chautauqua College, a department of the Chautauqua educational system distinct from the reading circle, offers the regular college curriculum and special college and preparatory courses to students at home who are no longer able to attend school or college. The work is accomplished through a system of correspondence between individual students in all parts of this and other countries, and professors in leading American institutions.

From time to time the instructor sends the student instruction papers to guide him in his study of the prescribed text books and to indicate the questions which are to be answered in writing. The work of the student is carefully corrected, with such notes, suggestions and references as may be needed in each case, and returned to him for review. The method requires more work on the part of the student, but as he must write out on paper the whole of every lesson, it must be thorough. An advantage of this system is, that each student may cover the ground rapidly or slowly, as his own circumstances may determine, with out being hurried or hindered by classmates.

The annual calendar of the college, which has just been published for this year, shows courses adapted to students of all grades from those who have only a common school education to the most advanced. It also shows the professional record of the instructors.

Although the office of the college is located at Buffalo, N. Y., the college itself extends from the eight or ten colleges and schools where its instructors are engaged, to all the villages, towns and cities where its individual students are working.

The tenth year of Gammon Theological Seminary, Atlanta, Ga., opened Oct. 5. The entering junior class promises to be the largest and the most advanced in scholarship that has entered for several years. The members of the faculty are all present and in excellent health. The grounds and buildings have been improved. The outlook for the year is most encouraging.

The absolute necessity to-day is ministers of the gospel baptized with the Holy Ghost and fire. When the individual ministers are full of the Holy Ghost and of wisdom, the laity will catch the flame and a revival of religion will commence in the fields, behind the counters, on the market squares and in the gambling halls. Spirit of burning come with sanctifying power on the ministry.—Canadian Methodist.

Cut This Out.

"The day is past and gone forever when our preachers or our official members can afford to do without the SOUTHWESTERN."—Bishop Mallalien.

Lucy Lareom, an intimate friend of the poet Whittier, contributes to the October New England Magazine a descriptive article, really a prose poem, dealing with The Ossipee Park, long the summer resort of Whittier. It is finely illustrated with pictures taken specially for the purpose.

Following Christ in the right way can never bring any one into real trouble.

Being willing for a sin to stay is the same thing as saying that Christ must go.

WE cannot help being greatly interested in the new political movement in Alabama. Our readers will remember that the Jeffersonian Democracy, as they are called, believe that they carried the State for Kolb for governor against the regular Democratic candidate, Jones, at the August election, and that they charge, on what seems to be good evidence, that they were counted out by gross frauds. These Jeffersonian Democrats held a State convention last week with the Farmers' Alliance, or Third Party men, and nominated a full congressional and electoral ticket. Every county was represented in the convention, and it was both large and enthusiastic. The Republicans have concluded to join forces with the new movement, and it looks as though the electoral vote of Alabama would not be given to Mr. Cleveland. The electors on the ticket are not pledged to any one, but are pledged against the Democratic ticket nominated at Chicago. The first plank in the platform adopted demands "a free vote and a fair count," and this, from the Northern point of view, is the most important. This is the cry that Republicans have been raising for years. It is notorious that voting has not been free, and that the counting has not been fair in many Southern States since 1876. Now we have in Alabama a sharp division in the Democratic party, and a large minority, if not an actual majority, are echoing the Republican cry, "A free vote and a fair count." Under the circumstances the Republicans could not do better than to join their forces with the Jeffersonian Democracy, and to pledge their votes to the electoral and congressional ticket nominated last week. The great weight of the new movement is for an honest and fair ballot, and when men lay aside their partisan feeling they can hardly help hoping that such a movement will be successful. Those who have been denouncing the National elections bill and trying to arouse opposition to it as a "Force" bill, will be interested in observing that the new movement in Alabama bases its hope for a fair count in November on the appointment of United States supervisors of election. Chairman Bowman, last week, asked the delegates how many would be willing to serve as United States election officers, and between five and six hundred arose to indicate their willingness so to act. In other words, the Jeffersonian Democrats of Alabama appeal to the United States statute allowing the appointment of Federal officers in congressional elections to assure an honest count; and this is what and all that the National elections bill was designed to do.—New York Independent.

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Why Our Society Did Not Disband

I'm only a plain, unlearned old woman, Miss Mary, and never had no knack of story-telling, but as you're so anxious to hear about it, I'll tell you how it all came about that we've such a live missionary society, as you say, in our little town.

You see, three or four years ago—yes, four years next April—our other minister's wife, Mis' Allison, she was a visiting her people in one of those towns where the Annual Meeting was going on, and she went to the meetings all the time, and got just full of missions. And when she came home nothing would do but we must have a missionary society here; and so she talked and begged until she got most of us to say we'd join, if she'd do the leading. And we *did* have some downright good meetings as long as she was here. But when she moved to California, and we had no minister for a long time, we got kinder downhearted and lost our interest in the heathen and in our society.

Well, we met and met, but couldn't scare ever get enough together to have a meeting, and when we did, nobody'd pray 'cept Mis' Barton and Mis' White, and we'd nothing to read, for we'd stopped a-taking the magazines, so we'd mostly spend the time a-talking about everything under the shining sun but the heathen, and then go home.

So, after things had dragged on that way for a long spell, we allowed we might as well give it up, and one Sunday we had it given out in church that we'd have a special meeting the next Tuesday for the purpose of disbanding.

But when Tuesday came around, and a cold, drizzly rain set in and never let up a minute till noon, I'd a'most made up my mind 'twan't no use for me to take that two-mile ride to town, for there wouldn't be nobody at the meeting such a day as that. Howsomever, as I'd promised to take three pounds of my best Jersey butter to Mis' Judge Scott, who'd invited most of us church women to supper that evening to her house (you've seen that fine house just across the street from the church), I thought it would do no harm to start an hour or so earlier, and see if anybody would come out.

So Josiah hitched up old Betty to the covered rig, and we set out and jogged along through the mud and slush kinder slow, so that by the time I drove up to the church the last bell was just done a-ringing.

Well, when I opened the door expecting to find the church about empty, you can guess how amazed I was to see more'n twenty women awaiting there for our president, Mis' Barton. I slipped in quiet and sat down alongside 'Liza Jenkins, and whispered: "For the land's sake, 'Liza, what is a-going to happen? Is the millennium come, or is a live missionary going to speak, or whatever did bring all these women out such a day as this?" And she whispered back in a ashamed sort of way: "I reckon it's mostly on account of that tea-party over to Mis' Scott's. You see, we hated to go to that and not come to the meeting when it was so close." I couldn't help thinking: "Poor human nature! We must think the Lord feels wonder-

ful flattered to find us so zealous for missions when there's a party next door."

Well, as I set there a-awating, I begun to get a little thawed out after my cold ride, and then to feel drowsy-like, and by the time Mis' Barton had opened the meeting and began reading a tolerable long psalm, I was that stupid I thought I'd just shut my eyes one minute to rest 'em. But I guess I must have lost myself, for when I opened 'em again, there stood on the platform the blessed Lord Jesus himself a-looking that sorrowful and reproachful that we all shrunk back in our seats, for we knew by that look that he had something against us.

And when he said, slow and solemn-like, "Woe unto them that are at ease in Zion," I was that frustrated, for I made sure he meant me, on account of my having gone to sleep in meeting. But he didn't appear to notice me in particular, but lifted up his hands and raised his eyes to heaven as he said, "Father, forgive them, for they know not what they do." And while we was all a-trembling and shaking, and wondering how we'd displeased him so, he looked straight and stern into our faces, saying, "When I say unto the wicked, thou shalt surely die, and thou givest him not warning."

To save his life, the same wicked man shall die in his sins, but his blood will I require at thine hands." And then as soon as he said, "How shall they hear without a preacher, and how shall they preach except they be sent," then we knew he meant us going to give up a-trying to save the heathen.

So when Mis' Barton, afraid and trembling, said, "Lord, what wilt thou have us to do?" she just spoke the feeling of all our hearts. And the dear Jesus answered: "Be not weary in well-doing. Forsaking not the assembling of yourselves together. No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Then Mis' Barton said, a little more satisfied-like, as if she had a good excuse to back her, "But Lord, there are so few of us, that it seems useless to keep up our meetings any longer."

But the Lord didn't appear to think that was much of an excuse, for he said: "There is no restraint to the Lord, to save by many or by few. Where two or three are gathered in my name, there am I in the midst of them."

But Mis' Barton went on, not complaining, but as if she really didn't know what to do: "O Lord, we are so feeble, we are so feeble! What can our little society accomplish among so many millions of heathen?"

And his answer come, sweet and comforting, "They that wait upon the Lord shall renew their strength. He giveth power to the faint, and to them that have no might he increaseth strength."

But when Mis' Lester spoke up and said, "Lord, how can we hope for the conversion of the world, when it takes so much money and so many years of hard work to establish one feeble little church in heathen lands?" I made sure he'd reprove her for her presuming, but he only said, in a patient loving way, as if he was thinking of the poor lonely missionaries: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. A little one shall become a thousand, and a small one a great nation. I, the Lord, will hasten it in his time."

Then little Mis' White, with her six children at home, and her childish old father to take care of, said: "Dear Lord, I do pray, 'Thy kingdom come,' and want to do all I can to bring that good day; but my hands are so tied and my life is so full of care that I've no time for so many meetings. Am I not serving thee in caring for my family?"

And he looked at her so loving that I thought sure he'd excuse her; but he only said: "Seek ye

first the kingdom of God and his righteousness. Casting all your care upon him, for he careth for you. Take heed lest at any time your hearts be overcharged with cares of this life, and so that day come upon you unawares. That which fell among thorns are they which are choked with the cares of this life, and so bring no fruit to perfection."

Then Mis' Nichols, whose big farm joins ours, you know, put in her plea: "O Lord, we have been trying to do something for missions, but this year, thou knowest how the crops have failed; the harvest has been scant, and there is little money for what we actually need." But he didn't say there was no call for her to do anything, but, "Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. There is that scattereth yet increaseth, and that watereth shall be watered also himself."

An' then Mis' Peterson, with her diamonds a-sparkling in her ears, and her sealskin cloak a-snuggled round her—her as had told us she couldn't afford to give to foreign missions any longer because there was so many calls for money, she had the face to get up and say: "Some of us, O Lord, have means, but our expenses are so great, and we have to live. When times are so hard and money so scarce, those of us who have money are called on for everything, and it is give, give, all the time. Isn't there a limit to one's ability to give?"

I tell you, I daren't meet his eye, I was that 'shamed for her; but he just said a little more stern: "The silver is mine, and the gold is mine. Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth. Will a man rob God? Yet ye have robbed me. Bring ye all the tithes in the storehouse."

Then little Mis' White spoke up again: "O Lord, we do want to bring in all the tithes, but there are so many little mouths which must be fed; so many little bodies which must be clothed, that when that is done there is little left to give." And then he just give us the Bible way of doing these things: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. The tenth part shall be holy unto the Lord."

Just then up spoke Mis' Wilson, who hadn't said anything before: "But, Lord, there is so much to do at home. There are heathen at our own doors—the poor and the needy, right here, a-suffering for food and clothing. Does not charity begin at home?"

And his answer come quick and strong: "These ought ye to have done, and not to have left the other undone."

Then Mis' Hunter, who don't believe in foreign missions, but who had stopped in with Mis' Peterson, asked: "Lord, have we not all we can do in sustaining our home missionaries in their weak, struggling churches? Isn't it better to give all we can spare to spreading the gospel in our own land, where it is so much needed?"

Go ye, teach all nations," he said, mighty positive. "Go ye in to all the world, and preach the gospel to every creature."

It appeared as if he had touched everybody's ailment except mine, so I just swallowed the lump which was in my throat, and I said: "Dear Lord, I'm sure I want the poor heathen to have the gospel, and I'd do anything I could to help; I'd go to missionary meeting rain or shine; I'd willingly give a tenth of all I have; and I'd pray at home for 'em all; but when it comes to praying in meeting, O Lord, I just can't do that; I haint no gift in prayer." And I thought maybe, if I'd do anything else willing, he'd say that was enough, because of my timidity; but he just told me plain, "If any man will not take up his cross and follow me, he can not be my disciple."

And I was that silly I was afraid, he didn't understand my feelings, and so I said: "Yes, Lord, I do

want to take up my crosses, and I wouldn't for anything deny thee before men; but when I try to pray in meeting I just get so frustrated I don't rightly know what to say."

And he settled that by saying: "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said: "Likewise also, the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us." So I daren't open my mouth again. But Mis' Barton had one more trouble, and said: "Lord, if we only had somebody to lead our meetings, we might keep together; but there is no one willing to even try but me, and I am not capable of doing it."

And again came his offer to help: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then, when our mouths were all stopped with his arguments, the loving Saviour, with such a look of sadness and tenderness as he must have had when he was a-weeping over Jerusalem, said: "O my people, what have I done unto thee, and wherein have I wearied thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee; my precious blood I shed. That thou mightst ransom me, and quickened from the dead; I gave, I gave my life for thee, What hast thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat, and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I hear a sort of titter behind me, and would you believe it?—there I was standing and a-crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting, and had dreamed all that while Mis' Barton was reading that long psalm.

If it hadn't been for the dream itself, I'd have felt most awfully pestered, but I was that lifted up above common feelings that I didn't care for nothing of that kind. But when they were done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how flimsy they looked when he answered 'em right out of his Word, and how we'd hate to take up them excuses to the judgment bar of God, and how we wouldn't get 'em off our tongues there as glib as we do now, and how I hoped the Lord would forgive me for not even trying to pray in meeting. And then I told 'em if we couldn't any of us talk in meeting, as some of us had often said, why it must be a particular kind of meeting, for when we got over to that party to Mis' Scott's, I'd warrant we'd talk fast enough to make Satan laugh in his sleeve at having put that silly excuse into our mouths. And as to the hard times and the poor crops, I wouldn't wonder if we'd all spent more in getting new things for that same party than we had in two years for foreign missions, or home missions either, for that matter. And as for the bad roads, and the cold days, and the hot days, and the rainy days, wasn't it a mighty pity we couldn't have a party next door to our meeting every month? And that, as for me, I was going to stick to the society through thick and thin, if I had to be president and secretary and meeting all at once, for I wasn't going back on the Lord that way again.

And would you believe it?—they wasn't one mite mad, but some of

'em was crying, and all of 'em was solemn, as if they had seen the Lord as well as me.

An' then I asked 'em wouldn't they all kneel right down with me and help me ask the Master what he wanted us to do about it; and I tell you, I found that if I couldn't never pray before it must have been because I'd nothing particular to say to the Lord, for the words come quicker'n I could speak 'em, and I never once thought about what Mis' Peterson and Mis' Nichols was thinking about my poor prayer, but 'most forgot there was anybody there but me and the Lord, as I told him how wicked we'd been feeling, and how ashamed we was, and begged him to forgive us and help us to follow him wherever he led; and before I'd hardly got done praying, Mis' Barton, she begun and prayed pretty much the same way; and then Mis' White, and another, and another, and we each took our old excuses and laid 'em at his feet, and they did look so little and mean lying there that we just wondered how we'd ever come to let 'em lord it over us as they had.

Well, the upshot of it all was that we determined then and there that, God helping us, we'd never stop working for the heathen till he called us home; and that we'd do anything that the Master wanted us to, speaking or praying, or leading; and if we weren't main sure what he *did* want, we'd keep on asking him till we found out.

An' since that day, two years ago, we've never missed having a meeting, rain or shine, and you seen yourself to day how the women come out, and how they take hold of everything; and we don't hear no more of them old excuses, but we just keep on a-working with all our might, so that if the dear Lord should come down suddenly some day to any of us, we needn't be afraid to have him ask, "What hast thou done for me?"—Tract by Mrs. J. N. McCord, published by the Women's Board of Foreign Missions of the Presbyterian Church.

Peloubet's Select Notes.
The 1893 edition of this standard commentary on the International Lessons is announced for early publication by W. A. Wilde & Co., Boston. Its universal use in years past has proved its intrinsic worth to thousands of teachers and scholars, who have been materially helped in their Bible study, through its original and carefully selected comments on the Sunday-School Lessons.

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A Friend

Wishes to speak through the Register of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are

In Need

of a laxative to try Ayer's Pills."—Boothby (Me.), Register.
"Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor: I wish to inquire for my sister. Her name was Dysey. Our mother's name was Maria Maddock. She had four children, named Elizabeth, Dysey, Texanna, and Carle. We used to belong to the Maddocks in Laurens, S. C. We were afterwards sold to Dr. Holland in Anderson, S. C. Dysey went from there to Charleston, S. C. Any information concerning her would be gladly received. I am now the wife of Rev. John Jones, Westminster, S. C. Write Texanna Jones, care Rev. C. C. Robertson, Westminster, S. C.

Mr. Editor: I wish to inquire for my grandfather, whose name was Jeremiah Hawkins. He used to drive a road wagon from Cinthiana to neighboring towns in Kentucky. He was a free man, but his wife and children were slaves. His wife was named Eveline, and had four children at the time my mother and the others were sold. Any information will be gladly received. Address Winnie Hooks, No. 313 North 8th street, Salina, Kans.

Mr. Editor: I wish to inquire for my brother, Bill Jones. He was taken from Sumlar county, Tenn., before the war. The last I heard of him he was in Benen county, Mo. Mother's name is Rachel Jones, and father's name is Jessie Jones. Any information may be sent to Nimrod Jones, No. 221 Howard street, Indianapolis, Ind.

Joseph Ruby, of Columbia, Pa., suffered from birth with scrofula humor, till he was perfectly cured by Hood's Sarsaparilla.

Books and Current Literature.

The editor of the Forum gives more than ordinary stress upon the article in the September number, "An Effort Towards Social Democracy," which is a description of Hull House in Chicago, by Miss Jane Addams, who is at the head of it, and considers that this is one of the most important institutions of practical Christianity that there is in the world.

On our 2d page appears a unique premium offer of The Kindergarten News, entitled, "A Choice Bit of Silver for my Lady's Chamber," a lovely thing and all that it is reputedly. The mission of the News is to spread a knowledge of the Kindergarten method of training children, and it should be in every home in America. We wish all our readers who are teaching the young, or who expect to teach, would get this magazine and adopt the system in their work.

Golden Days is a splendid weekly published by James Elverson at Philadelphia. It contains very little advertising, which puts it in marked contrast with many other such publications. It occurs to us that this is a commendable feature, because not creating wants and desires among the readers for the things advertised, and which many of them cannot well spare the means to buy. The subscription price is \$3 a year.

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How a Boy Made Money.

I notice what Mr. Wilson's son said about making money selling a corn husker. I would like to tell him how I made money with a plating machine. I. F. Delno & Co., Columbus, Ohio, sent me a fine machine for plating with gold, silver and nickel, for \$5, all ready to commence work. I made \$3.10 the first day, plating table-ware and jewelry, \$23 the first week. Anybody can make money in the plating business, because at every house they have some things to plate and everybody is willing to help a boy along. You can plate right before the folks, and they like to see it too. I sold three plates to three friends of mine at a profit of \$5 apiece, that was \$15. I would advise any boy who wants to get along in the world to commence with the plating business. He can make money and help his folks at home along a little too. Ed. Butler.

Mrs. William Murlen 197 Third St., Albany, N. Y., gives it the meed of praise, as follows: "I have used Dr. Bull's Cough Syrup and find it has no equal. No family should be without it."

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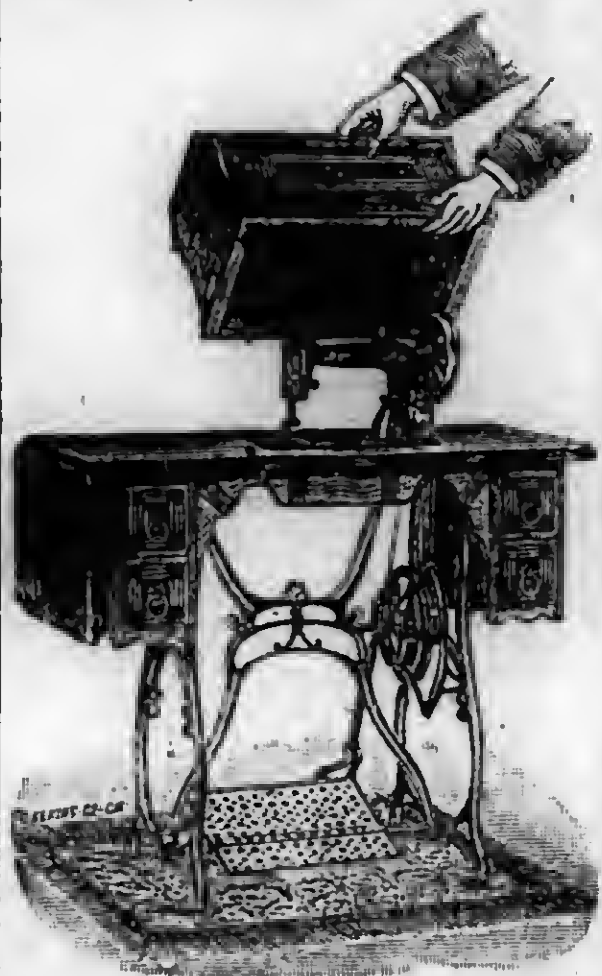
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DAILY BREAD.

(Bible Blasts from the "Ram's Horn.")

A hypocrite always stretches himself up a little taller every time he sees a good man backslide.

The man who is not thankful does not know half the time whether he really has any God or not.

The man who has Christ has everything that God's law can require of him.

Giving license to the saloon is the same thing as having the devil for a senior partner in business.

It very often happens that the man who is an iceberg in his church is a boiling spring in his politics.

If the truth could be known, the devil probably thinks as much of a stingy man as he does of a hypocrite.

The faith that will move mountains after awhile is the kind that is now moving a pebble every chance it gets.

The devil never feels entirely sure of a bad man until he can make him forget that he had a good mother.

There isn't one Christian in a thousand who appears to have any anxiety about the conversion of children.

A Sunday paper church member is always complaining that other folks are not half as good as they ought to be.

No man can dare to be a Daniel without first having the same kind of faith in Daniel's God that Daniel had.

The devil never feels out of place in the company of a man who thanks God that he is better than other people.

Make it a rule to look upon the bright side, and you will soon find that there is always a bright side to look upon.

The main difference between a wise man and a fool is that the wise man's blunders always teach him something.

The devil never knows just what kind of a move to make against the man who devotes all his time to being a Christian.

No matter where a good man lives, God makes him a light-house to keep somebody from being wrecked on the rocks.

Some of the people who think the door of heaven ought to open wide enough to let in everybody are now among the most anxious that folks with cholera shall be kept out of the country.

For the SOUTHWESTERN.

Are We Grateful?

D. D. GOODWIN.

[Judges: ix ch., 17th and 18th verses.]

For my father fought for you, and adventured his life for, and delivered you out of the land of Midian; and ye are risen up against my father's house this day. When Israel had served the Midianites seven years, they were delivered by Gideon, who only charged them a part of the spoil, and asked that they (the Israelites) remember his family, or in other words, protect them when in their power. Gideon did his part, for he delivered Israel, but when out of trouble, as they thought, they conspired against his house and slew his sons, but Jotham, by the providence of God, was hid from the mob, and while all was quiet, as they thought—under their false colors—he comes forth to reproach them for their ingratitude. Through the aid of vain persons, Abimelech is made King of Shechem. At this juncture, Jotham calls their attention to their ingratitude by reminding them of the fact that his father protected and cared for them when no one else would.

Let us turn the subject to the colored members of the M. E. Church and see how we compare with the above history.

"Ye are risen up against my father's house." Did our fathers—the Bishops of the M. E. Church—adventure their lives (so to speak) for the protection of the colored members, and I may ask for the colored people in general? Yes, in several ways and in several instances. We are satisfied that she (the church) was praying and watching the movements of Congress in 1820. But let us look at their actions in 1840 and 1844, against the enslavement of the colored people. Rather than endorse the enslavement of her colored members, or any other colored person, they sacrificed thousands of dollars and members, besides the good will of many of their intimate friends. The church, instead of being induced to turn her back on the colored people on account of their separation into the A. M. E. Church in 1816, she continued to plead for and help them, both in the way of freedom and education.

But what did she do after the war for the colored people? Well, I think she started with about three hundred thousand dollars southward to look after the Negro, and on her way I am told that Bishop Thompson offered to assist the A. M. E. Church, through Bishop Campbell, whom he met in New York, with this large sum, if that church would take the A. from her name; but the Bishop was not willing to be what the A. M. E. Church urges the colored members of the M. E. Church to contend for—that is a Bishop on the color line.

Well, let's see what she did. She sacrificed great sums of money and sent South, before the smoke had settled from the guns, with consecrated men, to look after the Negro.

Well, how or in what condition did she find him? She found him poor, ignorant and helpless. What did she do for him in this condition? She went into all the principal cities and towns in the South, and bought lots and erected buildings with her own money. She called a mission conference at New Orleans, La., with about twelve apostles (ministers) and started in search of the "Lost sheep of the house of Israel," and where the number was too small to support the minister they (the old church) opened their treasury and supported the ministers.

After offering Christ to enlighten their hearts, they offered schools to enlighten their intellects. The

church has established over twenty-two institutions of learning in the South alone for the colored people, and furnished them with over 330 teachers during the past year.

What else has she done? In order to assist them in their emancipation from ignorance, on the 7th day of August, 1866, she organized the Freedmen's Aid Society, principally to aid the colored people in getting an education, by building their schools and supporting their teachers. This society up to last year spent for educational purposes near three millions of dollars. And besides these helps for colored people, access is given to the Missionary treasury, to help their Presiding Elders, pastors and missionaries; also, to the Church Extension Society, which gives from one to two thousand dollars in some cases, and loans large sums on easy payments to assist them in building churches. Then they have access to the Board of Education, Tract Society and Sunday School Union.

What else has she done? She is helping the colored women in working to make ladies of their daughters, by taking care of them in their industrial schools and training them in all the business of life.

Has the church shown her recognition of the ability of her colored men? Yes. First, by electing two colored Missionary Bishops to Africa. Second, by giving them seats with her white brethren in the General Conference. Third, by electing colored men as editors of papers, making them Presiding Elders, presidents of some of her schools, appointing them on important committees, and also making them Field Agents for the great Freedmen's Aid and Southern Education Society.

What has she done to make the colored man useful and honorable? She has set before him one of the best theological seminaries ever opened to colored ministers in the South, at Atlanta, Ga.; a first class medical school in Nashville, Tenn., one at New Orleans, and elsewhere, besides other schools where he may study all the professions of life.

Has she said anything about the wrongs imposed upon him during his inability to protect himself? She has, all along, but more especially at the last General Conference in 1893.

What has the M. E. Church done in the South that makes her the best resort for the colored people? Well, you must remember that the South, on account of slavery, was the most ignorant, immoral and oppressive of all the communities occupied by colored people. This church has done more for the eradication of the above mentioned evils than any other, by furnishing christian teachers and helping young men and women in obtaining a christian education, so that one might be able to help the other.

Instead of getting rid of the M. E. Church in the South, we should increase her forces. And to prevent one from being misled, we will point out places for your consideration where christian teachers, preachers and money are needed. Take, for instance, the Mississippi Delta, on the Louisville, New Orleans & Texas Railway. Take off from this line in Louisiana, take a portion of Arkansas and Alabama, and you would feel as the prophet when he saw the besieged condition of Jerusalem.

No other church has the money and interest for the colored people that the M. E. Church has, and why should we do as Abimelech, hire vain persons to persuade the weak members from following the M. E. Church. Many short sighted persons are ready to raise strife between the white and colored

members by calling them "white bosses." Why don't they call the leaders of the Republican party "white bosses," and organize the colored Republicans into a party to themselves.

Well, what does Abimelech want, for this term well applies to those who try to decoy the colored people from the M. E. Church. Does any other denomination in the South help the colored people, and it so how do they succeed compared with those which receive no help from white christians? Yes, the M. E. Church South has done some good work for the colored people, but it is only a nod of the head compared with what they ought to have done. The Presbyterian Church has done some good christian work, for we see some fine young men in the ministry sent out by that church. The Baptist has done some good work in the South also, and would have done more for the Negro had he not been so ambitious to run his own business.

Why do some other denominations seem to succeed numerically in these dark places more than the M. E. Church? Simply because she fails or refuses to foster ignorance and immorality. Her ministers seem to keep their eyes on that old text: "Son of man, cause Jerusalem to know her abominations."

What doctrine is it that seems to have been forgotten by the class that teach that numbers are all that we need to look after: "Without holiness of heart no man shall see the Lord." And one great command of Christ: "Go preach my Gospel to every creature." Who objects to this last doctrine? Those who teach that the Negroes should be in one church to themselves and the whites in another. Were any of the apostles bigots in this direction? Yes; Peter thought that he was only responsible for the Jews until the vision on the housetop, when Cornelius sent for him to explain to him the Gospel.

What would be the result if the colored people would leave the M. E. Church? They would go on their way rejoicing and allow their schools to die, and forget that there ever was such duty as sending missionaries to foreign lands. If we forget all the benefits that we have received from the M. E. Church, by demanding the "portion of goods that falls to us," and starting off into a far country, what will be the result? Lott chose to separate from Abraham, Rebecca from Jacob, and in 1861 the South from the North, and what was the result?

Well, says one, we ought to go back to Africa; then I say the flour ought to be returned to the wheat.

The Woman's Temple.

CHICAGO, Oct. 12, 1892.

To the Readers of the Southwestern.

We have never made an appeal through your columns for the greatest of our enterprises, the Woman's Temperance Temple at Chicago, now about completed and declared to be the most attractive business building in the world. Besides being the headquarters of the World's W. O. T. U., the National W. O. T. U. and the Woman's Temperance Publishing House, it is also used as a banking and office building, four of Chicago's largest banks having their quarters in it. The rent roll from the building already amounts to \$140,000, although it has only been occupied since the 1st of May. When it is entirely filled, which we expect will be within a year, its rental will be something over \$200,000 annually. The Temple has a frontage on La Salle street of 196 feet and is 13 stories high. It contains a beautiful memorial hall on the

ground floor. Here every day in the year will ascend prayer and supplication for the salvation of the drunkard, and the speedy overthrow of that traffic which is the world's greatest curse. Within its sacred precincts the wanderer far from home, amid temptation, will find its doors ever open, with motherly and sisterly hearts and hands ready to help and lead the erring to Him who can save to the uttermost.

The capital stock of the Temple is \$600,000; we are using every effort to gain possession of the entire stock, for, of course, those who own the stock receive the income from the rentals and are the true owners of the building. We are glad to say that through gifts from our white ribboners and the sale of Temple trust bonds, Mrs. Matilda B. Carse and her board of trustees now hold for the National W. O. T. U. \$275,000 worth of stock, almost half of the entire capital.

The object of this letter is to ask your influence and help for the Woman's Christian Temperance Union, which has done so many helpful things for every temperance paper in the land, always showing a sisterly spirit of good will to all ventures, journalistic and otherwise, that promised help to the temperance reform. We believe that the editor will be willing and glad to print this letter. We wish to ask if there are not scores and hundreds among the readers of this paper who will be glad to send one dollar to Miss Esther Pugh, treasurer of the National W. O. T. U., the Woman's Temple, Chicago, as a token of their interest in this great movement whereby the World's and National W. O. T. U. have a beautiful home for their work and a prospect of such sure income from rents as shall enable them greatly to enlarge and strengthen the movement, which is now extending, not only throughout our own land, but to every corner of the world. A dollar is but little for any one of us to give, while the aggregate of these small gifts, if promptly sent, would make the Temple our own before the National Convention meets in Denver, Colorado, Oct. 23, 1892.

It is a moderate request that I make here and now, but it represents purpose and power for the great society which must have, not only a name, but a local habitation; not only a spiritual inward life, but outward form and substance. The world has never had an object lesson in philanthropy that appealed so strongly to the eye as this noble pile standing in one of Chicago's most notable streets, not a stone's throw from the Chamber of Commerce, and capable of bringing in such a noble revenue. This, however, cannot be done until we own all the stock. Will you not, good friend and brother, earnest-hearted white ribbon sister, whoever you may be, purchase a postoffice order for one dollar, the next time you have opportunity, and let it go in to swell the constantly deepening current of that money power which must be an element in every good cause, as well as every evil undertaking on the face of the earth? The touch of that fabled king, Midas, turned everything to gold; give us this little wedge of gold, and we will turn it into everything good for the great reform that means purity and patriotism, progress and prohibition, health and happiness.

Yours for God and home and every land, FRANCES WILLIARD.

The only people who are any account in the service of God are those whom Christ has rested.

It is possible for one redeemed man to tell the angels more about God than they could find out from all the stars in heaven.

For the SOUTHWESTERN.

One to Two.

W. D. COLLINS.

It is said that seventeen churches are built in the United States every twenty-four hours on an average, and that two-thirds of the membership of these churches are women. The first statement must certainly make all christians glad, unless, indeed, they compare the number of churches being erected with the need of such edifices. The second statement must make us equally as sad when it suggests the small proportion of men that are within the membership of these churches.

Young men will not complain if their mothers and sisters are used of God in turning people heavenward, but there are duties in the church which men can do better, perhaps, than women, as society is constituted; and things which young men can do better than any one else.

These seventeen churches that are being built every day in the United States need young men to carry their burdens and push their influences among all classes of this great human family.

But to impede the progress of the universal church of God, many evil temptations present themselves and seem almost irresistible. Some are these: The allurements of public life; the school of the street; the seductive influence of light drink; inconsistencies of christians; low standard of manhood among the majority of men; the attraction of social organizations; constant exposure to the influence of money and so-called "society."

The warfare is not a bush-fight. We know the enemy, and here are some of his weapons pointed out. Do we realize the value to the world and in God's sight of the young men we seek to save?

For the SOUTHWESTERN.

Onward to the Call.

REV. NELSON BURTON.

"This one thing I do." When Paul the apostle wrote this sentence to the Philippians, he followed it up with this assertion: "I press toward the mark for the prize of the high calling of God in Christ Jesus." While on this occasion it was used in a spiritual sense, there is no doubt but that it may be used in connection with our worldly affairs.

As I have traveled in many parishes of Louisiana, I have seen large numbers of my race, even in the parish in which I was born as a slave, without any regular employment. Some of them cannot obtain a livelihood by their own labor, but are dependent upon their friends. Others will work just enough to live, as is commonly said, "from hand to mouth," and call themselves members of the church. Month after month they don't give one cent to the church. Industry is next to religion. No great good has ever been accomplished by those persons who break away their time at half a dozen different things. The man who spends in hunting or fishing time which ought to be used in plowing his fields, will hardly realize a bountiful harvest. The carpenter who spends half the year on the shoemaker's bench, will never be a master of either trade. The doctor who goes on the stump in every political campaign, will soon learn that his patients have found another physician. It is the patient, industrious farmer who, in due season, reaps a rich supply of golden grain. Time after time our presiding elder has urged us to push the benevolent collection.

By the grace of God we expect to press toward the benevolents on the Alexandria District. Let us like Paul, say, "This one thing I do," and devote ourselves to our daily tasks, earnestly as he did to secure the "prize of the high calling of God in Christ Jesus."

LETTERS FROM THE CONFERENCE.

Alabama.

E. Frazier, Rockford.

I have closed all my protracted meetings. At Shady Grove we had 10 converts, and all joined the church. At Rockford Chapel, 8 converts and 6 accessions. At Rivers Chapel, 6 converts, and all joined the church. We have had 45 accessions this year.

T. C. LeVert, Gainesville.

We have just closed blessed revivals at Soule's Chapel and Gainesville, with 10 conversions and 13 accessions. We were assisted by Rev. T. J. English of Tuscaloosa.

Florida.

Jacksonville District Conference.

This conference convened Thursday, September 22, at 10:30 a. m., in Simpson Chapel M. E. Church, in Jacksonville. Rev. Benjamin Dilworth, Presiding Elder, in the chair.

The opening divine services were conducted by the Presiding Elder, assisted by ex-Presiding Elder W. J. Salmond and Rev. S. H. Huger, Presiding Elder of the Palatka District, Florida Conference.

The secretary of the last conference having been appointed to a charge on the Palatka District, Rev. Jas. Elliott, by request, called the roll and a goodly number of the members were present. Bro. Elliott was elected secretary, and Rev. James Patterson assistant.

J. B. L. Williams was appointed reporter.

Committee on examination of candidates for local orders: Revs. Riley, Robinson and James Patterson.

On recommendation for admission: Jas. Patterson and J. B. L. Williams.

On examination for license to preach: J. H. Williams and Edward Pinekey.

The Presiding Elder then gave the conference an address full of encouragement and enthusiasm.

Rev. Huger was introduced and addressed the conference. He gave a glowing account of the progress and development of the work on the Palatka District.

Rev. Jeffrey Grant of Ocala charge was the bearer of fraternal greetings from the Palatka District, and delivered an interesting and well received address.

Rev. W. J. Salmond, an ex-Presiding Elder and one of the pioneer fathers of the conference, made remarks of much profit and inspiration, in which he recounted some of the past experiences and the trying difficulties in laying the foundation of the work which has so grandly and wonderfully developed. Rev. Salmond's work as an itinerant is done, and he quietly steps aside and waits the coming of the chariot.

The reports showed the religious condition of the charges to be good, several churches repaired and improved, and a most excellent brick edifice being built at Fernandina by Rev. Jas. F. Elliott. Quite an increase in the membership throughout the district.

The report of the district stewards was very encouraging, and indicated a splendid state of temporal affairs.

The reports of the class leaders, exhorters and local preachers were all good and encouraging.

The reports of the Sunday school superintendents gave much satisfaction and pleasure to the conference from the fact they show great interest is being manifested in many charges in gathering in and caring for the young. Epworth Leagues are being organized in the district, and in some charges they are in a flourishing condition. James Edwards was licensed to preach.

John Simpson and J. D. Roberts were recommended for admission into the traveling connection.

Captain Williams was recommended for local deacon's orders.

Rev. J. W. Williams, Presiding Elder of the Jacksonville District,

of the C. M. E. Church, was introduced and made cheering remarks.

The place of the next meeting was fixed at St. Joseph's M. E. Church, Jacksonville.

The Presiding Elder gave the conference an address, in which he reviewed his work, labors, and pleasant associations with and among the brethren during his six years on the district. In winding up his work, he wished a hearty God speed to all the brethren.

The conference was well attended, and the session one of profit, pleasure and religious interest to all. The pastor of Simpson Chapel, Rev. Riley Robinson, and his members, were highly praised for their splendid entertainment.

LITERARY EXERCISES.

Rev. Jas. Elliott read a paper on An educated ministry, its obligation to the present age.

Rev. J. J. Higgs read a paper on the doctrine of regeneration.

Rev. Jacobs read a paper on Class meetings and their relation to the spiritual life of the church. It indicated clearly that Methodism cannot afford to dispense with her class meetings.

Rev. Robinson read a paper on The Sunday school; its relation to the church. It was pointed, practical and instructive.

Rev. Jas. Patterson read a thoughtful and eloquently composed paper on the Immortality of the soul.

Rev. J. H. Williams, on How to preach effectively, which contained many helpful points.

Rev. J. B. L. Williams, on Ministerial support, which was well received by preachers and people.

SUNDAY SERVICES.

Were truly inspiring. At Simpson's Chapel, 11 a. m., the Elder preached on Faith. At 3 p. m., Rev. Elliott electrified the audience as he discoursed on The path of the just is as a shining light. At 7:30 p. m., Rev. J. H. Williams preached, and many were at the altar for prayer.

At Ebenezer, 10:30 a. m., Rev. Elliott delivered an excellent sermon from the words, Good Master what good thing shall I do to inherit eternal life? At 3:30 p. m., the Epworth League conducted their regular service. The audience was large and the exercises were interesting. At 7:30 p. m., Rev. Jas. Patterson preached an eloquent sermon from the words, What is truth? Many presented themselves at the altar for prayer. J. B. L. W.

Georgia.

V. D. Jenkins, McDonough Station.

Our church at this place is a large frame building. When I came here and began my year's work, amid very unfavorable surroundings, the church was simply a hull. Up to the present it has been sealed, a vestibule built; seated, those long planks taken out of the windows and large new sash put in, and all paid for except \$15. We have just closed a glorious revival, in which 42 people joined the church, of whom 37 are happily converted.

Lexington Conference.

Subjects for the Lexington District Conference.

To be held at Versailles, Ky., Nov. 14-19, 1892.

What is the limit of woman's sphere in the church? Rev. H. A. Southgate.

Practical consecration, Rev. H. C. Buekner.

Helps for worried week days, S. G. Turner.

The cure for cares, Rev. T. R. Fletcher.

Why do other denominations worry about a Negro Bishop in the M. E. Church? G. W. Zeigler.

The work of the M. E. Church in foreign lands, D. E. Skelton.

The work of the M. E. Church in the United States, J. H. Ross.

Why are we called Methodists? J. H. Johnson.

Committee: G. W. THOMAS, B. J. STRIDER, W. W. LOCKE.

Louisiana.

An Acknowledgement

Dear Editor: My heart is so filled with thanks to God and my fellow men that I cannot refrain from penning this to you and the public. It is one year since a very serious illness took hold of my mind and completely prostrated me. Many of my friends who saw me had doubts of my recovery, and began to devise plans to give me treatment, chief among whom was the Rev. Dr. A. E. P. Albert, D. D., M. D., then editor of the SOUTHWESTERN. He gave my case space in the columns of his paper in a very touching appeal to the church and public for aid. It was not long before a wave of prayer went up to God's throne in my behalf from the churches, and a stream of substantial help poured in from the brethren. My attending physician recommended my removal to Shreveport, and good results followed my going there. I was taken from home Sept. 14, 1891, a mental wreck, and returned October 8, 1891, sufficiently restored to resume my work as Presiding Elder; and now looking back at that dangerous spot in my life, I see standing around my prostrate form with anxious faces and extended hands of help, A. E. P. Albert, D. D., T. J. Johnson, Samuel Armstead, Amanda Legard, Byron Legard, Casaway Legard, C. D. Shallowhorne, Steven Duncan, A. J. Ford, J. Augustus, Wm. Murray, S. LeMott, L. Porter, E. Lyon, B. Nelson, Mrs. Adel Morant, and a host of others who were not near enough to handle my person, but whose sympathy, prayers and substance were of great help, to all of whom I now extend my heartfelt thanks and pray God's chief blessings upon them, and that peace, happiness and prosperity reign throughout their lives. Not forgetting the noble band of brethren of the Alexandria District, Louisiana Conference; to them also I extend hearty and special thanks for the liberal manner in which each of them, through their respective charges, contributed to my relief. God bless them all. Amen.

S. E. H. MORANT.

Sept. 28th, 1892.

A. A. Lacey, Slaughter.

Our camp meeting closed with 2 conversions, 1 reclaimed, 4 baptized; 11 accessions since the camp meeting. Sunday school in good condition. Bro. H. M. Peterson is superintendent, aided by Bros. Samuel Lawrence and E. N. Smith. We are very thankful to the Sunday School Union for the aid of supplies. In our camp meeting to aid us was Rev. J. F. Marshall, Presiding Elder, Hampton James, C. C. Wright, T. A. Brown, E. P. Harris, S. McGruder, C. Angnum, and Rev. J. T. Leggett, D. D., of the M. E. Church South, and others who did us good service. This leaves us in the midst of a revival at Midway.

W. Watson, Bastrop.

Sept. 11 was another grand day in the history of Mt. Nebo M. E. Church work. The pastor, Rev. M. S. Goins, began a protracted meeting three weeks ago, which resulted in the conversion of 21 souls. Sept. 11, baptismal services were held. This is a season of great joy. The pastor had no visiting preachers to assist him in his protracted effort until yesterday. The Lord being with him, he stood at his post like a hero. We are not going to stop at this junction, but are going on to perfection. We solicit the prayers of all. The pastor is a little sick.

J. J. Parker, Centreville.

I have just closed a revival. The Lord has wonderfully blessed us by adding to our number 38 converts, and our baptism will take place on the second Sunday in October. We expect to have the Presiding Elder to do the baptizing, Rev. Thos. McCary to preach, and Rev. T. Larkins to administer the Lord's Supper for us. During the year we have built a parsonage of four rooms, and have added 42

to the church. Pray that the second Sunday in October may be one of the grandest days Centreville has ever witnessed.

Shreveport District.

I want to say a word about the Shreveport District. We are closing up the year with success spiritually. There have been 350 converts this year besides the accessions, but we are having a hard time financially. The brethren are doing good work with some exceptions. Four churches and three parsonages have been built. Three camp meetings and a district conference have been held, and the Spirit of the Lord attended them. We are working hard to bring up our benevolences, but it looks dark on account of the overflows, damage to crops and low price of cotton, but we are trusting in God for his guidance, and ask the prayers of the church. St. Paul Church, Shreveport, had a grand time Sept. 25, and raised \$247.60.

W. J. M. Price, Schriever.

Sunday, Sept. 25, was a nice day with us. In a rally of the few members we have, \$52 was raised.

A. G. Miller, Vanceville.

A musical concert was given at Mt. Zion M. E. Church, Monday night, Sept. 26, by a band of young christian ladies and gentlemen of St. James M. E. Church, Shreveport, La., led by Mrs. L. J. Shallowhorne. The singing was excellent, the different pieces being played to perfection. Fully 200 people attended and seemed to be well pleased. May God forever bless Mrs. Shallowhorne and her troop of young ladies and gentlemen.

D. Shelby, Natchitoches.

On Sept. 26 my people gave me a good surprise party, bringing with them a large supply of provisions. God bless the kind people of Natchitoches. Come again.

Mississippi.

The Oxford charge, Rev. B. F. Woolfolk pastor, raised \$80 on old indebtedness last quarter, and reports prosperous times.

J. G. Garrett, Benton Circuit.

Nine accessions during the quarter. Sunday schools are in fine condition.

S. M. Taylor, Clarksdale.

Our second quarterly conference was held Sept. 17. As our Elder, Rev. J. W. Davis, was very ill, Rev. E. D. Cameron of Jonestown presided. We had a glorious time. On Saturday the doors of the church were opened. Converts crowded the altar. Conference broke up with a shout. Baptizing on Sunday.

N. Toole, Heidelberg.

My work is moving forward. My revivals began the first Sunday in August and ended Sept. 4, resulting in 63 conversions. I am now building a new church at Sandersville; will soon be building on

at Ellisville, and have bought the lumber to seal the church at Heidelberg, so you see I am trying to build up the church, both temporally and spiritually. I am looking after the benevolences of the church. This is my third and last year on the work.

J. M. Walton, Ripley.

On the last Sunday in September we had a grand time. Rev. J. Burton of New Albany preached in the morning, and the pulpit was filled in the afternoon and evening by Rev. O. Gillespie of Corinth. Collection for the day was \$38. We will soon complete and paint our church.

Missouri.

Wm. McCutchen, Rolla.

Our revival meeting on this work closed October 2, with 3 accessions to the church. The church has been revived, and we are wonderfully strengthened by the power of God. Rev. H. T. Canady rendered us grand services.

Ohio.

Ohio District, Lexington Conference.

REV. M. S. JOHNSON, P. E.

Dayton, Ohio, is doing good work. The pastor, Rev. S. Ward, is doing his utmost to hold the fort.

Rev. A. Ellett at Troy has entered upon his second year, and the upbuilding of the church shows the result of his work.

Rev. A. W. White I think is the right man for Springfield. He is leaving no stone unturned.

At Delaware and Rushsylvania F. D. Flanygare is pushing things to the front for Christ.

At Oberlin, under Rev. W. H. Brown, I think the work is increasing in interest.

W. W. Heston is doing remarkably good work at Cleveland.

At Bellaire and Bridgeport, H. W. Tate is doing grand work. He has paid off all the back debts and is doing all he can to elevate the church to a higher standard for Christ.

Rev. A. W. Moreland is still at his post at Martin's Ferry, and we expect great things from this place.

W. C. Echols is in his fifth year at Stenbenville, and he has met with success.

Rev. Joseph Atkins, of Cadiz, is an ardent worker. I think he will accomplish good work at his charge.

At Georgetown and Flushing, W. F. Cook is re-organizing and doing his best for the upbuilding of the charge.

G. H. Payne, of Columbus, never fails in his grand work. He has built a new parsonage and beautified the church, and had an increase of membership.

Rev. W. H. Steen is doing remarkably well at Portsmouth and Ironton.

At Louisa and Vanceburg, Pastor James Taylor is still on the ground looking for better things. Rev. A. McDade is still on the path at Maysville, and has a bright future before him.

At Aberdeen and Ripley, Ohio, and Dover, Ky., Rev. T. T. Carpenter is rallying the forces for Christ.

Rev. B. Daniels is doing grand work at Augusta, Ky. He has purchased a lot and contemplates erecting a church in the near future. May the Lord bless him in his effort.

At New Richmond, Laurel and Lindsay's Chapel, Ky., Rev. H. Harris is doing all he can. He is one of our willing workers.

Batavia and Milford, Ohio, with Rev. W. B. Harris at the head, are trying to keep up with the times, and we hope to hear of good things soon.

G. W. Bailey is using every effort he possibly can to bring the church to the front at Cumminsville, Ohio.

Walnut Hills is a mission point, managed by Rev. C. J. Nichols.

Much may be said about Cincinnati, Ohio, whose pastor is Rev. W. H. Simms. She is gaining strength, and the outlook bespeaks better days.

At Covington, Ky., Rev. W. H. Evans is one of our financiers who never fails in his efforts. The church is increasing. They have raised \$372.50 to remodel the church. Fifty persons have been converted at this church since our last conference.

Rev. W. M. Johnson is an earnest worker at Cheviot, Ohio, Cleves and Rising Sun, Ky.

At Madisonville, College Hill and Mount Hetty, Rev. G. L. Firman is one of our young men who is doing effective work for the Lord. We predict a bright future for this young man.

[CONTINUED ON PAGE THREE.]

A Point for You.

In view of what Hood's Sarsaparilla has done for others, it is not reasonable to suppose that it will be of benefit to you! For Scrofula, Salt Rheum, and all other diseases of the blood, for Dyspepsia, Indigestion, Sick Headache, Loss of Appetite, That Tired Feeling, Catarrh, Malaria, Rheumatism, Hood's Sarsaparilla is an unequalled remedy.

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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, OCT. 13, 1892.

What would the founders of our country have thought had they been told that in the year 1892, a candidate for president of the United States, in one of the oldest States of the Union, a sheriff would have had to appoint 35 deputies to protect that candidate while he should address his fellow citizens in advocacy of the claims of his party? And yet that very thing has happened! Furthermore, it is thought that if the odium of an attack on Gen. Weaver would not have injured the prospect of Democratic success in close States, these sheriffs would not have been appointed, and the mob would have been allowed to do its work.

An Oct. 8 special from Pulaski, says: After all the talk that had agitated this town since the announcement was made public that General Weaver would speak here, the matter has reduced itself to this this morning: If General Weaver gives the lie to the affidavits denouncing his actions at this place during the war, there will be trouble. That is the whole situation.

It is not because General Weaver was a federal officer that the people hate him. They want that distinctly understood. It is on account of the statements of those who declare that they were wronged at his hands. Even if these people say that if General Weaver will omit from his speech all reference to his actions while here, they will receive him as they would any other speaker of the third party faith and allow him to depart in peace.

When the train arrived this morning with General Weaver and Mrs. Lease, there were nearly 200 men in waiting at the depot, most of them mounted on horseback or in farm wagons and buggies, all of them farmers.

After an informal reception the procession started toward the town with the band wagon in front, two carriages bearing the visitors and reception committee next, then buggies and men on horseback. The democrats have had 35 deputies appointed to attend the speaking and see that peace is kept.

General Weaver was introduced to a large crowd on the public square by J. H. McDowell, president of the state alliance. He spoke for about thirty minutes. In summing up his answers to the charges made against him, General Weaver said:

As God is my judge, I never did in Pulaski one single thing here that is charged, except the levying of the money, and I pronounce the charges unqualified falsehood. The war is over. I come here on a mission of fraternity. They said I dare not come. I knew I dared come, and I would have come had the threats been a thousand times stronger.

General Weaver was wildly cheered. Mrs. Lease then spoke.

Annual Board and General Committee Meetings.

The annual meetings of the Freedmen's Aid and Southern Education Society will be as follows:

The board of directors will meet in Wiley Hall, Methodist Book Concern, Cincinnati, Wednesday, Oct. 19, at 3 o'clock p. m.

The general committee provided for by the last General Conference will hold its first annual meeting in Harrisburg, Pa., Monday and Tuesday, Nov. 7-8.

J. C. HARTZELL,

J. W. HAMILTON,

Corresponding Secretaries.

Cincinnati, Oct. 8, 1892.

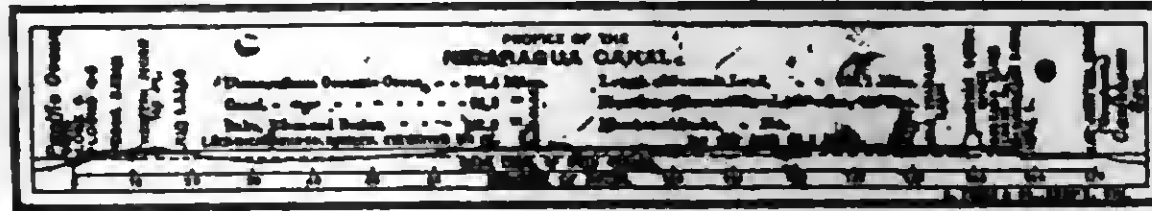
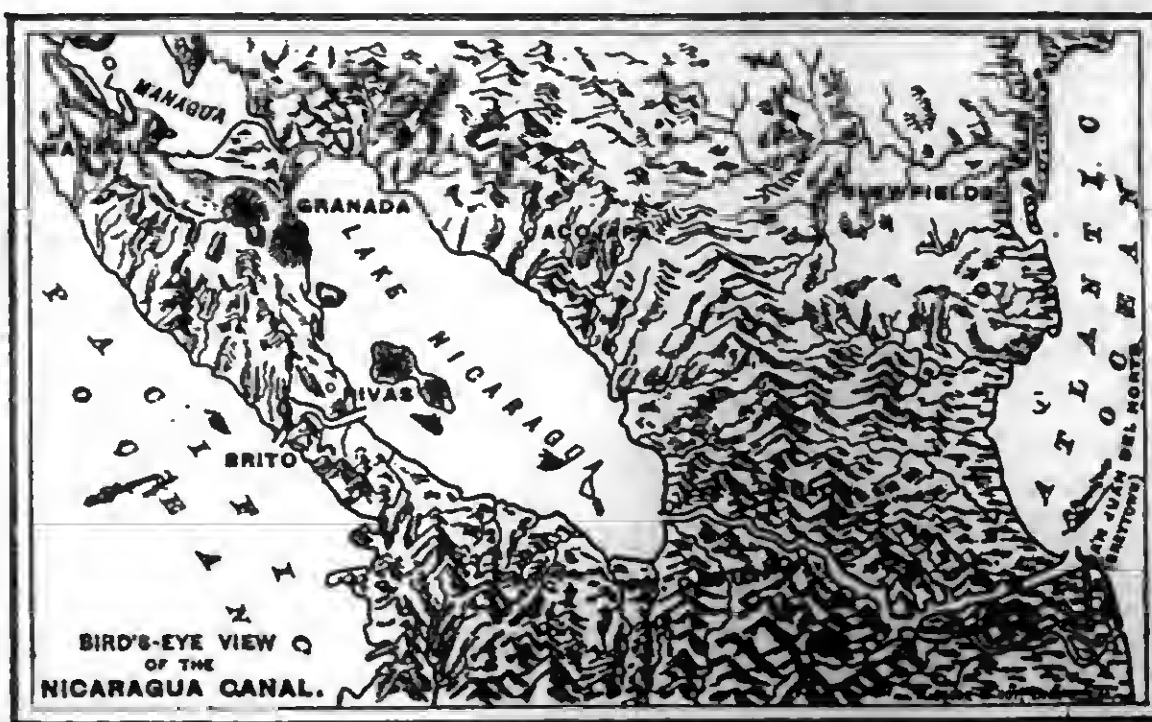
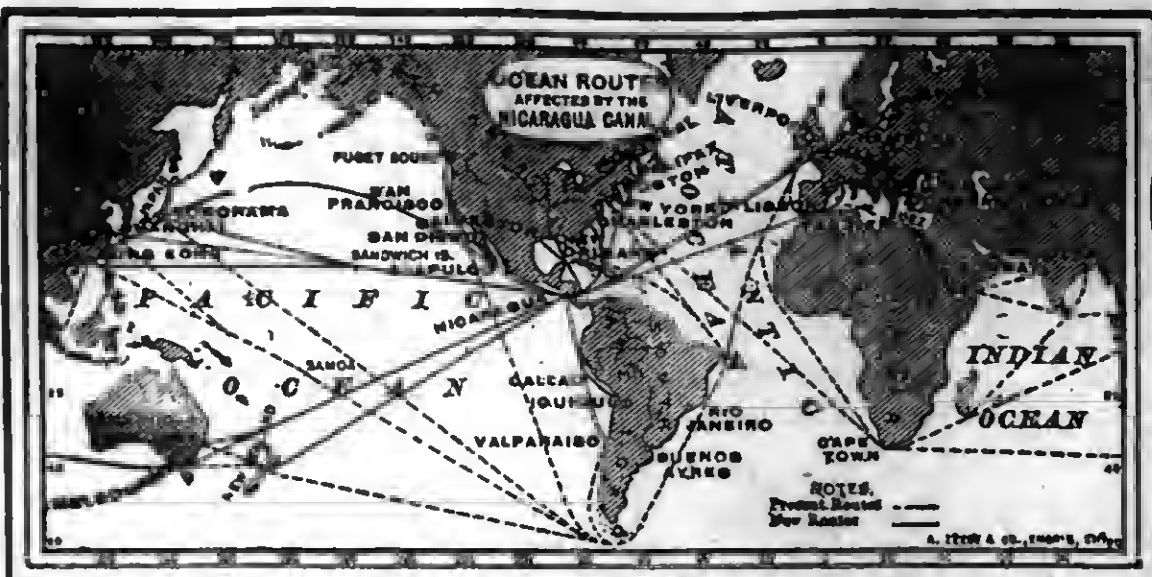
PHILADELPHIA, Oct. 1, '92.

The general committee of Church Extension will meet in the office of the board, 1026 Arch street, Philadelphia, on Thursday, Nov. 3, at 2 o'clock p. m.

W. A. SPENCER,

A. J. KYNETT,

Corresponding Secretaries.



A Patriotic Project.

One of the Greatest Works of the Century.

The committee appointed by the National Nicaragua Canal Convention at its meeting in St. Louis, June 2d and 3d, to prepare an address to the American people giving information as to the feasibility of the Nicaragua Canal and its commercial and other advantages to the United States, has finished the preparation of such address.

It takes the position that a canal, joining the Atlantic and Pacific oceans, should be constructed for the most important commercial, strategic and patriotic reasons, and says that the subject of such a canal is the most vital connected with the welfare, growth and prosperity of the United States. It declares that the only feasible route for such a canal is by way of Nicaragua, and points out that the conventions of the two great political parties have endorsed the project.

It appears that all the engineers have agreed in expressing a decided preference for the Nicaragua route, because only 26 1/2 miles of the entire distance of 169 1/2 miles from the Atlantic to the Pacific ocean will have to be excavated. The other 142 1/2 miles consists of Lake Nicaragua, the San Juan river and depressions in the surface of the earth. Lake Nicaragua will constitute a harbor sufficient to accommodate the navies and commerce of the world. It is 110 miles long, 60 miles wide, and is 250 feet at its deepest points. Vessels entering the canal from the Atlantic ocean will sail on a level with the ocean for 12 1/2 miles, at the end of which they will be raised by three locks to the level of the lake. They will sail along the San Juan river and the lake on the lake level to a point within three and one half miles of the Pacific ocean. Here they will be lowered by the locks to the level of the Pacific ocean.

The committee says the cost, including the payment of interest during the progress of the work, will be less than \$100,000,000, and the time required for the completion of the work is within five years. The climate of Nicaragua is healthy, and out of 1600 northern men employed in constructing a railroad through a swamp only two died during a period of four months.

In competition with England for Pacific Ocean trade the Nicaragua Canal would give American commerce an advantage of 2700 miles, while besides the specific benefits, the committee thinks great general benefits will accrue to the entire Mississippi Valley, the lake ports, and the Atlantic coast. A new coasting trade will spring up and American tonnage on the high seas will largely increase.

The consummation of the work,

whose feasibility has already been demonstrated, is asserted to be of far greater importance to the Western hemisphere than the Suez Canal is to the Eastern.

All surveys and examination of strata requiring removal have been completed. The jetty has been constructed and the harbor of Greytown has been restored so that vessels of 14 feet draft have an easy entrance. Extensive wharves, landing places and permanent buildings have been constructed, temporary camps erected, a telegraph line made, the canal cleared of timber for twenty miles, and a railroad line twelve miles in length constructed and equipped. The biggest dredging plant in America, that formerly used at Panama, has been purchased, and over a mile of the canal has been dredged. The exclusive franchise for the steam navigation of the San Juan river and Lake Nicaragua and an extensive plant for the Navigation Company have been acquired. The Government of Nicaragua has acknowledged that the company has complied with the canal grant, which provided that \$2,000,000 must be expended the first year. It is shown that the amount of money spent to date on the enterprise is over \$6,000,000. The committee is confident that within five years the income will be over \$20,000,000.

The committee says it is no longer a question whether the canal will be built or not. The only question is as to who shall build it, and who shall control it when built? It says it has been informed that European syndicates have already made overtures to the canal company, but the committee believes the United States cannot afford by carelessness, hesitation or neglect to permit an enterprise of such magnitude and of such far reaching advantage to pass under the control of any foreign country.

Amen!

CHEMULPO, KOREA, Sept. 8, '92.

My Dear Brother:

I have just learned with unspeakable joy that the test case in regard to the separate car law has been decided in our favor. Let us thank God and take courage. And let it be known and understood that this victory has been accomplished without the aid of any religious paper published by the great white churches of the South. They have been as dumb as stones in the presence of this great outrage and villainy.

Now, let us thank God and take courage, for just so sure as the victory has been gained in the interstate case, it will be gained eventually in all cases. Ever yours for righteousness,

W. F. MALLALIEU.

The Model Class Leader.

It is believed that Mr. George W. Jackson, leader of Class No. 12 in Mt. Zion M. E. Church, in New Orleans, is ahead of all the class leaders, not only in the Louisiana, but in any of the twenty conferences in our patronizing territory, having brought to the office a list of twenty subscribers to the SOUTHWESTERN.

If any of the pastors or class leaders should chance to see this note, and know of any leader whose record surpasses Brother Jackson's, we would be glad to have the name sent in at once.

It should be remembered that Brother Jackson had the hearty co-operation of his pastor in this great canvass. All hail Class No. 12 of Mt. Zion Church, with its earnest and faithful leader.

Who will be the next class leader to join the SOUTHWESTERN Advance Guard?

We believe that every class leader in First Street Church, New Orleans, is a subscriber. We want the names of ONE THOUSAND CLASS LEADERS immediately to join this Advance Guard, of which Brother Jackson stands at the head up to the present.

Let pastors stir up their leaders and give them encouragement. There are but a few who will not take an active interest in the canvass. We will publish the names from time to time of those leaders who are working for the SOUTHWESTERN. Send in your names at once.

Personal.

—Rev. I. C. Rucker, of Ocean Springs, came over on the excursion of Wednesday of last week. His work is prospering.

—Rev. P. F. Robinson, of Escatawba, Miss., called last week. He and his people have just completed one of the finest parsonages on the district—30x45 feet—with hall through the center, after the old time Southern model. We hope he will have his full allotted occupancy of it.

—Rev. J. H. Reed, of the Texas Conference, has been appointed chaplain of the State Normal School at Prairie View, Tex., and expects his conference will confirm it at its next session. We are glad to see our people recognized, and where can better men be found for honorable positions than among Methodists?

—Rev. Frank Harvey, in charge of White Hall, came to the city last week to place his daughter in the university, and called. He is closing his fifth year, and will leave the charge in splendid shape, being free from debt. Bro. Harvey seems to be a born organizer, having been successful in every one of his 20 years' pastorate.

—General T. Morris Chester, colored, died in Harrisburg last week, aged fifty-eight years. After he was graduated from Thetford Academy, in Vermont, in 1856, Mr. Chester went to Liberia, where he was superintendent of the Africans recaptured from American slavers, and instructed them in schools and in the civilized methods of industry. He remained in Africa until the breaking out of the civil war, when he returned to America and assisted in the enlistment of colored soldiers in the Fifty-fourth and Fifty-fifth Massachusetts regiments. He was the war correspondent of the Philadelphia Press, with the Army of the James and Potomac, and it is said that his letter on the capture of Richmond was received twenty-four hours in advance of that of any other correspondent. In 1866 Mr. Chester visited Europe and passed the winter in Russia. He was cordially received by Emperor Alexander. He was afterward received at the courts of Denmark, Sweden, Saxony and England. After spending four years in Europe Mr. Chester studied law at Middle Temple Inn, London, and was admitted to the English bar in 1870, being the first colored lawyer in England. He returned to America in 1871

and settled in Louisiana, where he practiced law and was prominent in the establishment of schools for the education of colored people. At the same time he was placed in command of the First Brigade of the Louisiana Guard. In 1873 he was appointed United States Commissioner, serving until 1879. In 1884 Mr. Chester became president of the Wilmington, Wrightsville and Ouslow railroad.

Methodism and the World's Fair.

[Preliminary address of the Committee of the World's Congress, auxiliary to a congress of the Methodist Episcopal Church.]

The Methodist Episcopal Church in the United States is the child of Wesleyan Methodism in England. Its first societies were formed while its founder and his ministerial assistants were communicants in the Church of England. It was not an independent church, in any proper sense, till after the period of the Revolution. Then, being separated by the mother Church, by the event of American independence, the scattered societies were organized into an independent Church at what is known as the "Christmas Conference," held in Baltimore, Dec. 25, 1784. Its history is therefore nearly parallel with the history of the national republic.

From the beginning Methodism has been closely identified with national interests. While it opposes the union of the Church and State, and whatever tends to draw it into combinations for partisan ends, it recognizes the duty of maintaining allegiance to the civil government, and therefore inculcates patriotism as a virtue to be cultivated by all its members. In pursuance of this principle, the Methodist Episcopal Church will gladly co-operate with the other Methodisms of the country, and with all Christians, in the effort to make the proposed Congress of Religions, to be held in connection with the Columbian Exposition, a grand success.

The committee appointed by the President of the World's Congress of Religions to represent the Methodist Episcopal Church invites the attention of the ministry and laity throughout the country to the fact that this congress is distinct from the World's Fair, although auxiliary to it; and that it is also separate from any exhibit that may be contemplated by the Church, or by any of the distinct societies or boards of the Church. It is to be, as its title signifies, a Congress of Religions, the first of the kind ever attempted, and one too important to be other than monumental. It proposes to bring together representatives of all the principal religions of the world. It aims to give to the friends of the faiths which have dominated the peoples of the earth in the past the fullest opportunity to present their excellences, not doubting that the comparison will be instructive and profitable. These faiths have been the chief factors in molding and directing the forces which have made the civilization of our times. The day when they shall meet in fraternal conference will be an epoch in the history of the race. Nothing less than this is in contemplation, and Methodism cannot afford to stand aloof, or even occupy a secondary place in that which is to be the grandest event in the annals of religions work. As the Methodist Episcopal Church stands out prominently before the world as one of the leading agencies in diffusing Christianity, she must not fail to occupy her appropriate place in the ranks of the militant hosts when the nations assemble representatively in our midst to witness in review the working forces of the only universal religion.

The origin and marvelous growth of Methodism will be one of the absorbing lessons for study in the great assembly. Her unique government, comprising the chief elements of episcopacy and presbyterial parity, will prove an interesting theme. Her general superintendency and the equitable distribution of legislative, judicial and

executive functions through her General, Annual and Quarterly Conferences will reveal a system of ecclesiastical polity unexampled in the past, and which must command the admiration of all who comprehend it because of its flexibility, simplicity and efficiency.

In many respects our Annual Conferences are the most important gatherings of the Church. They largely control the evangelistic, educational and benevolent work of the denomination. In them the ministers hold their membership, and to them they are amenable for their Christian character and their pastoral and administrative duties.

There are 115 of these Conferences in the United States and other countries, besides several Missions and Mission Conferences which have not yet attained the status of Annual Conferences. In them are communicants numbering over 2,250,000, representing a population of 5,000,000 depending on our ministry. The numerous benevolent, charitable, educational and evangelistic organizations and operations under the direction of this great church, and revealing its life and power, ought to be fully set forth in the World's Congress of Religions; for without such representation some of the noblest of our American institutions, and Christianity itself, will fall short of a just and proper presentation on that historical occasion. The Annual Conferences are too numerous to be severally represented, although their importance would justify such separate representation. What we do, in view of the largeness of our church and its connectional character, must be done through our connectional agencies. These are in condition to respond promptly, and we trust they will be neither backwardness nor hesitancy. That we may do justice to ourselves and the interests committed to our hands, we shall call upon the secretaries and other executive officers of the Missionary, Church Extension, Educational and other boards of the Church to render the aid within their power, and shall ask the general co-operation of our people in this important undertaking.

Bishop S. M. Merrill, D.D., Rev. Charles G. Trnsdell, D.D., Rev. Lewis Curtis, D.D., Rev. R. Haagenen, Mr. D. W. Potter, Rev. Jacob Berger, D.D., Rev. W. S. Studley, D.D., Rev. N. H. Axtell, D.D., Mr. Wm. Deering, Rev. F. M. Bristol, D.D., Rev. W. P. Stowe, D.D., Rev. Frank Hardin, D.D., Judge O. H. Horton, Rev. Arthur Edwards, D.D., Professor M. S. Terry, D.D., Rev. H. W. Bolton, D.D., Mr. J. B. Hobbs, Mr. Frederick Ebersold.

BISHOP S. M. MERRILL,
Chairman.

Chicago, Sept. 19.

A Conclusive Argument.

"Many of our people do not even know of the SOUTHWESTERN, and this is because they have never been told anything about it by the preachers. If the preachers will only show the people how they would be benefited by the paper, multitudes of them would certainly subscribe for it."—Bishop Mallalieu.

When a church will adjourn a prayer meeting to go to an ice cream festival, it is a pretty good sign that the fire is not burning very brightly on its altar.

The man whose life is a living antilem of praise to God never has to figure up how much he has in bank to find out whether he ought to look cheerful or not.

No man or woman with a sane mind and sound limbs ever prays the Lord's prayer from the heart who does not give more than twenty-five cents a year for missions.

When you go to God for bread don't begin by making a speech in admiration of the mill where the wheat is ground, but ask for bread and get it before you starve to death.

The Southwestern.

Special Paper of the Methodist Episcopal Church in the South.

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ANOTHER GOOD OFFER!

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1893.

We will send the SOUTHWESTERN the balance of this year and of next year for \$1.50, and allow the privileges of the premium list now in force.

Take Your Choice.

Publishers' Department.

Pastors are requested to read this department each week.

Presiding Elder Melton, of the Savannah District, Savannah Conference, has sent us a great many subscribers during the year, and if we remember correctly, always with cash accompanying the order. In his last list of six he says: "I am endeavoring to show you better than I can tell it, how much I appreciate the paper."

City Church Notes.

(Brief items of news from the city churches will be welcome, either handed us by pastors or members.)

The plans for the new Williams chapel in Carrollton have been ordered from the Church Extension Society. Pastor Taylor is vigorously prosecuting the work.

Mt. Zion M. E. Church has closed successful revival, in which 28 souls were converted to Christ and added to the church. Sunday is a grand day in the history of Mt. Zion M. E. Church. It was on Sunday, "Hayward Day," in honor of the sainted James Hayward. The services were largely attended. A good number of those present were converted. Papers were read by Prof. H. J. Carter, S. B. Brown and Mrs. M. Johnson, touching the life and works of our great hero who now sleeps in glory.

ALICE BELL, Reporter.

Cut This Out.

"The day is past and gone forever when our preachers or our official members can afford to do without the SOUTHWESTERN." — Bishop Hallahan.

"I have seen the wicked in great power and spreading himself like green bay tree. Yet he passed away and lo, he was not; yea, I sought him, but he could not be found."

Schools and Colleges.

The School for Christian Workers at Springfield, Mass., began its eight year Wednesday, Sept. 7, with largely increased facilities, classes, curriculum and teaching forces. During the past year an addition to its already commodious brick structure has been in process of erection, thus providing, with the new year, thirty more sleeping rooms and three stores underneath. At the same time the chapel in the rear of the main building has been remodeled, and now has a seating capacity of 450, with space for four large basement class rooms.

It seems probable there will be double the number in attendance at the school as last year, of which 51 are already enrolled. With this year practically begins the co-educational institution, and 15 excellent young women are present, while many others are expected.

Advance steps in the curriculum and teaching force are likewise marked. While adhering to the fundamental principles of the school to train for a specific Christian life work, the sphere of the school has been so extended that there is now an opportunity for any who desire simply to become more efficient Christian workers in connection with their other vocations, to take an elective course from the different department, and for the length of time at their disposal, provided satisfactory to the faculty.

Among the new departments is the School of Music, under the superintendency of Mr. E. Cutter, Jr., of Boston, leader of the Apollo Club of that city, and the Orphans Club of this city. Likewise the School of Physical Culture, with Mr. M. K. Merwin in charge, assisted by Miss Alice Hooper, who has special supervision of the young women, and also assumes the departments in elocution, rhetoric and composition.

Another addition is the Correspondence School for Sunday school superintendents and assistants, under the charge of Mr. George W. Pease, assisted by some of the leading Sunday school workers of the country. This bids fair to give a decided impetus to Sunday school work from Maine to California, several having already been enrolled from the latter State. Owing to the illness of Mr. Pease, the course has been delayed, but his physician gives assurance in saying that he may begin the work the 1st of November, and possibly earlier. At least twenty will begin at the outset, which, judging by the correspondence, without doubt, will be trebled before the close of the year.

Rev. E. H. Knight, a recognized Biblical scholar, is also among the new faces, and assumes the department in Christian Evidences and Bible History, while the highly esteemed Rev. T. H. Hawks, D.D., continues the careful exegetical work.

The Missionary School, too, practically has its inception this year under the superintendency of Rev. H. P. Beach, formerly of Minneapolis, who was for six years in China, with duties largely as a teacher. Mr. Beach's addresses on missions at the Lake Geneva Conferences for the last two years, have attracted much attention and universal praise.

The year promises to mark a new era in the school's growth.

President Darnell, of Cookman Institute, Jacksonville, Fla., returned to his work much refreshed from the vacation. Prof. W. D. Tuckey, graduate of Wesleyan at Middletown, Ct., goes to help organize a five years' classical course. The attendance of 500 last year is to be exceeded this year.

September 29 was a grand day at Wiley University, Marshall, Texas. Promptly at 9:30 o'clock a. m. our worthy president, P. A. Cool, D. D., with the faculty, appeared on the rostrum. The music by the faculty and pupils, Miss E. F. Morrill at the piano, S. P. Speckman on the violin and Miss Nettie

Coyne with a cornet, was harmoniously rendered. The faculty is thoroughly prepared for the good work before them. Our president, Dr. P. A. Cool, is prudent, equable and ready to protect and cherish his students. The Freedman's Aid Society did the right thing in appointing Dr. P. A. Cool president of Wiley University. The number of students enrolled up to date is larger than ever before in the history of the school year, and students are still coming.

WADE HAMILTON, P. E.
President Board of Trustees.

General News

Dr. Douglass, the famous throat specialist, who abandoned his practice and devoted his absolute time to General Grant for six months during the general's last illness, died in Washington, D., Oct. 2, from the same disease which carried off the ex-president.

The census of India, just completed, shows that country to have a population of 280,000,000, a gain of 11 per cent over 1881.

John Wanamaker's life is insured for exactly \$1,505,000.

The tax collector of New York city took in \$3,000,000 in two hours and a half on Monday, Oct. 3.

An agent of a New York Bible society reports that in canvassing Erie county he found 155 families who had never seen a Bible.

The discovery of an immense deposit of nickel near Duluth, Wis., is announced. It is said to be 12 miles long, 10 feet wide and of an unknown depth.

The treasury has decided not to make an appropriation for decorating the reviewing stand of the World's Fair.

Crespo has defeated the government troops in Venezuela at Los Teques. Six hundred men were left dead on the field of battle.

Extensive preparations are being made throughout the republic of Mexico to celebrate Columbus day. Lord Tennyson, the great English poet, died Oct. 6.

The colored people of Washington and vicinity are considering a plan to erect a monument to John Brown. To this end a meeting was held last week, over which Mr. Fred Douglas presided. He referred to his own acquaintance with John Brown, which began in 1848, when the old man unfolded to him his scheme for liberating the slaves.

One of the most significant curios in New York is a copper globe in the Lenox Library. It is only 4 1/2 inches in diameter, but it is believed to be the earliest globe to lay down the new discoveries by Columbus. It dates back to the first decade of the sixteenth century.

A party, including Lieutenant Charles Granville Bruce, of the Indian staff corps, and Arthur D. McCormick, the artist, has recently returned from an exploration of the unknown regions of Kara Koram, India. They report many interesting discoveries, including a lake of snow 300 miles square on a lofty mountain hitherto unknown, the height of which they calculated at 28,000 feet. If their figures be correct this is the next highest mountain in the world.



Mrs. Amanda Paisley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and scrofula sores on her face, head and ears, making her dead nearly a year, and affecting her sight. To the surprise of her friends she is now well.

Hood's Sarsaparilla

Has effected a cure and she can now hear and see as well as ever. For full particulars of her case send to C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are hand made, and are perfect in condition, proportion and appearance.

The Cholera Scare.

The terrible scourge has reached our shores. It has already numbered many victims. And while it has not yet planted its desolating feet upon the land, it is evidently only biding its time. At any moment it may commence its march of death across the continent. Very soon its dread presence may be shadowing every great centre of population. Even if the timely coming of the early frost may avert the calamity, during the present year, yet, unless medical and sanitary science possess means and facilities for arresting its progress, more effective than those which it has thus far disclosed, the scourge will be with us the coming year. The history of its former visitations assures the fact. It is now in almost every European port. Its germs will winter there, and the hordes of immigrants and the throngs of travelers will bring them to us with the opening of the summer, and spread them broadcast over the land. A great national scourge is imminent. And the peril is appreciated. The entire nation is awake to the necessities of the occasion. The officials of the government, national, state and municipal are directing their powers to the task of averting the danger. The highest medical authorities and the best sanitary experts are consulted, and sanitary measures that promise best results are at once enacted and rigidly enforced. The expense is not considered. Money is poured out without stint. Individual rights are made to give place to the public safety. The one paramount consideration of the hour is, how to arrest the coming of the approaching pestilence. The public press is full of it. Every change in the condition of affairs in connection with this terrible danger, is chronicled day by day. It is in everybody's thought. And this is right. The gravity of the situation warrants and demands this supreme consideration. The terrible character of the pestilence, its death-dealing work, its uncontrollable sweep through the communities when it has once made an entrance and the desolation that attends its steps, make it imperative that, if possible, its coming be averted, or if it comes, that its ravages be stayed at the earliest possible moment. The communities, the civil authorities, every responsible person would be held criminally negligent, if all reasonable efforts were not put forth to protect the lives and homes from this scourge of death. All right-thinking men agree that this is good moral, social and political ethics. No one is bold enough to say that the civil law has no right to extend its full authority and power for the protection of the individual and the home from this destroyer. No one doubts that special, extreme and persistent efforts ought to be made to arrest and stay its ravages. The general, national uprising to meet and overthrow this "pestilence that walketh in darkness" is rational, right and obligatory. And would it not be well to give the logic of this great prudential movement a wider application? There is another scourge upon the land which is even more terrible in its ravages than the Asiatic cholera. The saloon is a "pestilence" more to be dreaded than the plague that is now at our doors. It is more death-dealing in its sweep. Let the cholera have its fullest sway in the land, and the saloon will show a larger death roll than it can furnish. Indeed, it will be responsible for the largest part of the cholera's work. And without the aid of this power of death, the saloon, day by day, and year by year, sweeps into the grave a larger number of human lives than any other "pestilence" that has ever visited the land. This is well known by everyone. It has been demonstrated again and again. Why is there no saloon scare? Why is there no uprising to suppress this plague? Who will answer the question?—W. J. Robinson in Christian Statesman.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Courage in the Face of Enemies.

There is great need, in these times, of courage on the part of God's soldiers. Enemies we have and shall continue to have. The peculiar singularity of life which must ever characterize the entirely sanctified will inevitably excite hostility in such a world as this. The carnal mind will assert itself, and the prince of darkness will rally all his forces to resist holiness. The fight may be sharp, but an honest defence of the right against what may seem to be fearful odds, will challenge the admiration of worldly men.

It is said, as Luther drew near the door which was about to admit him into the presence of his judges (the diet of Worms), he met a valiant knight, the celebrated George of Frennsberg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the French king. The old General, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly, "Poor monk! poor monk! thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing: God will not forsake thee." A noble tribute of respect paid by the courage of the

sword to the courage of the mind.

This is the kind of courage needed by the professors of holiness in these times. It takes more courage to withstand the influences of formalism which are opposed to holiness, than it requires to face the cannon's mouth. Breathe courage, O God, into thy people.—The Christian Witness.

World's Fair Dedication.

Reduced Rates to Chicago via Illinois Central.

For the above occasion, the Central Route will sell round trip excursion tickets to Chicago, from stations on its lines between Villa Ridge, Ill., and Medina, Tenn., inclusive, at \$14; from all stations south of Medina, at one fare for the round trip. Tickets on sale Oct. 19th to 22nd, good to return until Oct. 24th, inclusive, from Villa Ridge to Cairo, inclusive; from stations south of Cairo, the tickets will be on sale Oct. 16th to 19th, inclusive, good to return until Oct. 31st, inclusive. Call on your local ticket agent for specific rate and train time, or address (from stations north of Cairo), F. B. Bowles, G. N. P. A., 194 Clark Street, Chicago, Ill.; from points south of Cairo, J. W. Coleman, A. G. P. A., New Orleans, La.

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IMPERFECT IN ORIGINAL

VETERANS' DEPARTMENT.

BY REV. J. BENSON HAMILTON.

We hear very frequently of the blessedness of spending a week in self-denial for some worthy object; does it ever occur to the great majority of christians that to many veteran ministers, every year contains fifty-two weeks of self-denial? Listen to what one of these aged heroes has to say about it:

How Do The Veterans Live?

Some time since the question was asked in one of the Advocates, "How do the veterans live?" I concluded I would answer the question from a veteran's standpoint. But before I do this let me state a few facts showing the difference between the fare of one of these and the effective man. While in the effective relation the pastor is the recipient of many favors which do not obtain when he has retired from the effective work.

In the pastorate the minister and his family are the recipients of many donations in food and clothing which the veteran and his family are not. In this country the railroads grant favors in the form of rebates and half-fare passes which the superannuates do not receive. The physician willingly practices in the pastor's family without charge; but the superannuate has to pay his bills, though his purse is very light, as I know it from recent experience. In the solemnizing of matrimony the veteran is seldom thought of; and, of course, fees from happy grooms are non est. The pastor's wife is also kindly remembered, and is the receiver of sundry favors; but the superannuate's wife is not considered in these kindly gifts. I know such a one, as faithful and earnest as ever went into the itinerant field with her husband, who has not had a new gown for years. Then the merchants and grocers make favorable rebates on goods to the pastor, but nothing of this is for the superannuate.

The man who pens this returned from conference last spring with \$152. The house in which we live rents for \$60 per year, \$152-\$60, \$92.

Now I am ready to answer the question, "How do they live?" By living fifty-two weeks of what is sometimes the most mortifying self-denial in a year of fifty-two weeks. Who can realize it but they who have tried it? A few instances to illustrate, in which this self-denial is most mortifying: We can go to no lectures, concerts, entertainments, etc., because we cannot afford it; can attend no gatherings of the church, as district conferences, lyceums, Sunday school conventions, etc.,—we can't get the money. When the church benevolences are presented, or the support of the ministry and church, we have nothing to give. O! how it hurts! But one asks, "Why do they not earn something?" I answer, "Where is the capital to do with; where the business habits? We left business to work for Christ alone,—thirty, forty, fifty, sixty years ago. Then who wants to employ a man gray, wrinkled and stooping? Business avenues are all closed against him. Let us suppose the whole Methodist Church can, in the near future, be induced to observe one week of self-denial and call it "self-denial week" in the interest of our veterans, and let each lay aside 50 cents, \$1, \$2, \$3, \$5, etc., the aggregate amount to be invested, less ten per cent, which is to be disbursed the first year, then the interest of said sum to be distributed annually to the needy. We observe fifty-two weeks of self-denial annually. Cannot the whole church observe one? We will add self-denial to self-denial and pay \$1 each to that fund.

Rev. J. H. Potts, editor of the Michigan Advocate, said: "The pauper plan of supporting the veterans requires a preacher to squander his earnings and come down to old age penniless in order to have a claim upon the fund. This is hurtful to himself and a

wrong to the church. At best the pauper system is a miserable make-shift to enable the conference board of stewards to eke out a pittance to the starving. The questions submitted to the claimants under this plan for particular answers are offensive, if not mean. They are standing temptations to equivocation, and when honestly answered, subject the victim to unnecessary gossip, if they do not injure his business credit. In the end they serve no good purpose. They may exclude one or two men from a share in the funds, but this is a poor gain for so great loss. Away with the pauper plan. Put every veteran upon his honor. Let relinquishment of claim be purely voluntary. Encourage every member of conference to work long and live economically, knowing that when his acceptable ministry is ended he will enjoy a manly provision for the continued necessities of life."

A veteran said: "There are some things humiliating to the feelings of the old ministers which need not and ought not to be as they are. It is the fashion of Methodism to require committees who estimate the claims of her ministers to treat those who are interested, with some little respect and consideration. The district stewards are required to meet with the presiding elder and he is to preside in such meeting; and then, with 'the advice of the elder,' they are 'to make an estimate of the amount necessary to furnish him with a comfortable support.' So also the committee appointed by the quarterly conference to estimate the amount necessary to furnish a comfortable support to the preacher is required to do its work 'after conferring with the preacher.' But the committee appointed by the conference to estimate the claims of 'superannuates' almost forget or ignore such politeness and christian courtesy to interested parties. Why is this? If they were a committee to estimate the claims of a bishop, or a presiding elder, or those of a preacher in his station, would they not consult him? They know they would. Why not then extend to these worn-out ministers the same brotherly kindness and Methodist courtesy?"

The Upper Iowa Conference contributed to benevolences in 1891 \$34,222, or \$1.18 per member. The contributions to the veterans were \$2,876, or 10 cents per member. Thirty-two charges gave from \$2 to \$5 each; two gave \$1; three gave \$0.

The Michigan Advocate tells the story how a church was built: "Morning after morning before the light of day, the Methodist preacher ate his breakfast while his children slept and his wife was putting up his dinner. Then off he went to his work three-fourths of a mile away, when, donning his overalls, he dug in the trenches for the foundations, carried brick and mortar for the masons, nailed shingles on the roof, lath on the walls and ceiling, and by his heroic determination, self-sacrificing spirit inspired the people with a faith that conquered all obstacles. The church, a good brick edifice, with a fine audience room and excellent accommodations for Sunday school and social meetings, was finished."

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Under the Stars and Stripes.

BY REV. C. C. McCABE, D.D.

The article of Judge Sibley on "Prayed Out of Prison" have vividly called up a wonderful scene, a description of which would have been a fitting preface for the story as told by the Judge.

The Ohio Conference of 1864, by formal resolution, voted to hold their sessions under the Stars and Stripes. Some of the ladies of Chillicothe, where the conference was being held, brought to me the flag of the gallant 73d Ohio, and requested me to present it to the conference. The flag had been worn out in the service, and a new one had supplied its place. I took the banner, carried it to the front and unfurled it. It was riddled with shot and shell. It was stained with precious blood. The very sight of it thrilled the conference. I simply gave a list of the battles through which it had been carried. That was enough to create a tempest of excitement. The audience shouted and cheered and cried—some for sorrow, some for joy. Suddenly I caught sight of the face of Ezekiel Sibley, and I said: "Brethren, last year you prayed for me, now pray for Brother Sibley's son. He is there yet." Bishop Ames was in the chair. It was he, probably at the suggestion of Brother Creighton, who called on C. D. Battelle to pray. And what a prayer it was! No language can describe its power. He talked with God—face to face. While he was praying, a profound conviction settled down upon the conference that the prayer was already answered.

That afternoon the Cincinnati Conference came up from Greenfield, twenty miles away, to visit us. Bishop Simpson was its president. He delivered to the united conferences his lecture on "Our Country." It was grand all through, but the peroration was as sublime as that of any oration ever delivered on this planet. I have not heard them all, but I know that remark is true. Let me describe the scenes as I have it in memory.

Many of your readers were present. One wave after another of the most intense excitement had passed over the audience already. Michael Marlay was sitting in the chancel. His grave countenance had, as yet, given no sign of the fire that was burning within him. The flag of the 73d Ohio hung just above the bishop's head and a little behind him. Suddenly he turned and seized that flag. He spoke to it. He told how he loved it, and why. Michael Marlay had borne up till now. He covered his face with his hands, and, leaning forward, gave one cry that sounded like the war-whoop of an Indian chief.

Sam Clayton, almost crushed by the power of the bishop's eloquence, his face bathed in tears, sprang to his feet and gave a shout that might have been heard a mile away. That was enough. There stood the bishop. He was speaking still, but not a syllable could we hear. The audience sprang to their feet en masse. Hats, handkerchiefs, umbrellas, parasols, were waving everywhere.

The bishop sat down, but for fully ten minutes the shouting went on. An amusing thing happened just then, which only a few of us saw. William Simmons had been writing a long list of resolutions about the bishop's oration. His mind had been so diverted that he did not get the full tide of the enthusiasm, so that he was the only calm and collected man in the house. In the *melee* he rose and began to read his preamble. He looked to me like the mayor of a city reading the riot act to a mob. Not a word could be heard in such a tempest. Granville Moody came into the chancel, and waving his hat, shouted, "Go ahead, never mind Simmons!" and they did go ahead, till after everybody had shaken hands with everybody else.

It was good to be there. Those were glorious days—sad, but glorious days, when men realized that

they loved their country better than they loved their lives. It was from the scenes of that greatest day the Ohio Conference ever saw, that Ezekiel Sibley went home to start for Washington after his son; and he said to me that when he told General Butler at City Point what he had come for and why he believed he would succeed, the tears sprang to the eyes of the general, and he heard him say to his aid: "That Methodist preacher has come all the way from Ohio after his son, and he must not be disappointed if we have to give six men in exchange for him."

New York.

Don't!—If a dealer offers you a bottle of Salvation Oil without wrapper or label, or in a mutilated condition, don't touch it—don't buy it at any price, there is something wrong—it may be a dangerous or worthless counterfeit. Insist upon getting a perfect, unbroken, genuine package. Be on your guard!

The Peary Expedition.

Lieutenant Peary seems to have solved the problem of Arctic exploration. For many years it has been the unbroken custom to seek the Polar Sea by water. He conceived the plan by striking straight across Greenland, trusting to snowshoes and sledges rather than to boats. Many thought it a wild scheme; and when the expedition started out a year ago last June, most felt that it would but add another to the long list of Arctic disasters. Now as the work has been completed, it seems so simple that one wonders why it was never done before.

The story, even in brief, as it has already been told, is exceptionally interesting. With almost none of the elements of tragedy that have been so inseparable from the account of expeditions to the Polar Sea, it does not by any means lack the dramatic. The description of the lonely march of 1,300 miles over that barren waste of Greenland, often in fog so thick as to make it difficult to distinguish between the mist and the snow, gives one a realizing sense of the danger incurred. Even a slight deviation from the course, an error in calculation, would have proved almost fatal. Yet after eighty-two days of travel, the two men returned over the 600 miles from Independence Bay to Red Cliff, guiding their course so well that the little party of anxious watchers caught their first glimpse of the three dark specks moving over the snow exactly in the direction from which they were expected.

Not less interesting is their account of reaching the highest point touched by an Arctic explorer, of the journey eastward along the broken coast, and of the planting of the American flag on the shores of Independence Bay on July 4th. Many thoughts, too, will turn to the party at Red Cliff, especially to the wife of the great explorer, whose presence contributed much to the comfort, and even pleasure, of those long winter weeks, and whose courage held firm during the days of waiting as the time approached when Lieutenant Peary and Mr. Astrup might be fairly expected back. The loss of Mr. Verhoeff after the safe return of the explorers, cast a shadow over what would else have been an entirely successful expedition. But we cannot help noticing a letter published in the Philadelphia Ledger by an intimate friend of his, which expresses the firm belief that Mr. Verhoeff has but carried out his plan of residence among the Eskimos, and that the indications of his being lost in the crevasses are rather blinds than genuine proofs.

It is all very gratifying, the success of the expedition, the manifestation of skill, courage and indomitable will; and yet to many there will come the question *Cui bono?* Does it pay—this expenditure of energy, skill, time and money? Here is a sum not far from \$20,000 has been spent; a number of men, all of them in active life contributing their daily quota to the information of the world, have been shut off among

the waters of the Arctic circle for over a year; and what is the result? They reached a point a few miles nearer that mysterious North Pole than anybody else has gained; they have planted the American flag on the shores of a deserted sea, absolutely inaccessible except by passage over a country that offers little but desert and danger; have brought back some minerals, fossils, specimens of flora and some curious implements used by those far-away Greenlanders. All this may be very curious and very interesting; but does it offer any advantage to anybody?

One answer to this is that pretty nearly all scientific investigation suffers in its initiative from the same skeptical question; it almost invariably requires time and development to show the practical results of such researches. In this case, however, we do not have to wait. Any demonstration of the ability of men to overcome the natural disadvantages of any country is in itself a great thing, and the first step toward discovering the advantages of that country. The full statement cannot be made until scientific men have had an opportunity to examine carefully what Lieutenant Peary and his associates have brought with them; but there are indications that commerce may find good returns from his long journey. It is of advantage to know the limitations of Northern Greenland, and to learn that beyond the great fields of inland ice bordering on the Polar Sea under the 82d parallel there is a belt of land almost free from snow, where flowers, insects, musk oxen and birds are abundant, and signs of other animals are numerous. Another question of more than passing interest is that of the race connections of these tribes. To the answer to this a clue may be found in the implements of war, the skulls, etc., that have been found, and already the feeling is gaining strength that the Eskimo and North American Indian are the same in origin.

We congratulate Lieutenant Peary and his brave associates, and are proud to own them as Americans. They have demonstrated once more that in the rush of practical business life, we, as a nation, find time and energy for those researches that the older nations have so often claimed as their right. Whether it be in Africa, Palestine, Babylonia, Alaska or Greenland, Americans have ranked among the highest in the work of exploration. Now that so much

has been learned, we believe that more will be; and that it will not be long ere the secrets of the frozen continents and the Polar Sea will be as open as those of Central Africa.—New York Independent.

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42 "	850 lbs.	1200 lbs.	\$375	
44 "	1000 lbs.	1400 lbs.	\$425	
46 "	1170 lbs.	1500 lbs.	\$475	
48 "	1325 lbs.	1600 lbs.	\$525	
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Books and Current Literature.

The October number of the *Jennens Miller Illustrated Monthly* is quite up to its usual high standard. The frontispiece is a handsome full-length portrait of a charming American girl who has become prominent in English social and political life. A copy of Comprehensive Physical Culture, by Mabel Jennens, (an illustrated book of 227 pages), is given to each yearly subscriber sending \$1. Jennens Miller Co., 113 Fifth Avenue, New York.

The October number of the *Century* rounds out its twenty-second year. With the next number begin several new and interesting magazine features.

The current number of the *Pulpit* contains complete sermons by such well known preachers as Archdeacon Farrar, Dr. Lyman Abbott, John McNeil, Prof. Henry Drummond, Hugh Price Hughes, Dr. W. S. Rainsford. This magazine confines itself exclusively to sermons and is thoroughly un denominational. Single copies, 20 cents. Edwin Rose, publisher, Buffalo, N. Y.

The *Lilly of Womanhood*. A Sermon to Young Women. By Rev. Robert A. Holland, D.D. Published by Thomas Whittaker, 2 and 3 Bible House, New York. Neat, white covers at 10 cents per copy, or \$1 per dozen. Every woman in the land will read it and enjoy it unreservedly.

Blasts From a Ram's Horn: Meetin' Matters on the Cidervine Sirkut. Sayings, sermons and lectures—by Rev. Elijah P. Brown, editor of the "Ram's Horn," with an introduction by Rev. H. A. Buchtel, D.D. The aim of the author was to photograph people and things just about as they may be seen at the average country circuit. The characters are mostly living people, though it would perhaps be hard to find them all in any one church. Many of the incidents occurred very much as they are given, and the most of the others are based on things that have really happened. The author hopes that many will be led to seek the kingdom of God by finding out from some of the life pictures presented that they are still outside of it. Cranston & Stowe, Hunt & Eaton, publishers. Illustrated, \$1.20.

Approaching very near its semi-centennial, that venerable and only eclectic weekly, *Littell's Living Age*, is apparently as young, vigorous and valuable as in its earliest years. The issue for October 1st, No. 2518, is the initial number of the 19th volume, and appears in an entirely new dress. Its old, familiar drab-colored covers remain unchanged, but its interior has been transformed. This magazine presents every side of the writing world, scientific, philosophic, historic, didactic, critical, statistical, poetic, narrative, biography, fiction, with freshness and with a satisfactory completeness attempted by no other publication. Whoever possesses a set of its bound volumes is master of a variety of reading which in quality and quantity has rarely been equalled. For such a publication, its subscription price, \$8 per annum, is low, but by taking advantage of its clubbing rates, even better terms may be obtained. Send 15c. for a specimen copy to Littell & Co., publishers, Boston, Mass. We will send it a full year with the *SOUTHWESTERN* for \$8.25.

The brilliant October Romance is the second in that magazine's series of special issues, and more than half of its contents are from the German. No such collection would be complete without a fairy-story, and an amusing one, new to American readers, is supplied in *The Donkey's Spring*. Romance Publishing Co., Clinton Hall, Astor Place, New York. Price, 25 cents a number; \$2.50 a year.

The current issue of *The Cottage* for October presents an unusual amount of interesting matter. The True Greatness of Columbus, an appreciative article on the great discoverer, by Richard T. Melcher, opens this number,

and is faced by a frontispiece representing the most critical moment in the life of Columbus. Three of the departments contain timely information on the subjects of Home Dressmaking, Domestic Science and Household Chats. W. A. Wilde & Co., Boston.

The Treasury of Religious Thought for October is pre eminently good. All its articles are rich in matter and timely in theme. The illustrations are portraits of Dr. Farrar and Henry Ward Beecher. Thanksgiving Service by President A. A. Johnson. The Apocalyptic Dreams of Solomon are discussed by Prof. M. S. Terry. Calvary and the Tomb of Christ pointed out by R. H. Smith. Yearly subscription, \$2.50; Clergymen, \$2; single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

Ethics and Etiquette of The Pulpit, Pew, Parish, Press and Platform; a Manual for Ministers and Members, is a book no minister should be without. It is worth a car-load of so-called pastoral theology. It treats every point, great and small, in the work of the pastor. There are in it chapters other than the little suggests on the sexton, physician, choir, undertaker, parsonage and pastor's wife. It is a code, not a dissertation. Do and don't—suggest the style. Its use in beginning will put the young preacher five years forward. It is commended by such divines as Bishop Philip Brooks, Rev. Jos. Cook, Drs. Cuyler, Fields and Deems. Get it and tell others what a help it is. Price, 75 cents, post paid. Address the author, Rev. Howard Henderson, D.D., Hartwell, O.

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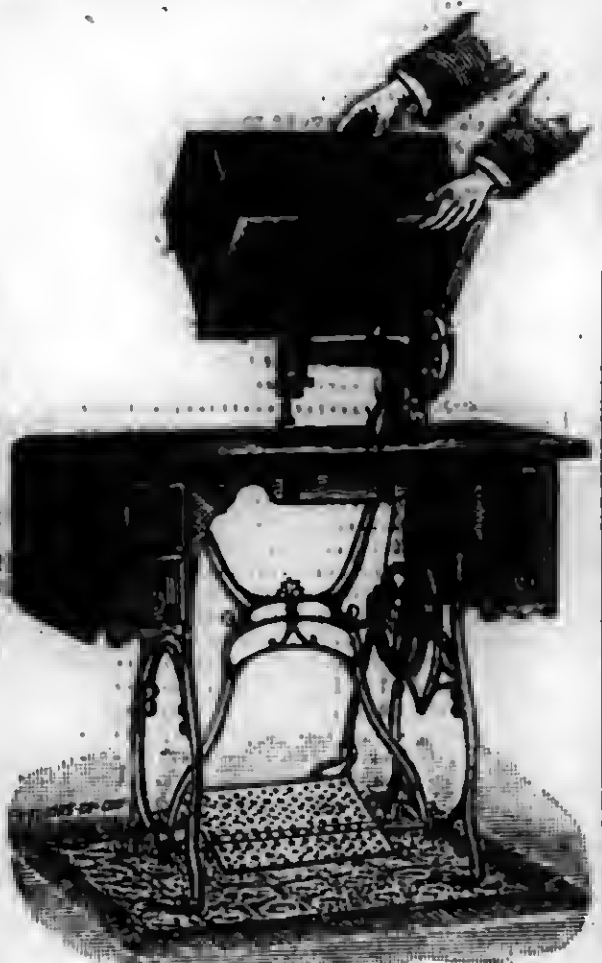
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No. 46, 12:01 p.m.	Chicago and New Orleans Limited. Solid Vestibule train bet. New Orleans & Chicago.	No. 45, 8:00 p.m.
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NEW ORLEANS, LOUISIANA, OCTOBER 20, 1892.

WHOLE NUMBER 1,199

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Don't covet the "flowery beds of ease." Don't envy the brother who seems to have a soft and easy time. Don't be hasty in assuming great responsibilities. "Fools rush in where angels fear to tread." Don't practice duplicity. Flattery is a delusion and a snare. Honesty is the best policy.

Advance as God gives ability and the Holy Spirit gives light. Get wisdom. Apply your heart to understanding. Seek for her as for the hidden treasures. Thus equipped you are ready for the great battle of life. Better have David's sling and pebbles with child-like confidence in God than the gaudy and glittering armor of Goliath with confidence in self.

Satan sometimes goes about as a roaring lion, that he may terrify timid Christians. But more frequently he is transformed into an angel of light, to chaperone unfaithful and weak-kneed professors into the slough of despond or into the castle of giant despair. Entire consecration to God and faith in the Captain of Salvation are the weapons which will give you the victory. Use them.

Hundreds, yea thousands, somewhere in this great world, are depending upon you for the bread of eternal life. They are not all in the large appointments, with big fat salaries, but out in the high-ways, in the valleys, the slums, the bottoms, the flats, the sad, bitter wail of perishing souls calls you. Remember, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Pass it Along the Line.

"If every preacher takes the paper, and this he certainly ought to do, then he ought also to persuade every local preacher, exhorter and officer of the church to take the paper."—Bishop Mallalien.

For the SOUTHWESTERN. Thoughts on the Progress of the Central Alabama Conference.

F. L. TEAGUE.

It is the true and successful working of our pastor in their charges that make the district conferences a success. And the success of the Annual Conference depends upon the progressive reports of its districts. So it can be seen at once that true success depends upon true and faithful work in every ministerial position in the church.

In the cabinet the bishops and presiding elders go to work to successfully and harmoniously arrange the circuits and stations. Some they make larger, others smaller. Some they set down as self-supporting, others as recipients of aid which advance the interests of the church.

But, after all, the true cause is not built up as it could and should be. We believe there is a cause for every effect. And I believe the cause of our work in the Central Alabama Conference not spreading out and taking in more of the unoccupied territory is that our district conferences are too large, and should be so changed that the presiding elders will have more time to spend with the pastors and look after mission points and unoccupied territory.

But as the work now stands, they have no time to spend in looking after the work, and it is left to be taken up by other denominations.

What we need is more and better charges, better congregations, and a consecrated ministry that will wield a saving influence wherever they go. We have charges that need the presiding elders' strict cognizance, while there are others that almost sleep, having no spiritual life from one quarterly conference to the other. Character and duty are left to be taught and preached by the pastors. It is he that fights and runs that lives to fight another day. But where the pastors have all this kind of fighting to do, they often have a hard time. O for the day to come when the bishops and the annual conferences will know the true condition of our local work, just as it is. The presiding elders are expected to hold the quarterly conferences, and they cannot be successful when some one else is substituted, for the people, like the bishops, look upon him as being best fitted for the position; otherwise he would not have received his appointment. But how can they, unless the charges will hold their quarterly conferences in the week, without laying claims to the presiding elder on the Sabbath before or after the quarter. When they have from thirteen to twenty-two charges they are compelled to use their pastors in holding quarterly conferences. It is reasonable to suppose that the presiding elders have found this to be true; otherwise, they would carry it out, and if they should succeed in carrying it out what time have they to look after mission work.

There need be no drawback, for there are men enough to fill successfully every position in the conference, and to push the work and cause into every unoccupied place in the bounds of it.

I have made our conference a matter of study, and I see no reason why we should not have as many district and annual conferences as any other Methodist church in the same territory. I am sure we are worthy and the people will accept us, for we are wanted. I have been trying to talk this matter up, but the reply is, there is not missionary money enough for another district. I say we ought to have the districts that are needed, mis-

sionary money or no missionary money. The presiding elders of the A. M. E., the A. M. E. Z., and the C. M. E. churches, are marching on without it, and they are trying to take this whole territory. And why should we stand in fear? We have good men that can take and build up a district with a little less missionary money as well as others can without any. Our chances are as good, and why not go forward? Any man that is capable of holding the office of a presiding elder can take a district, throw himself into the work and outlive any of his pastors without a dollar of missionary money. And most any pastor will accept a district in preference to the best charge without it. Go to the district conference records and you will find that on an average about one-fourth of all the money raised in our conference for the support of the ministry has been paid to presiding elders, which goes to show that their chances are better than any pastors, for they get a collection every Sunday and often through the week. I say again, their chances are good, for there are people who never give anything for the support of the ministry except on quarterly meeting occasions.

I am not opposed to receiving missionary aid. But I am opposed to waiting for it while others who are less able than we are, and without it, are making better progress than we are. Just think of a conference spreading over 75 counties, in the midst of about 700,000 colored people, and here we have about an average of one charge to the county, and about 11,340 full members and probationers, and 255 local preachers standing with folded arms and nothing to do. Some of them stand their examination for ordination and admission into the traveling connection, but are unrecommended on account of not having any work for them. This will never do. It is militating against us. We must go forward or take down our flag. Look at our condition, our chances, and our calling, and you will see the necessity of going forward. I believe the day will come when our whole conference will have to become self-supporting, and that probably when our chances will not be as good to take in new work as it is to-day.

We have five districts with eighty charges with \$1550 of missionary money, apportioned to presiding elders alone. Now give us seven districts and we will have three with twelve charges each and four with eleven charges each, with an average of \$221.42 of missionary money apportioned to each presiding elder alone. Do this and in less than three years afterwards we will have districts enough for the second annual conference.

John Wesley said that the "world" was his parish, but a greater than Wesley has said "the field is the world." Study the work, and let us come up asking for the necessary number of district conferences that are needed to work up this territory in the Central Alabama Conference, and the Lord will crown our labors with great success.

West Point, Ga.

For the SOUTHWESTERN.
The Church and Secret Societies.

W. S. HAWTHORNE.

Mr. Editor:—Please give space in your valuable paper for a few remarks in reply to the questions propounded by Rev. R. Thompson in a recent issue upon "Secret Societies."

We read with deep and intense interest the whole article, hoping to see the real evil exposed, but we are sorry to confess there was

no exposure made. We were made to expect some grotesque image would soon be ushered in, but the whole scene closed and the monster failed to put in an appearance. In concluding his article, Mr. Thompson propounded ten questions, which, in my humble judgment, are too extraneous from the main issue to require even a passing notice. The author evidently intended to charge the secret societies with claiming to be doing, or attempting to do, just what he has asked; and right here a confusion is made, not by the society, but by the author—R. Thompson.

The writer is a member of two secret societies—one of them being many hundred years old; the other quite young, and he can safely say that in neither of them is the teaching, in so far as the Christian church is concerned, in compatible with the teachings of the Bible, nor an impediment to civilization.

Mr. Thompson, it seems, is very much agitated about a supposed evil, and he is exercising himself to ascertain the whereabouts of the genius. A mistake has been made. The mistake made by the author is: he has formulated a set of questions, which, at first sight, would seem to put secret societies at false issues, but which, when viewed from a reflective standpoint, would exonerate the societies from the allegations, by reasons of the fact that they never have claimed to supersede the church or to be an obstruction to the progress of the church. Hence, in my weak judgment, the questions propounded by Mr. Thompson are futile, for the simple reason that the societies are not claiming to do what has been indirectly charged to them with doing.

The church has a mission and the society has one. Christ organized the one; man the other; the one extends through human life and through eternity; the other extends through human life only. If the one is not so prosperous as the other, let the blame be placed where it properly belongs.

The church's mission is to save sinners and to improve the morals of the people generally, while the society's mission is to care for the sick, paying doctor and medicine bills and burying the dead. Hence, it is plain that the church has one thing to do, while the society has another. The society is trying to do its duty towards suffering humanity. If the churches do not flourish, the cause of hindrance is elsewhere to be found than in the mission of secret societies.

Let the church do its whole duty; let such sermons be delivered as will tend to convince sinners of their need of Christ; and let the spirituality of the parish be aimed at, and the temporal affairs will be controlled by the spiritual.

The blunder that is made by a great many preachers is, that they do too little and expect too much. All must admit that the church, in certain localities, is just there, but a little investigation will reveal the fact that the societies are not the cause of the dereliction. The inactivity, the secularity and the general unchristian conduct of some preachers are the primary causes. I know whereof I speak. Test cases have come under my personal observation. I have noticed that where the spirituality of the community is earnestly looked after; the daily conduct of the preacher being exemplary, no "tribulations and crosses" are borne by the church, but where these characteristics are wanting, tribulations are experienced, and, of course, somebody must bear the blame; hence, secret societies are dragged up for crimination.

I am as much pained at the sad state of affairs as R. Thompson is,

hence, I share his solicitude, only he and I differ as to the cause of the common anxiety. I have thought seriously over this matter for some eight or ten years, and the result of my thinking is herein rendered.

Colmesneil, Tex.

For the SOUTHWESTERN.

A Decisive Character.

MRS. GEO. A. SIDDLE.

I.

Character is not the reputation one gets from associating in good or bad company; but the actual qualities one possesses. The leading characteristics we must have to obtain possession of a decisive character are, viz: energy, courage and will-power. Without decision humanity, surrounded with innumerable things tending to divert or oppose, their operations are said to be a pitiable atom. We should think it a disgraceful thing not to be able to reply with certainty to the important questions: What are you doing? What do you wish to accomplish?

As we acquaint ourselves with mankind and all persons anxiously hesitating between different or opposite determinations, we will see the importance of this character—decision. In the creation of the world, God planned everything for a purpose, evidently our thoughts were destined to benefit ourselves or some one else. Then why should we answer the questions in an uncertain way?

There is not a sane human being, however feeble his thoughts, but that has at some period of his life an idea worth suggesting, or a plan worth laying to help another. Some are awaiting opportunities to reach their aims in life. But if we are thoroughly decided; have made conclusions at what we should accomplish, then we should exert our energies and make opportunities. Our first object should be to find out for what we are adopted. Then with the help of the Almighty, who should be our help in every step in life, and with the motto: "Where there is a will, there is a way," we should move on from a good desire to the accomplishment of the same.

But if we keep our minds confused with ideas that should be made effective, there is nothing to keep us from envying the deceiving instinct of the tiniest insects.

How many of us have watched with an envious eye the ant as it goes about its daily task, the busy bee (an example of industry)? As God created within these insects the spirit of work, so have we, who consider ourselves far their superior, our work to do.

Possibly, some have five talents, some two, and some one, but let us not hide it low in the ground, but use them to a good advantage, increasing them five fold or more, and receive a rich reward.

It may be we determine to-day to do a thing, that we feel very wise and prudent, and ere it is attempted, become frustrated by decision. Then we crush an important character, and thus probably fail to reach the goal of life. We have waited for an inspiration and an opportunity, and after it is afforded, fear that the thing thought is not best; that it is not so practical as we thought.

For the SOUTHWESTERN.

Our Work.

REV. JOSEPH COURTNEY, D.D.

III.

"My father worketh hitherto, and I work." One more word on the subject—"our work." It would not be in harmony with the particular teaching of the above scripture, nor compatible with our feeling to leave the subject just here. We have called attention to our gen-

eral work, but how about our specific work. The work necessary to perpetuate the church of God in the world is both general and specific. The church of God in its general form is composed of true believers in Christ of whatever creed or denomination. The specific work to which we now call special attention is to care for a particular portion of the general church assigned us in which to labor. Christ did not preach to all the people at once, but to different congregations and peoples at different times. So the different local fields, in which we are called to labor, are in harmony with the Spirit of the Master's work. There is no inequality when it comes to church work proper; all members are put upon one common level as Christians. The small congregation needs just as much care and as faithful work as the great congregation. We should not lose sight of the fact that all souls are precious in the sight of God, and that Christ, the blessed Saviour, died for all. Now, as ministers, we are his chosen shepherds to pasture (feed) his flock. We are to aid in our work the preparation of souls for the heavenly garner—a magnificent work. We are not only to preach clearly and distinctly, but teach and explain as well. We are teachers of Christ and religion. Thousands of people have grown up without religious training. We are to reach that class. The children of to-day must be religiously trained and prepared for the sphere of usefulness. Is it possible for sound, rational minds to engage in such work without being deeply impressed with its importance? One of the special things needed in the church to-day is discipline. It is impossible to bring the members up to a high moral and spiritual standard without that. There are a few, but we need more trained men and women for the work of the church. There are departments belonging to the church which are necessary for its development and success in accomplishing its great work. These causes should be well understood by the leaders, so that they could represent them fully and intelligently. As a rule, the members do not study the connectional interests of the church, but look for such information to come from their leaders. Can a man or woman be a successful and prosperous leader who never studies and familiarize themselves with the specific work of their own church?

Know that you are right, and then go forward.
Lexington, Ky.

For the SOUTHWESTERN.

Education.

HILL HOLBERT.

Education properly defined in English means instruction formation of manners. The educated man is universally respected by whomsoever he may come in contact with. Education is the next great boon by the grace of God to the human race. Education and religion go hand in hand. Whenever we find a community awakening up to the importance of religion and education, we find it to be a peaceful and prosperous community. But where we find a community that is not interested in Christian education in their midst, we find them practicing infidelity. Who are the classes and races of people that practice polygamy and other evils? They are the illiterate and uneducated. The educated man or woman feels the care, and are interested in the welfare of their fellow beings. Educated people make better supporters of good government. We must educate, or we will perish in our own ignorance. I do say we need education more than we need gold or silver. Give me religion and education.

LETTERS FROM THE CONFERENCES.

Alabama.

Central Alabama Conference.

The trustees of Warren Street M. E. Church, Mobile, acknowledge by resolution the receipt of the following amounts from the churches of New Orleans: Wesley Chapel, \$12.75; Mt. Zion, \$6; LaHarpe, \$2.10; Union Chapel, \$4.15; First Street, \$7; St. Matthew, \$1.10.

A. N. Jackson, LaFayette.

Sunday night, Sept. 25, closed one of the most powerful meetings this church has ever had; 45 were baptized—2 by immersion—and there were 60 accessions to the church. We feel most grateful to Revs. W. F. Smith, Presiding Elder; G. W. Winn, of Tallahassee; L. W. Coats of the Savannah Conference; and G. H. Hamilton of the Fredonia Circuit, who with a goodly number of his people, remained with us the two weeks. Glory to God in the highest!

E. M. Jones, Huntsville.

The church and citizens of Huntsville have been stirred as never before religiously. A revival of four weeks swept through our city like a cyclone, bending, breaking and uprooting the hearts of the oldest, hardest and most obdurate sinners. Old and young, fathers, mothers, sons and daughters, were converted. Men and women who have been mourners for twenty-five years have at last "been comforted."

The month of September, 1892, will not be forgotten by the church and citizens. Forty-nine souls were happily and soundly converted. Twenty-four accessions during the meeting. The church is alive, and souls are rejoicing in the love of God and hope of immortality. Whole number of converts this conference year, 50; reclaimed 2; accessions, 40. Our church is in splendid shape financially. We found a debt on our arrival of \$650, which has been reduced to \$164.65. One more rally will free us from debt. The Lord be praised.

C. Miller, Tuscaloosa.

For the last five or six weeks I have been holding revivals at all of my appointments, and have over 40 converts in Pickens county. We have enlarged our church.

D. Heron, Cedar Bluff.

The circuit is alive spiritually. I started my protracted efforts Sept. 1, and the result is 16 added to the church and many reclaimed. We have had a glorious time. I have also built and furnished the parsonage. We are now hard at work to raise our benevolent monies by conference.

Florida.

P. A. Daniels, Tampa.

I came to this charge immediately after the session of the Florida Annual Conference that convened in Jacksonville in the year 1890. There was not an organized body of our church in this city, though there were a few members here. As we worked, the good Lord worked with us. We have now completed our church. It is handsomely finished and carpeted, and ready to entertain the Palatka District Conference, that will convene Oct. 27. Children's Day was observed here last Sunday.

Georgia.

Rev. O'Neal Samples, Temple.

We had a glorious time at our fourth quarterly conference. The Presiding Elder preached a wonderful sermon, and two joined the church; three were baptized and 52 communion. God has greatly prospered us this year. At Villa Rica we are building a new church which will cost \$400 when completed.

Louisiana.

P. A. Cook, Monroe.

Our pastor, E. C. Goings, is making preparations to repair the parsonage. This is his second year with us, and he is beloved by all. Our Sunday school conven-

tion convened Oct. 14, 15, and on the 16th there was a grand rally.

E. H. Scott, Rayville and Winnsborough.

These will soon be strong points on the Monroe district. The Presiding Elder preached at Winnsborough Oct. 5 to a crowded house. The white citizens are much impressed with our work, and came out to hear the Elder. We leave for Rayville with the Elder to look after our new church. We are taking a strong hold at this charge. Rev. Anstin Jones was loved by all at this place, and left everything in good shape.

W. S. Posey, Winsted.

The work in this section is progressing fairly well. Presiding Elder Rev. P. Landry was here on his fourth round on the 2d, 3d and 4th. He spent the 1st in Franklin with Rev. McCary, the 2d in Charenton with Rev. Turquet, and the 3d and 4th here with Rev. Richards. He assisted in the corner stone laying at Charenton on the 2d. Gilbert Academy opened on the 4th with a fair attendance with Prof. and Miss Clemeuts, Prof. and Mrs. Hubbard, Prof. Martin, Miss M. H. Williams as a faculty. Mr. and Mrs. W. S. Posey are conducting the boarding Hall. Rev. Richards is preparing to break ground this evening for the new church, which will be 75x100 feet. Prof. J. E. L. Haskins was thrown from a buggy a few weeks ago, receiving painful injuries. He was attended by Dr. H. J. Clements. Miss M. A. Williams returned from the bedside of her sick mother.

S. Priestly, Washington Chapel, Bastrop.

A great revival is in progress. Some of the strongest men in the parish and about Bastrop have been converted. We have nineteen converts and four backsliders reclaimed. Sister James, of Monroe, has been here and was a great help to us. Rev. Jones, Rev. Goings and other ministers were with us. Never in the history of this work has there been such success and peace among both white and colored.

H. O. Williams, Shady Grove.

Coming from district conference, which convened at Mariaville, I started my revival meeting, and the Lord blessed us with twenty-eight souls, which makes 112 souls this year. On the first Sunday in October he had a tribe meeting at Shady Grove M. E. Church.

Mississippi.

J. K. Comfort, Brandon.

Have closed a revival on my work that lasted 37 days. Added 67. The work is lively. The great dedication of St. James M. E. Church will take place at this point Oct. 23, by Rev. J. C. Houston of Yazoo City and Rev. A. M. Trotter of Jackson. All are invited to attend.

R. L. Carpenter, Lockhart.

We have just closed a glorious revival. Seventeen souls were happily converted and nineteen added to the church. Rev. M. White, of Landerdale, was with us. The church is spiritually alive. Pray for us at Lockhart.

S. R. Gipson, Macon.

Our revivals have all closed. We had a glorious outpouring of the Holy Spirit. The number of conversions and accessions were 201. The fire of God is still burning. We will bring up all of our benevolent money.

D. Ray, Hazlehurst.

I have held two revival meetings; one of nearly two weeks at St. Morris, resulting in twenty-six accessions, ten conversions and four backsliders reclaimed. We opened at Gallatin Sept. 18 and closed on the 26th, with ten conversions and four accessions. Received during the year up to date, fifty-four. There are steps being taken to build a new church at Gallatin, the centre point of this work, which we hope to complete before our next conference. Improvements are being made throughout the whole circuit, temporally and spiritually. Pray for us.

A. B. Logan, Enterprise.

I have just closed a glorious revival, and it seemed for awhile that the whole town was set on fire. We rejoiced over forty-five conversions and four reclaimers, ranging from 10 to 80 years of age. We were assisted by Revs. J. L. Pratt, N. Toole and H. J. McNair.

C. H. Brown, Bolton.

We have just closed protracted meetings with thirty-three happily converted and five accessions. Fifty-five have been added to the Bolton Circuit this year. The sisters have bought an organ for the church. We want to repair our church.

J. W. Winbush, Goodman.

Again has the presence of the Holy Ghost been felt upon the Goodman charge. A few weeks since there was an outbreak of spiritual fire, which burned to sin's confusion. This has been one of the most successful years for Goodman in the history of the charge. We have had sixty-five accessions. Thank God! Goodman is on the onward march. Revs. H. Heslop, A. W. Wright and A. D. Green ably assisted in the revival. Elder Wright without means or groans strikes sinners with gospel lightning. We will bring our assessments to conference and do all we can for the SOUTHWESTERN.

P. H. Davis, Vicksburg.

It is with much pleasure that I may speak of God's blessings upon His church at this place. Our district conference, which convened on Sept. 23, was a grand success. The spirit of revival was with us from beginning to end. Four souls were converted and added to the church.

W. H. Smith, Scooba.

Scooba circuit is in a working condition. We have just closed a revival here in Blue's Chapel, which resulted in twenty-three conversions. Baptized thirty-four on Sunday. The people of this place are expecting quite a time in our district meeting.

S. J. Wood, Green Hill.

Three converts joined the church. Thus we had a good time all day. Paid the pastor \$13.40. The committees are now at work raising the benevolent collections.

D. E. Jacobs, Lake City.

I desire space in your valuable paper to mention a few things which may be of interest to some of your readers. I think when preachers invite their brethren to come and preach for them, they ought to, at least, pay their traveling expenses. I was called to Wesley Chapel a few weeks ago to attend my mother's funeral. Bro. Jackson officiated in a solemn and appropriate manner. He cordially extended me an invitation to assist him in a meeting some time afterward. I accepted and hope I did some good, although I was out of pocket my traveling expenses. I have met friends among the laymen, and women of the church who, knowing that this courtesy ought to be extended and seeing this neglect, have helped out of their individual means.

Savannah Conference.

Macon District.

On the morning of August 17, the conference convened in St. Andrew's M. E. Church, Savannah, Ga., with the Presiding Elder, C. O. Fisher, in the chair.

After the devotional services, appropriate remarks were made by the Elder as to the decorum, the purposes, and the results desired of the conference.

Bro. W. A. Holmes was elected secretary, and the business of the conference was dispatched with ease, rapidity and delight. All the reports showed the brethren up and at it in good earnest. The attendance was good.

Prof. Merse of Savannah made a speech before the conference, speaking of the heroism of the grand old Methodist Church, and showing how in advance of her sister churches she was educating, aiding, and lifting up the once enslaved Negro to that high plane of

intelligence enjoyed by other races.

Rev. S. C. Upshaw, Sunday School Agent for the Savannah Conference, was present, and a whole afternoon was devoted to him and his work. He entertained the conference with a talk on a trip to the Holy Land, showing on a map the places visited. All were glad to hear and have him with us.

Each night was a season of revival. Souls crowded the altar and were awakened.

The opening sermon was preached by W. A. Holmes.

Preaching Thursday evening by D. H. Martin. Friday, by Andrew Owen. Saturday, by R. T. Kent.

On the Sabbath the town was flooded with people from all over the country. The pulpit was filled in the forenoon by S. C. Upshaw. At 3 p. m., by W. H. Brown, and at night by Wm. Crawford.

The conference was a grand success, and will be remembered with delight by all who were present.

Appropriate resolutions of thanks were offered.

DR. C. O. FISHER, Pres.

W. A. HOLMES, Sec'y.

LABAN MORGAN, Ass't Sec'y.

Tennessee.

E. J. Guthrie, Gordonsville.

Thirty-seven converts this quarter and 21 additions. The manifestation of the Holy Spirit was in our midst. This work is on a boom now. Sixty-seven communicants took the Lord's Supper on Sunday, Oct. 2. Our Sunday schools are doing very good work now.

A. Burdette, Mason.

This is my fifth year on the Mason circuit. I have built one new church, and want to have the dedication the third Sunday in October. We want to get our church out of debt that day. The dedication sermon will be preached by Rev. J. L. Massey, of Memphis. All the Presiding and ex-Presiding Elders, pastors and ex-pastors are invited to be with us.

Texas.

W. J. Mitchell, Marlin.

We have closed our meeting with eleven conversions, nine backsliders reclaimed and twenty-two additions to the church. I am closing my third year on this work, and I want to leave it in good condition if I should be moved. Pray for me in the work.

A. Brown, Columbus.

Columbus is coming to the front. We have made improvements on the church and parsonage amounting to \$100. The colored people have bought a piece of ground for a park, which cost \$15.

"Handsome is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

Subscribe for the SOUTHWESTERN.

Books and Current Literature.

The three-page poem by John G. Whittier, which will appear in the November St. Nicholas Magazine, commemorates the visit of a party of young girls to the poet's home. It contains the following lines, which have a peculiar significance now that the good Quaker poet has passed away:

"I would not if I could repeat
A life which still is good and sweet;
I keep in age, as in my prime,
And grateful for all blessings sent.
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be a calmly wait,
And trust the path I cannot see,
That God is good sufficient me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in Heaven's immortal youth,
And all our loves and longings prove
The foretaste of diviner love!"

The Century Magazine will take up the Bible and Science controversy. In the November Century, Professor Charles W. Shields, of Princeton, answers the question, Does the Bible Contain Scientific Errors? with an emphatic no. He says: "Literary and textual obscurities there may be upon the surface of Holy Writ, like spots upon the sun, or rather like moles in the eye; but scientific error in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch." Professor Shields' article will be followed by one in the December Century on The Effect of Scientific Study upon Religious Beliefs.

The Autumn and Winter exhibit of dress fabrics is most bewildering in variety and suited to all purses and tastes and require appropriate models. The McDowell Fashion Journals, published at 4 West 14th street, New York, are the first to publish these models and present them in an infinite variety, intended to meet all tastes and circumstances of life. Paris Album of Fashion is only \$3.50 a year. La Couturiere is a great favorite and has attained an immense success, being \$3 a year. If you cannot get these journals from your newsdealers send to the publishers direct.

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Texas State Fair and Dallas Exposition.

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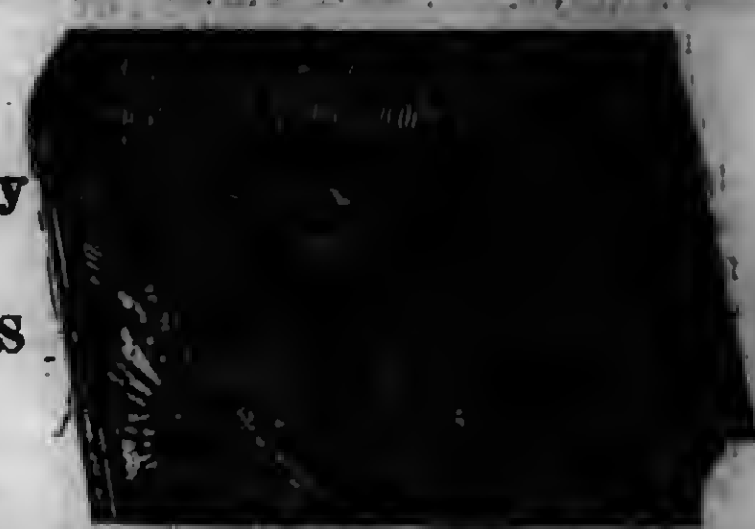
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Mention this Paper.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, OCT. 20, 1892.

A Name Found.

Absence from the office has prevented the meeting of the judges appointed to decide as to the most appropriate name for the new column to be devoted to our young people. The committee met in the office of the SOUTHWESTERN on Thursday last, and out of a large number of names made a selection.

The decision, with the names submitted, also the name selected, will be published next week.

The committee are as follows: Revs. Emperor Williams, J. F. Marshall, T. G. Montgomery, J. W. Hudson, S. S. Wright.

Meanwhile, let the young people push the canvass for cash subscribers, and send them in to this office at once.

THE colored man is surely coming. He is reaching out his hands to help himself. He has found that one of the principal levers in his elevation is the accumulation of wealth. He has a snug little bank account, and is slowly yet surely getting a foothold.

The prejudice against him is bitter, unrelenting, terrific. Yet he runs a bank in Chattanooga, Tenn., with nearly or quite \$50,000 capital. He runs a co-operative benefit association in Mississippi with a loan account aggregating over \$50,000. He is building schools of higher grade, and many beautiful churches stand as the monuments to his benevolence.

Surely all good people ought to lend them a helping hand.

SOME day we shall find the North Pole, in fact, and the great problem will be solved. Lieutenant Peary with brave companions and his braver and faithful wife, have penetrated far into the regions of eternal ice and snow, and have discovered that "beyond the great fields of inland ice bordering on the Polar Sea, under the eighty second parallel, there is a belt of land, almost free from snow, where flowers, insects, mink, oxen and birds are abundant, and signs of other animals are numerous." Another bold, daring enterprise led by such an intrepid explorer as Lieutenant Peary, may go even further to discover, if not pass through, the guarded portals of that mysterious garden, which lies beyond the "land of the midnight sun."

WE clip the following from one of our exchanges:

"Modesty is a virtue confined to no race or country. When Bishop Newman was presiding over the Japanese Methodist Conference, there was a look of dissatisfaction on several faces when the list of appointments was read. The bishop said: 'Perhaps you could do this work better than I have done it. If any one thinks so, let him rise.' Instantly four young preachers rose."

Our Japanese brethren do not have a monopoly of this very desirable commodity. There are scores of brethren on this side of the water who believe that they could have made some improvement in the appointments, had an opportunity been given them.

It sounds like a romance, yet it is true. Bishop Joyce in his Episcopal visits to the conferences in Switzerland, Germany, Denmark, Norway, Sweden, Bulgaria and Italy, and Bishop Mallalieu in those of Japan, Korea and China, are winning fresh converts for Christ. Many precious souls have been saved through their earnest preaching of the gospel. Let the prayers of the church ascend to God in behalf of these eminent servants of the church; that the labors so earnestly rendered may give fresh inspiration to our work in foreign lands.

Subscribe for the SOUTHWESTERN.

Wanted—A Consecrated Ministry.

The true Christian minister has no desire to be lord over God's heritage; he does not feel that the end of his ministry is to get the emoluments, the loaves and fishes, so to speak. He is inspired by higher and holier aims. Feeling his own unworthiness, and imbued with the spirit of genuine humility, he preaches Christ Jesus the Lord, gladly accepting the place of a servant for Jesus' sake. This service is accepted by him in good faith. He has counted the cost, weighed the matter thoroughly, and with that solemnity and deliberation characteristic of the true disciple of Christ gives himself, soul, body, spirit, time, talent, life, to the service of God and humanity.

As a minister in the Methodist Episcopal Church, he surrenders all, even the right to choose the place in the Master's vineyard to which he may be assigned. Cheerfully submitting to the godly judgment of those who have charge of the government of the church, and following with a glad mind and will their godly admonitions.

In this spirit he goes forth to his great life work. With a keen conception of his high and solemn obligations, he is "strong in the Lord, and in the power of his might." Though the servant of all, he bears a high and honored title. He is the ambassador of God. What tremendous interests are committed to his hands? What heart searchings? What devotion? What consecration? What zeal? What study? What mighty faith, and prayer that he may be able to declare the whole counsel of God? With such a comprehensive view of his relation to God and to his fellow man, he may not be careful as to what he shall eat or drink, or with what he shall be clothed, because the Master hath promised, "Lo, I am with you always, even unto the end of the world." This gives inspiration to his hopes, strength to his faith, and he plunges boldly into the thickest of the fight to win souls.

Emancipation Day.

We desire to call early attention to the celebration of one of the most important events in the history of the Nation and the race. January 1 commemorates the issuance of the proclamation, which struck the shackles of slavery from the limbs of more than four million of our brethren in the great Southland. It will be very eminently fitting that there be a general observance of this great event, which more than any other, save the conversion of our souls, should be the occasion of profound and continued gratitude to Almighty God. We appeal to all our presiding elders and pastors to make due preparation for the celebration of this day by appropriate services in all our churches, or in such other places as may be selected for this purpose.

We suggest that the pastors pay immediate attention to this matter, call meetings, appoint committees and arrange an elaborate program. Get every man, woman and child in your congregation interested. Announce the proposed celebration from every pulpit at least twice in the month. Arrange for appropriate exercises, singing, addresses, etc. Distribute copies of Bishop Mallalieu's great hymn of "Faith and Hope." Teach the young people and the old people to sing it. And when the day arrives let there be such a gathering as has never been witnessed before. An address or addresses on the Proclamation of Emancipation, "Old Hundred" and the hymn of "Faith and Hope" should be sung as only an emancipated race can sing them, with grateful prayer to our Heavenly Father that the priceless boon secured to us at such a tremendous cost, may never be taken away.

By all means, let the first day of January, 1893, be celebrated as Emancipation Day.

Thanksgiving Day.

November 24 will be the National Thanksgiving Day. The President of the United States will duly issue his proclamation, calling upon all the people to set apart that day as a day of prayer and thanksgiving to Almighty God for the blessings with which he has crowned us.

How will it do, brethren, to devote a part of that day to the interests of the SOUTHWESTERN.

We suggest that an appropriate program be arranged with songs and other literary exercises, including an address by some prominent gentleman or lady on the necessity of increasing the subscription list of the SOUTHWESTERN.

We are certain that the time could not be more profitably spent. More will be said on this subject in our next issue.

Mrs. Emma L. Brown.

The sympathies of our people will go out to Rev. E. C. Brown, A. M., of Centenary Church, Charleston, S. C., in the death of his most estimable wife, which occurred at Orangeburg, Sept. 8.

Mrs. Emma L. Brown was a native of New Bedford, Mass., from the high school of which city she graduated, going thence to Bridge-water, where she continued her studies in the normal school, from which she graduated.

She was a woman of fine scholarship and cultivated literary taste, and was a writer of rare artistic skill. Such was her charm as a story-teller, that the Christian Union, and the Harpers' readily admitted her stories to their columns.

She was a speaker of extraordinary fascination and a teacher of rare excellence. She taught school in Poolville and Rockville, Md., also at the Browning Home School in Camden, S. C., under the auspices of the Woman's Home Missionary Society of the M. E. Church.

She was married to Rev. E. C. Brown, A. M., June 16, 1890.

She was a sympathetic and affectionate wife, a genial friend, amiable in character, above reproach, and an earnest and devout Christian.

She was recently elected president of the S. C. Conference W. H. M. S., and was busily engaged in raising funds for the erection of an orphanage at Orangeburg for the children of the race.

She died suddenly at the early age of 35 years. Her last expression was one of readiness and willingness to die. In her death the race has lost one of its most accomplished representatives.

Bro. Brown has our most profound sympathy in this hour of his great bereavement, with the prayer that he may be able to recognize the hand of a loving Father whose rod and staff are held out to comfort and to lead.

OUR trip from Cincinnati to New Orleans was made more pleasant by the company of Rev. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society of our church; also Messrs. Nelson C. Mitchell, E. E. Smith, of New Orleans, and M. D. Foote and sons, James A. and Herman, of Vibbsburg, Miss. These distinguished representative Afro-Americans were returning from the session of the B. M. C., which had just closed in Washington, D. C.

Questions and Answers.

Question. Has the pastor a right to ask an exhorter to officiate as an exhorter whose license has not been renewed for three or four years?

Answer. No.

Q. My appointment was awarded a certain amount of missionary money at the last conference. The Presiding Elder has been here, and claims that because he did not get all his money he has no right to pay me. Has he this right?

A. Undoubtedly no.

Subscribe for the SOUTHWESTERN.

The following from the Northwestern is so full of sound truth that we re-publish it for the benefit of all concerned:

"As a rule, presiding elders are efficient. He who omits them in his estimates of the forces that extend the domain of the church is a fool of a philosopher. Now and then we find an elder who is sound asleep. We have heard, and heard of one recently, who would improve under some heroic discipline which would quicken his sensibilities. A candidate was named by him for admission on trial. When age was named, the elder thought, 'It is twenty-one.' Subsequent testimony fixed the age at thirty-eight. 'Is he married?' 'I think not.' 'Yes, he is, and has three children.' 'Has he passed the course of study necessary to admission?' The sloppy reply was, 'I think he has.' It was developed that the candidate had not been examined in a single study, and that he has a model of nobodyism. It is said that our conferences are 'crowded.' How fervently ought one to pray that the conferences may not be crowded by presiding elders like the foregoing. They are not so crowded. When you find one of his kind 'make it hot for him.' Writers and speakers suggest that 'we have not been unfortunate in the choice of one bishop.' Why be unfortunate in the choice of even one presiding elder? They guard the doors of a conference. 'It is a clear case, bishop,' is one of the most dangerous phrases in Methodism.

We believe in making it hot for inefficient presiding elders, and for the same reason make it hot for inefficient pastors. The time has come when we should 'turn over a new leaf,' so to speak. We have heard a presiding elder devote an hour in showing the inefficiency of the men on his district, and when the character of those men were put on their passage, he reported that there was nothing against them, and in representing them variably said, 'He is a good man,' Bishop. We heard a bishop once remark: 'Brethren, you have the largest number of "grand" men I have ever seen in any conference.'

The presiding elderate needs the best men in the conference. It is not enough that they be pious. They are expected to be 'wide awake' and well qualified for the duties of their position. It has been hinted that the office is frequently given to the highest bidder, or to the brother who can bring to bear the largest amount of sophistry upon the weak kneed incumbent. All sorts of subterfuges are restored to to get into the office of a presiding elder. Hence, there is constant danger that sleepy, dull, unqualified, and even vicious persons get into this important office. Years of experience leads us to the conclusion, that mistakes in the appointment of presiding elders would be very materially lessened if the bishops would not confine themselves so strictly to the judgment of the cabinet. In other words, there are many good brethren on the outside whose suggestions might be very helpful.

WE are glad to hear from Rev. Z. M. Williams, Secretary of the Cross Bearer's Missionary Reading Circle, that there have been quite a number of additions to the Circle recently, and that inquiries are coming in from all parts of the United States and Canada. Surely God is in this movement, and if we can only get the Christian people of this country to understand what the Cross Bearer's Missionary Reading Circle is, and in connection with it to make a study of the great missionary question, the ark of the Lord will move forward grandly, and we will no longer merely play at Missions. The movement contemplates an intelligent study of the whole subject of Missions, and any information concerning it may be obtained by enclosing six cents in stamps for C. M. R. C. Hand Book and addressing Rev. Z. M. Williams, A. M., Secretary U. M. R. C., St. Joseph, Missouri.

THE following letter, which we clip from Zion's Herald, with that of Bishop Mallalieu, should have the widest possible reading by Methodist people, and especially those of our patronizing territory. We should like to see every word of each of these letters so emphasized as to begin a mighty revolution in the matter of patronizing our church papers.

The patrons of the SOUTHWESTERN, whether in the East or West, or the North or South, are earnestly invited to read, ponder, and act:

The Church Paper and How to Circulate It.

REV. J. O. PECK, D. D.

(In Zion's Herald.)

My work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream when I was making the historic experience that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the *Herald* or the *Advocate* (according to my locality) to be undermining of the Methodist intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re-enforcement in effecting these results. Hence I threw my brains, soul, tact, and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The *modus operandi* was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry supernumeraries, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week—all it cost—to any family in the prepared exposition of the Sunday-school lesson. I swept the whole key-board of incentive to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I hailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer meeting.

3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With

this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till the "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Halleluia! It was good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the official board who does not take a church paper.

Personal.

—The public bequests of the late Francis H. Root, of Buffalo, amount to about \$100,000: Buffalo Orphan asylum, \$15,000; Home for the Friendless, \$15,000; Buffalo Homeopathic hospital, \$10,000; Buffalo General hospital, \$5,000; Syracuse University, \$50,000 to found a mathematical professorship; Delaware Avenue Methodist Church, the income of \$20,000 for the term of 25 years, to be used in keeping the church edifice in thorough repair; Methodist Episcopal Union of Buffalo, for a residence for one of the bishops of the M. E. Church, the premises No. 455 Franklin street, now used as a bishop's residence.

—The Cincinnati Wesleyan college case was decided by Judge Hunt of the superior court, who sustained the trustees as against Pres. W. K. Brown and his wife, Mrs. McClellan Brown. The decision in effect gives possession of the institution to Rev. Dr. R. H. Rust, the president elected by the board of trustees, of which Bishop Walden is president. Dr. and Mrs. Brown gave notice of an appeal, and announced that while it is pending they will continue to manage the college. Last Saturday they were ejected from the college by the sheriff.

—Presiding Elders Emperor Williams and J. F. Marshall and pastors J. W. Hudson, J. McCary, S. S. Wright, T. G. Montgomery, J. Price, Carl Fromen and Mr. C. A. Morris, of Schriever, gave the office a pleasant call this week.

—Rev. J. D. Walsh, D. D., of the Kentucky Conference, was appointed Presiding Elder of the Lexington District at the recent session of his conference. We rejoice in the appointment, and congratulate our brother.

—Rev. Emory Miller, D. D., of the Des Moines Conference, begins his work as Presiding Elder of the banner district of his conference, the Des Moines. The Doctor will bring to this position the same ability that has distinguished him in the various official positions to which the church has called him.

—Rev. W. H. W. Rees, D. D., of the Des Moines Conference, and late Presiding Elder of the Des

The Southwestern

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - - - Publishers.

Moines District, has been appointed recording secretary of the Freedmen's Aid and Southern Education Society. He will shortly remove his family to Covington, Ky. Dr. Rees goes into this office with splendid equipments. He is an able preacher and has but few superiors on the platform. He will render efficient service in his new field.

—Rev. M. C. B. Mason, A. M., of the Freedmen's Aid and Southern Education Society, has just completed a tour of the conferences in the northwest. From every conference there comes glowing reports as to the efficiency and ability of Brother Mason. He is a magnetic and an entertaining speaker, and is in himself a standing illustration of the work which the Society is doing for the elevation of his race.

—The members of Macedonia M. E. Church at Pineville, La., recently tendered Prof. Cornelius Johnson, of New Orleans University, a grand reception as a testimonial of their esteem and continued interest. The church was beautifully decorated and the evening was very delightfully spent.

—The critical illness of Mrs. Harrison has aroused universal sympathy. It is feared that consumption is rapidly doing its fatal work, and that the end is very near. She is said to be a bright and patient and cheerful sufferer, and is perfectly conscious of her condition, having the best of all the assurance of a conscious nearness to the blessed Christ, and a partaker of the salvation which comes by faith in his name.

She is a splendid type of noble womanhood, a loving mother, a tender, thoughtful and affectionate wife. It has always been her most ardent desire to make those around her happy. Should this illness terminate fatally, the country and the world will lose one of its best types of christian womanhood.

The prayers of christian people everywhere, regardless of party or section, should be made in behalf of Mrs. Harrison and also of her husband, the President of our great country, in the midst of this, his greatest affliction.

City Locals.

The New Orleans Preachers' Meeting was held at the University on Monday. It was the annual love feast. Quite a good time was had. A feature of the meeting was the splendid pound cake used instead of bread. We could not resist the temptation of breaking bread (cake) very largely with this delightful band of christian brethren and sisters. Rev. Bro. Forest conducted the love feast. There were present, Rev. J. W. Hendon, president; and Revs. Forest, Harris, Walker, Mitchell, Price, Taylor, Turner and Franklin, all representative pastors of the leading churches in the city, with Rev. F. Bunton, an alumnus of the University now stationed in Mississippi. The following elect sisters were present: Mother Oscar, Charlotte Priestley, Charlotte Forest, Charlotte Matthews, Eveline Gregory, Mary L. Lewis and E. Mason.

Strange thoughts came to us while sitting in the very room enjoying physical and spiritual freedom, in which only a few years ago the destinies of whole families were decided. The voice of the Master aided the trembling slave. Now, the voice of education thrills the offspring of those who once cowered and trembled, and in these very halls, and upon these grounds, gained by the unrequited toil of the bondman, is gathered a multitude which, under the auspices of the Freedmen's Aid Society of the Methodist Episcopal Church, by the grace of God are being trained

to take a more active part in the uplifting of their fellow Afro-Americans. The world moves.

Bro. Hendon of Union Chapel reports matters in a flourishing condition. The services Sunday were of unusual interest. The congregations are increasing and the outlook is favorable.

Revs. Pickett, Price, Harris and Forest report good meetings for the Sabbath and prospects of glorious revivals.

We worshipped with the First Street Church in the evening of last Lord's day. It was a precious season. There was a large congregation present, and the singing was superb. J. H. Coker, M. D., of this city, takes quite an interest in this church, and is found frequently in attendance upon the preaching of God's word. The New South Relief Association, of which he is president, has accomplished much good in this city. The pastor, Rev. T. G. Montgomery, paid a splendid tribute to the Society in a few well chosen words. First Street is well organized, and may be depended upon to do grand work for the Master.

City Church Notes.

(Brief items of news from the city churches will be welcome, either handed us by pastors or laymen.)

The ground breaking and stake driving on the site of Malden Chapel, recently burned, took place Sunday afternoon last in the presence of a vast concourse of people from the various churches and the several benevolent societies. Bro. Montgomery reports that there were present Revs. P. Landry, Presiding Elder; McCary, Chinn, Forrest and Taylor, and that First Street M. E. Church led in the collections, giving \$50. We are informed that over \$200 was realized.

Rev. Wesley Turner, pastor of Malden Chapel, reports the collection for the first ground breaking of \$253. He is sanguine, and proposes to build immediately. At the meeting in the evening after the ground breaking, there were six baptized and eight joined on probation. The people are enthusiastic and have a mind to work.

An important and interesting decision was rendered by Judge King in the Civil District court in this city a few days ago. Joseph Raymond, a white man, married Camelia Parker, a quadroon.

Previous to the marriage, while examining a gun, he accidentally shot and wounded her. Thereupon the parents of the defendant threatened him with a prosecution, unless he agreed to a marriage. Being intimidated by their threats, and fearing harm and injury, he married her, as above stated.

After the marriage they lived together as man and wife for eight months, when plaintiff discovered that his wife is a quadroon, which fact, he alleges, was concealed from him by his wife and her parents. As soon as he became aware of this fact, he and his wife by mutual consent separated.

The man seeks the annulment of the marriage because his consent was not freely given, but extorted by threats of violence; and because there was a mistake in the person, he intending at the time and believing that he was marrying a white woman and not a quadroon, a woman partly of the African or Negro race.

The woman excepts on the ground that the petition does not disclose a cause of action for the annulment of the marriage.

In order to vitiate the consent given to a marriage, it must appear that the violence used or threatened was great, imminent and illegal. If the threats are only of doing that which the party using them had a right to do, they shall not invalidate the contract. An application to obtain a sentence annulling a marriage on the ground of violence used or threatened cannot be heard if the married persons have freely and without constraint cohabited together after recovering their liberty. Civil Code, articles 1856 and 111. The peti-

tions shows that plaintiff was threatened with a prosecution by the parents for the accidental wounding of their daughter. They had a legal right to do what they threatened, to prosecute him in the criminal court for the wounding of their daughter, or in the civil courts for damages resulting from the injury he had inflicted and she had sustained. Even if actual violence and threats to do an illegal act were used, plaintiff could not, after he had regained his liberty, and after living eight months in harmony with his wife, be heard now to say that his consent, given when the ceremony was performed, was extorted from him by threats of violence.

The decision of the Judge is quite elaborate, and is a document of much interest. Among other things, he says:

"The white race has had control of both branches of the legislature since 1878, yet no law has been passed prohibiting amalgamation of the races and re-adopting as the public policy of the state the principle upon which eminent scientists, statesmen, jurists and theologians agree our future progress and civilization depend."

"The court has no power to make laws; that is the duty of the legislative department of the government. Its province is to interpret and enforce laws. Finding that the law of Louisiana grants no relief to a white man who after marriage discovers that he has married a quadroon woman, with the remark, 'Haud chuidem invidio, miror magis,' the court maintains the exception and dismisses plaintiff's suit."

East Tennessee Conference Apointments.

BRISTOL DISTRICT—Charles Boyd, P. E. (P. O., Johnson City, Tenn.) Abingdon, Va., F. L. Donohoo. Bristol, Tenn., J. A. Guthrie. Fall Branch, Tenn., to be supplied. Elizabethton, Tenn., A. Gillespie. Gate City, Va., sup. by G. Johnson. Glade Spring, Va., J. W. Zellender. Greenville, Tenn., J. A. Butler. Johnson City, Tenn., R. T. Smith. Jonesboro, Tenn., C. W. Walton. Kingsport, Tenn., sup. by G. P. Moore.

Marion, Va., J. L. Witten. Montgomery, Va., to be sup. Mountain City, Tenn., S. L. Man. Norton, Va., to be sup. Rogersville, Tenn., to be sup. Rural Retreat, Va., F. A. Hatcher. Russell, Va., to be sup. Stickelville, Va., to be sup. Virginia City, Va., G. H. Crider. Warrensburg, Tenn., to be sup. CHATTANOOGA DISTRICT—P. P. Brooks, P. E. (P. O., Chattanooga, Tenn.) Athens and Sweetwater, A. R. Martin. Chattanooga, Wiley Memorial, W. T. Marlay. Chattanooga Ridgedale, J. T. Henry. Churchville, D. W. Hays. Cleveland, W. T. Anderson. Georgetown and Big Spring, J. T. Prigmore. Dayton, Eli Province. Hill City, I. R. Hill. Jasper, A. W. Randolph. Harriman and Kingston, S. D. Brown. Riceville, To be sup. Soddy, William Goldston.

KNOXVILLE DISTRICT—Owen Hypshur, P. E. (P. O., Morristown, Tenn.) Clinton and Coal Creek, L. Diggs. Ebenezer, E. Knott. Gray's and Edgewood, G. W. Hamlet.

Knoxville, S. J. Harris. Knoxville Circuit, G. W. Staples. Friendsville, sup. by E. R. Russell. Morristown, J. G. Dinsmore. Morristown Circuit, to be sup. Mossy Creek, G. W. Branner. Newport, sup. by Alex. Clark. Oliver Spring, to be sup. Russellville, sup. by J. Hawkins. Tazewell, sup. by W. A. Webber. WYTHEVILLE DISTRICT—G. T. Wright, P. E. (P. O., Wytheville, Va.) Bland, Va.,—

Bramwell, Va., G. W. Alexander. Christianburg, Va., G. H. Feltis. Graham, Va., J. H. Gardner. Independence, Va., G. W. Haden. Max Meadows, Va., R. A. Swan. Newbern, Va., A. Roach. Old Town, Va., sup. by J. S. Simms. Pocahontas, Va., A. I. Weems. Pulaski, Va., R. J. Buckner and G. W. Mays. Pulaski Circuit, Va., W. E. Mitchell.

Radford, Va., W. H. Perkins. Tazewell, Va., W. H. Pleasants. Thompson Valley, Va., to be sup. Tip Top and Mud Fork, Va., F. E. W. Morton. Whitteville, Va., R. D. Washington.

Schools and Colleges.

Dear SOUTHWESTERN:

Please say to our young friends throughout the State that the debts of some of our students are for given. We welcome their return, and beg them not to contract any more debts. W. D. GODMAN, Pres't Gilbert College.

Aberdeen District, Upper Mississippi Conference.

Second Annual Conference.

Will convene at Aberdeen, Miss., Nov. 16.

Tuesday, 7 p. m.—Opening sermon by D. L. Tubbs.

Wednesday, 8:30 a. m.—Devotional services by P. Johnson.

9 a. m.—Organization of conference. Welcome address. Conference business.

11 a. m.—Sermon by S. M. McCleod.

12 m.—Adjournment.

2 p. m.—Literary exercises and discussion of topics:

The necessity of a homiletical training, N. H. Williams and L. F. White.

The danger of Romanism, J. M. Thompson and S. R. Gipson.

Adjournment.

7 p. m.—Sermon by W. S. Leake; alternate, G. J. Dobson.

Thursday, 8:30 a. m.—Devotional service by P. T. Frierson.

9 a. m.—Conference business.

11 a. m.—Sermon by M. Lockman.

12 m.—Adjournment.

2 p. m.—Literary exercises and discussion of topics:

Has the M. E. Church done anything to better the condition of the Negro in the South? T. W. Davis and W. H. Whitlock.

The folly of Calvinism, S. R. Gipson and W. S. Leake.

Adjournment.

7 p. m.—Sermon by T. W. Davis.

Friday, 8:30 a. m.—Devotional service by H. Kyle.

9 a. m.—Conference business.

11 a. m.—Sermon by J. M. Thompson.

12 m.—Adjournment.

2 p. m.—Literary exercises and discussion of topics:

Why should the SOUTHWESTERN be read by every family throughout Methodism? J. C. Eckles, D. D., W. H. Whitlock and L. J. Terrell.

The Negro problem and its solution, J. L. Wilson and J. D. Jones.

Adjournment.

7 p. m.—Sermon by S. R. Gipson.



Patrolman Julius Zeldler of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for *That Tired Feeling*. I cheerfully recommend."

Hood's Sarsaparilla

and Hood's Pills to every one who wishes to have health and comfort. Get HOOD'S.

HOOD'S PILLS cure liver bile, constipation, biliousness, jaundice, and sick headache.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Saturday, 8:30 a. m.—Devotional service by J. W. Oliver.

9 a. m.—Conference business.

11 a. m.—Sermon by J. M. Mitchell.

12 m.—Adjournment.

2 p. m.—Literary exercises and discussion of topics:

The relation of Presiding Elders and pastors to each other.

Open discussion by the conference.

The duty of the stewards of the M. E. Church. By the stewards and others.

Adjournment.

7 p. m.—Anniversary of the S. S. Union and Tract Societies. J. C. Eckles, D. D., J. R. Tret, T. Cotton, W. H. Whitlock and N. H. Williams.

Sunday, 9:30 a. m.—Love feast, conducted by H. Cawthorne and E. Moore.

11 a. m.—Sermon by N. H. Williams.

3 p. m.—Sermon by W. H. Whitlock.

7 p. m.—Sermon by J. L. Wilson.

Committee: W. H. Whitlock, chairman; J. S. Wilson, S. R. Gipson, J. C. Eckles, D. D., W. S. Leake. T. W. DAVIS, Sect'y.

A CARD.

NEW ORLEANS, La., Sept. 29, 1892. I take this method of informing my many friends and the public in general that I will be prepared to furnish coal in large or small quantities, and at the lowest market rates. The coal is freshly mined, free from slate and other impurities. Thanking you for past favors and hoping for fair dealing for a continuance of the same, I remain, respectfully,

A. A. CRAYTON.

P. O. Box 866.

OFFICE: 67 Carondelet Street.

OFFICE: 67 Carondelet Street.

A Conclusive Argument.

"Many of our people do not even know of the SOUTHWESTERN, and this is because they have never been told anything about it by the preachers. If the preachers will only show the people how they would be benefited by the paper, multitudes of them would certainly subscribe for it."—Bishop Mallalien.

Subscribe for the SOUTHWESTERN.

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HOURS: 8 to 9 a. m. 5 to 7 p. m.

New Orleans, La.

RAILROAD SCHEDULES.

Mississippi Valley Railroad. Arrives. Leaves. Kansas City and Memphis. Departs: 8:00 p. m. 8:10 a. m. 8:25 a. m. 8:35 p. m. 8:45 a. m. 8:55 p. m. 9:05 a. m. 9:15 p. m. 9:25 a. m. 9:35 p. m. 9:45 a. m. 9:55 p. m. 10:05 a. m. 10:15 p. m. 10:25 a. m. 10:35 p. m. 10:45 a. m. 10:55 p. m. 11:05 a. m. 11:15 p. m. 11:25 a. m. 11:35 p. m. 11:45 a. m. 11:55 p. m. 12:05 a. m. 12:15 p. m. 12:25 a. m. 12:35 p. m. 12:45 a. m. 12:55 p. m. 1:05 a. m. 1:15 p. m. 1:25 a. m. 1:35 p. m. 1:45 a. m. 1:55 p. m. 2:05 a. m. 2:15 p. m. 2:25 a. m. 2:35 p. m. 2:45 a. m. 2:55 p. m. 3:05 a. m. 3:15 p. m. 3:25 a. m. 3:35 p. m. 3:45 a. m. 3:55 p. m. 4:05 a. m. 4:15 p. m. 4:25 a. m. 4:35 p. m. 4:45 a. m. 4:55 p. m. 5:05 a. m. 5:15 p. m. 5:25 a. m. 5:35 p. m. 5:45 a. m. 5:55 p. m. 6:05 a. m. 6:15 p. m. 6:25 a. m. 6:35 p. m. 6:45 a. m. 6:55 p. m. 7:05 a. m. 7:15 p. m. 7:25 a. m. 7:35 p. m. 7:45 a. m. 7:55 p. m. 8:05 a. m. 8:15 p. m. 8:25 a. m. 8:35 p. m. 8:45 a. m. 8:55 p. m. 9:05 a. m. 9:15 p. m. 9:25 a. m. 9:35 p. m. 9:45 a. m. 9:55 p. m. 10:05 a. m. 10:15 p. m. 10:25 a. m. 10:35 p. m. 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An Old-Time Camp Meeting.

REV. W. H. WITHROW, D.D.

The great event of the season on the Fairview circuit was the camp-meeting. This had been in the early days of Methodism a most potent institution. In those times when meeting-houses, or even school-houses, were few and far apart, the camp-meeting was made a grand rallying place for all the settlers, far and near, and marvels were the scenes of religious revival and spiritual power which took place.

The Methodist families throughout the district looked forward to this season of dwelling in tents, with somewhat kindred feelings, we suppose, to those of the ancient Israelites, in anticipation of their annual Feast of Tabernacles. By the more devout it was regarded as a high religious festival and as a spiritual harvest-time. It was the subject of much prayer and pious desire for weeks before in the class and prayer meetings. The heads of families made arrangements, as far as possible, to allow the attendance of their whole households—their children and servants, and “the strangers within their gates,” as the hired men were described in their prayers. Pious parents longed and prayed for the conversion of their children; and even those who were not over pious themselves, knew that a converted farm-servant was more trustworthy and efficient, that is, possessed a higher money-value than any other, and therefore freely allowed their hired help to attend the camp-meeting, at least on Sunday, if not longer. To the young folk the occasion afforded very special attractions—the charm of a change from the regular routine of life, of kindred youthful companionship, and the excitement of picnicking for a week or more in the woods. All this was tempered, however, with some shade of austerity, from the necessity of attending so many religious services, and in some cases by the haunting fear that they might be converted in spite of themselves, and so be cut off from the enjoyment of all the social junketings and dances and worldly dissipations of the neighborhood. Sometimes the attractions of a traveling circus, with its attendant side-shows, which were felt to be incompatible with a religious profession, were allowed to deaden the religious susceptibilities and stifle the convictions of a quickened conscience.

Around an area of about half an acre were erected a row of rough buildings or “tents,” as by a ruder bold metaphor they were called. These consisted, for the most part, of only one room, the principal use of which was as an eating-room by day and a sleeping-room by night. In front of the preachers’ stand were rows of plank benches resting on sections of sawlogs set on end, and the ground was plentifully strewn with straw. At the four corners of this area were four elevated platforms about six feet high, covered with earth, on which at night were kindled fires of pine knots for lighting up the camp, which they did very efficiently.

As the darkness fell, the pealing strains of a huge tin trumpet—like an Alpine horn, some six feet long—blown by stentorian lungs, rolled and re-echoed through the woods. Soon from every tent and lodge the occupants were streaming towards the auditorium—only that was not what they called it—it was the “evenin’ preachin’.” The fires were kindled on the elevated stands, which soon blazed like great altars, sending aloft their ruddy tongues of flame, brightly lighting up everything around, changing the foliage of the trees above them into fretted silver, and leaving in keep, rembrandt-like shadow the outskirts of the encampment and the surrounding forests. A very large congregation was assembled, and seemed full of expectancy. The preacher of the occasion was a little black-eyed, black-haired man, a perfect Vesuvius of energy and

eloquence, pouring forth a lavatide of impassioned exhortation and appeal. The effect of the sermon was electrical. Shouts of “amen!” and “hallelujah!” were heard on every side, and also sounds of weeping and mourning. After this another preacher gave a fervent exhortation and invited penitents to the “penitent bench,” as the foremost row of seats was called. This was soon filled with earnest seekers of salvation, and a fervent prayer meeting followed. It must be confessed that, to a person not in sympathy with the services and observing them from the outside, they would have seemed confusing, if not disorderly. Cries, tears, groans, ejaculations, and at times two or three persons praying at once, appeared unseemly, if not irreverent. But the power of the Most High rested upon the assembly, notorious sinners were deeply convinced, and some soundly converted. When the tide of excitement rose immoderately high, the presiding-elder, who held the meeting well in hand, would give out a hymn, whose holy strains would have a tranquillizing effect on the minds of all present.

The general impression made on the community by the camp-meeting may be inferred from the remarks of Bob Crowle, a notorious scapegrace, famous for all manner of wicked and reckless exploits in disturbing previous camp-meetings and other religious services. He was conversing with Jim Larkins, the keeper of the “Dog and Gun” tavern in the village, who stood by, a sinister observer of the proceedings.

“Why, bless my eyes!” exclaimed that individual, “if that ain’t Bill Saunders a roarin’ like a bull of Bashan there at the mourners’ bench. Well, wonders will never cease. I’d as soon expect to see you there as Bill Saunders.”

“You’ve often seen me in a worse place,” said Crowle, “and where I had better reason to be ashamed of myself than Bill Saunders has. I guess he won’t spend so much of his evenings at your bar; and that’ll be a good thing for his wife and kids.”

“Why, you ain’t jined the temperance, has you, Bob?” asked Jim, in read or affected dismay. “You’ll be goin’ for’ad to the mourners’ bench yourself, I reckon.” This was said with an intensely contemptuous sneer.

“Well, if I did, it would be nothin’ to be ashamed of,” replied Crowle. “If a man’s got a soul, I don’t see why he shouldn’t try to save it. I’ve served the devil long enough, and what have I ever gained by it? I’ve spread away a good farm, and drunk up a small fortune—most of which has gone into your till, Jim Larkins. I’m thinking it was about time I was turning over a new leaf.”

At this moment the vast assembly were singing a hymn of invitation, the refrain of which rang sweetly through the forest aisles:

“Will you go? Will you go? O say will you go to the Eden above?”

Young Edith Temple, the preacher’s wife, had been a deeply interested observer of the colloquy between Crowle and Larkins. Yielding to an impulse for which she could not account, she walked toward Crowle, and stopped before him, still singing:

“O say will you go to the Eden above?”

There was an irresistible spell in the thrilling tones of her voice and in her appealing look.

“By the help of God, I will,” said Crowle, with a look of solemn resolution in his eyes, and, taking her proffered hand, he followed her to the altar for prayer.

It was certainly very noisy in that prayer circle. Strong crying and sobs and groans were heard, and tears fell freely from eye unused to weep.

Poor Saunders, the village blacksmith, who was also, a zealous patron of the “Dog and Gun,” was having a terrible time of it. He was a large and powerful man, and, as he wrestled in an agony of

prayer, the beaded sweat fell from his brow, and the veins stood out like whipcords on his forehead. His weeping wife—a godly woman and loving consort, but bearing on her cheek the marks of cruel blows received from her husband in his drunken bouts, though kinder man ne’er breathed when he was sober—knelt by his side, trying to comfort him and to point him to the Savior, who had been her own support and solace during long years of trouble and sorrow. At length, with a shout of deliverance, he sprang to his feet and exclaimed—

“I’ve done it! I’ve done it! I’ve done it! I’ve given up the grog forever! I thought I never could; the horrid thirst seemed raging like the fire of hell within me. But I vowed to God I’d never touch it more, and that very moment it seemed as if the devil lost his grip upon my soul the evil spirit was cast out, and God spoke peace, through his Son to my troubled heart.”

“O Mary!” he went on, “I’ve been a bad husband and a bad father, but by God’s grace we’ll be happy yet.” A great shout of praise and thanksgiving went up from the people, and few eyes in the assembly were unwet with tears. Yet it was certainly a most disorderly assembly. But there was joy in heaven and on earth over the repentant sinner, and we think we could pardon even a greater confusion from which such hallowed results should flow.

Amid the general joy poor Crowle seemed forgotten. He remained with head bowed down, but his mind, he said, was all dark, not a ray of light gleamed amid the gloom. Even after the meeting was dismissed, he still knelt upon the ground. Presently he felt a soft hand laid upon his shoulder, and a soft voice spoke gently in his ear: “I waited patiently for the Lord; and he inclined unto me, and heard my cry.”

“I’ll wait,” he replied. “He waited many a year for me; I’ll wait his good time.” And, with a gentle pressure of his hand, Edith Temple glided away.

And wait he did till after midnight, with two or three who remained to pray with or counsel him; and after that, all night long he waited in the silent forest, wrestling with God as Jacob wrestled with the angel, saying, “I will not let thee go, except thou bless me.” But still the blessing came not. Still the burden was unremoved.

The Sabbath morning dawned bright and beautiful. The dew-drops hung like sparkling jewels on every leaf and shrub and blade of grass. And the surrounding forest lay fair as Eden on the first Sabbath which dawned upon the world. And not unlike “the voice that breathed o’er Eden” was the sound of prayer and praise from many a rustic tent. It was a day of high religious festival, and from near and far multitudes early began to gather for the public services. Shortly before the preaching was to commence, Lawrence Temple, the young preacher, came to a tent where a prayer-meeting was being held, and beckoned to his wife to come out.

“Bob Crowle wants to see you,” he said; “come and see if you can help him. He is in deep distress.”

“Poor fellow!” Edith replied; “he is like the man in the gospel, out of whom the evil spirit would not depart.”

“This kind,” said Lawrence, “goeth not out but by prayer and fasting, and yet I am sure he has tried both.”

On a little knoll sat Crowle, looking haggard in the morning light. He gazed with fixed stare into space as though he saw naught. He heaved a deep and heavy sigh, as Edith took his hand and asked him in sympathetic tones how he was.

“It’s good o’ you to come and see a poor wretch like me,” he said, “but I’m afraid it’s too late. I’m afraid I’ve sinned away my day of

grace. I’m afraid I’ve committed the sin for which there’s no forgiveness either in this world or in the world to come. I know what the scripture says about it; for, though I’ve been a drunken vagabond for years, I was brought up in the Sunday-school. But I hardened my heart, like Pharaoh, and resisted the Spirit of God, and made a mock of religion. Perhaps you’ve heard how at the revival last winter I did the devil’s work, tryin’ to break up the meetin’ by puttin’ pepper on the stove. Since then I took to drink worse than ever, and I got kinder past feelin’ I ‘low,” and he gazed with stony stare on the dimpling waters of the lake, but evidently saw them not.

“But you’re not past feeling, my brother,” said Edith. “You feel deeply concerned about your soul. The very fear that you have committed this sin is a proof that you have not; for if God’s spirit has indeed left you, you would be perfectly indifferent about it.”

“No, thank God,” he said, “I’m not indifferent, I’m in dead earnest, and if I perish, I will perish at the foot of the cross;” and a look of fixed resolve lighted up his face.

“None ever perished there,” said Edith, and she began to sing softly the sweet refrain:

“There is life for a look at the crucified one,
There is life at this moment for thee,
Then look, sinner, look unto him and be saved,
Unto him who was nailed to the tree.”

“I see it! I see it!” exclaimed the penitent sinner, after some further counsel from Lawrence and his wife. “I’ve been doubting and mistrusting the blessed Lord, though he died on the cross to save me; and bless the Lord, he saves me now! I do trust him! I’ll never doubt him more! Let me go and tell my brother Phin. We was companions in sin. We ought to be companions in salvation as well.”

“Go,” said Edith, “like Andrew of old, and bring your brother to Jesus,” and she placed her soft hand on his brown and thorny palm with a gentle pressure of sympathy and congratulation.

Bob Crowle soon found his brother Phineas loitering on the outskirts of the camp ground with a number of boon companions, among whom was Jim Larkins, the landlord of the “Dog and Gun.”

“Come with me, Phin,” said Bob, “I want you.”

“What’s the matter, Bob?” asked his brother, as they walked through the forest aisles. “Larkins was tellin’ the boys the preacher’s wife

carried you off by the ear last night, as a colley-dog would a sheep.”

She’s been my good angel, Phin, and she’ll be yours if you’ll let her. I’ve led you into wickedness many a time. I want now to lead you away from it.”

“Well, I don’t want no women running after me; I’m feard o’ them. I know I’m as awkward as an ox, an’ if such a fine lady as the preacher’s wife was to tackle me, I’d be sure to act like a fool. I know I should.”

“She’s just an angel, Phin. Why, she laid her hand on my arm and called me ‘brother’—me, a poor drunken wretch—just as if I were her own brother for certain. An’ I thought if this woman, that knows nothin’ about me but what’s bad, is so much concerned about my soul, the good Lord that bought me will not cast me off.”

Happy the one whose human love and sympathy are the first revelation to a fallen sinner of the infinite goodness of the merciful All-Father, and of the loving Elder Brother of our souls!

“Why, Phin, the very world seems changed,” exclaimed the new convert, after a pause. “The sky seems higher, the sunlight brighter, the forest a fresher green and the lake a deeper blue. It seems as if I had just come out of a dungeon into a bright and beautiful garden. My heart is as light as a bird’s, and I can’t help but sing.” And he burst forth into a carol of joy.

“Oh, Phin,” he went on, “won’t you come to the blessed Lord yourself?”

“I wish to goodness I could,” said Phin, with a great sigh. “I feel that mean and ashamed of myself, and mad at myself, after coming off a spree, that I have often wished that I was a dog that had no soul to lose.”

“But, you’ve one to save, Phin, and the blessed Lord that saved mine will save yours, too. Let it be this very day.”

“I’ve often thought I’d try, Bob; but then the devil ‘nd get his hooks onto me, and temptation ‘ud get the better o’ me; and when the liquor’s in the sense is out, and I care for neither God nor man.”

“Dear Phin,” said Bob, “stay away from Larkins and his set, and come with me to the meeting. O Phin, the text o’ that preacher last night just makes me shudder: ‘One shall be taken and t’other left.’ God forbid it should be one of us.”

“Amen to that, Bob. I’ll try, dear old fellow,” and with a strong hand clasp the brothers parted.—Northwestern Christian Advocate.

AYER’S Cherry Pectoral

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TEMPERANCE.

Beer.

Z. K. GOWEN, B. S.

The question which has so often presented itself to me, is, "why do Christian people so often and constantly make use of alcoholic beverages?" It may be asked by the defendant, "why do people drink tea, coffee, chocolate, and milk?" That can be answered by saying that tea, coffee and milk contain certain nutritious properties, which are conducive to good health. Scientific writers have clearly shown that beer, cider, whisky, gin, rum, and brandy, each contains alcohol. These alcoholic drinks don't serve as food, because they don't make new tissues, but make swollen and overgrown tissues of those already formed; the make the blood flow too rapidly through the system, thus causing the system to wear out faster; and they lay the seed of future disease and thus cause your posterity to suffer untold misery.

I here use beer as the theme because, so many persons argue that beer does no harm. But it has been proved that beer contains alcohol too, but not so much as some of the other drinks. So much harm has been done in this world by no harm things!

In the first place, when a person begins to drink beer, he wishes beer to-day and wants beer to-morrow. His mind and body can not be satiated unless the beer can be had every day. The person is then on his road to ruin. His body craves beer; his mind is not satisfied unless beer can be had; and when it can not be had, he makes it unpleasant for all around him. He is fretful and peevish and often makes himself a nuisance to good company.

In order that pastors may have an idea who drinks beer and who does not drink, at your meeting, when assembled, ask all those who does not drink it to stand on their feet.

Many argue, that beer drinking can not keep them from heaven, but I say it can. In the first place, it costs something to buy beer; and when the person has not the money in his pocket, he will steal it, if possible, or do some dishonest act in order to get it. Second, alcoholic drinks hardens the brain and stop them from performing their proper function. Third, it so completely destroys some person's mind, that they fail to obey conscience; and when we fail to obey that little spark—conscience, we are on the road and ere long, we shall be knocking for admission at hell's dark door.

In conclusion, lay aside beer drink, drink only the unadulterated ale of Adam and you will better enjoy the terrestrial blessings; and when the time comes for you to change this terrestrial world for the celestial one, will then be able to drink from that spring that never runs dry.

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Plan of Episcopal Visitation, Fall Conference, 1892.

Conferences in the United States.		
Conference and Place.	Time	Bishop.
Upper Iowa, Hampton, Ia.,	Oct. 5.	S. Andrews
Rock River, Sterling, Ill.,	" 5.	F. Foss
C. New York, Auburn, N. Y.,	" 5.	F. Fowler
Rock River, Sterling, Ill.,	" 5.	J. Fitzgerald
Minnesota, Minneapolis, Minn.,	" 5.	Goodsell
N. Mex. Eng. Mission, Albu-		
querque, N. M.,	" 5.	Vincent
N. W. Indiana, Terre Haute, Ind.,	" 12.	Fitzgerald
C. Tennessee, Lullahoma, Tenn.,	" 13.	Howman
Blue Ridge, New Home, N. C.,	" 13.	Foss
N. Mex. S. Miss., Taos, N. M.,	" 13.	Foss
N. Dakota, Devils Lake, N. D.,	" 13.	Goodsell
Tennessee, Franklin, Tenn.,	" 19.	Howman
South Dakota, Madison, S. Dak.,	" 19.	Goodsell
N. Carolina, Reidsville, N. C.,	" 20.	Foss
North Carolina, Raleigh, N. C.,	" 20.	Foss
Texas, Marshall, Texas,	Dec. 1.	Merrill
St. Louis German, Industry, Tex.,	" 8.	Merrill
West Texas, Austin, Tex.,	" 15.	Merrill

FOREIGN CONFERENCES

Japan, Tokyo, Japan, July 14. Mallahieu

Denmark Mission, Copenhagen, Den., July 14. Joyce

Norway, Drammen, Norway, Aug. 18. Joyce

Korea Mission, Seoul, Korea, Aug. 18. Joyce

Sweden, Goteborg, Sweden, Aug. 18. Joyce

Bulgaria Mission, Sofia, Bulgaria, Sept. 8. Joyce

North China Miss., Peking, China, Sept. 8. Joyce

Italy, Terzi, Italy, Sept. 8. Joyce

Cent. China Miss., Nanking, China, Oct. 13. Mallahieu

Foochow, Foochow, China, Nov. 13. Mallahieu

West China Miss., Chungking, China, Nov. 13. Mallahieu

S. Amer. Miss., Buenos Ayres, S. A., Nov. 13. Newman

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FOURTH QUARTER.—Lesson IV. Peter at Cesarea. A. D. 40. Acts 10. 30-48. Commit to memory verses 39-43. Oct. 16, 1892.

HOME READINGS.

M. Acts 10. 30-43. Tu. Acts 10. 44-48. W. Acts 10. 21-29. Th. Rom. 2. 4-16. F. Matt. 8. 5-13. S. Ezek. 37. 1-14. S. Eph. 1. 1-14.

GOLDEN TEXT.

Through his name whosoever believeth in him shall receive remission of sins. (Acts 10. 43.)

LESSON HYMN. L. M. 61.

My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame; But wholly lean on Jesus' name: On Christ, the solid rock, I stand; All other ground is sinking sand.

When darkness seems to veil his face, I rest on his unchanging grace; In every high and stormy gale, My anchor holds within the veil: On Christ, the solid rock, I stand; All other ground is sinking sand.

Time.—A. D. 40.

Place.—Cesarea Stratonis, on the coast of Palestine.

QUESTIONS FOR HOME STUDY.

1. A Gentile's Call, v. 30-33. Who was this Gentile? How was Cornelius engaged four days before? Who came to him as he prayed? What words of encouragement did he hear? What command was given him? What did Cornelius then do? Why had he called his family and friends?
2. The Apostle's Sermon, v. 34-43. What apostle was this? What great lesson had he learned? Who is Lord of all? Through whom was peace preached to the Jews? How widely was this word preached? What four things are said about Jesus? Who were his witnesses? How had God honored Jesus? What proofs are given that Jesus rose from the dead? What were the apostles commanded to preach? What testimony did the prophets give? (Golden Text.) What is the real spirit of all prophecy? (Rev. 19. 10.)
3. The Spirit's Power, v. 44-48. On whom did the Holy Spirit come? What evidence did they give of his power? What did the Jews think of this? What question did Peter ask? In whose name were they baptized? How may we secure the presence of the Holy Spirit? (Chap. 2. 38.)

TEACHINGS OF THE LESSON.

- Where in this lesson are we shown:
1. That God's mercy extends to all men?
 2. That Jesus makes pardon possible to all men?
 3. That the Holy Spirit may come upon all men?

HOME WORK FOR YOUNG BEREANS

Find and read the story of Peter's first meeting with the Master. Try to find how many times in the New Testament angels appeared.

THE LESSON CATECHISM.

- [For the entire school.]
1. Who was the first Christian among the Gentiles? Cornelius, a Roman centurion.
 2. Who preached the Gospel to him? Peter, the apostle.
 3. How did Peter say all men could receive remission? By believing in Jesus.
 4. What came upon those who heard while Peter was speaking? The Holy Ghost.

EXPLANATIONS.

Fasting until this hour—Until the same hour on that day. Ninth hour—About three o'clock. A man stood before me—An angel in the form of a man. Thy prayer is heard. His prayer to know the truth about God and his duty. Thine alms—Gifts to the poor. Speak unto thee—To show the way of salvation. We are all here—Cornelius and his friends. Commanded thee—Cornelius looked upon Peter as the messenger of God. God is no respecter—Peter had al-

ways supposed that the Gospel was meant for Jews only. He now saw that God desired to give the Gospel to all men. Feareth him—Looking up to God with love and reverence and obeying him.

Doctrinal Suggestion.—Universal redemption.

THE CHURCH CATECHISM.

98. What is our Saviour's Summary of God's commandments? He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law of the prophets." (Matt. 22. 37. 40.)

Marriages.

Pilot Point, Tex.—Mr. Frank Hollis and Miss Doshey Merchant.

Mr. Ed. Holston and Miss Julia Robinson, at the M. E. Church, Oct. 2. D. C. Lacey officiated.

Cookville, Tenn.—At the residence of the bride's parents, Oct. 2, Mr. B. Marchbank and Miss Josie West.

Also, Mr. Lewis Wade and Miss Lucy Cox. F. Smith officiated.

At the A. M. E. Church in Thomasville, Ga., Sept. 28, Rev. J. H. Saunders of Sparks, Ga., and Miss Lizzie B. Emanuel of Thomasville, Ga. A. P. Melton officiated.

Meridian, Miss.—Oct. 4, Mr. H. Woodward and Miss Cecilia Thinkley, at Haven Chapel. A. J. McNair officiated.

ayette, Miss.—Mr. Spencer Jones and Miss Cunningham Cullens, Oct. 4, at the residence of the bride's mother. N. Cannon officiated.

Obituary.

We lament the death of Mrs. E. C. Brown, the dear companion of the Rev. E. C. Brown, pastor of Centenary M. E. Church, of Charleston, S. C. May God help and keep him. H. H. Matthews.

Dangerfield, Tex.—Sister Lucy Born, Oct. 5, aged 48 years. She leaves six children and a husband. She was a member of the church 31 years. M. H. Hawkins.

Cotton Plant, Fla.—Sister Hattie Jacobs, June 25, aged 72 years. She was a faithful member of the M. E. Church for 30 years. She leaves a husband and nine children, Rev. Dr. Jacobs being one of the nine. P. C. Jackson.

Mexia, Tex.—Oct. 3, Bro. Willis Tucker, a member of the M. E. Church for 30 years. He was 58 years of age, and leaves a wife and children. J. Buell.

Waynesboro, Miss.—Sister Julia Moody, a faithful member of the M. E. Church for 20 years, Sept. 30. She leaves a husband and eight children. J. A. Butler.

Forest, Miss.—Sister Alice Jones, a faithful member of the M. E. Church for 18 years, Oct. 1, in full triumph. P. R. Crump, P. C.

Fayette, Miss.—Bro. Peter Brunston, one of the old members of Adams' Chapel, Sept. 27, aged 90 years, in peace with God and all mankind. N. Cannon, P. C.

Mansfield, La.—Paralee Fuller, one of the steward sisters of Pleasant Valley M. E. Church for 11 years. Her funeral was conducted by her pastor. H. O. Williams, P. C.

Alleyton, Tex.—At his home, Oct. 7, Bro. D. Brown. He was converted in 1885, during Rev. Wiley Blaylock's pastorate. He joined the church the same year, was used as a supply, and was always found at his post. He said just before his death that he was ready and willing to go. Our loss is heaven's gain. He leaves a wife, five children and a host of friends to mourn. Rev. Hadism officiated. G. R. Smith.

Woodlawn, Tex.—Little Elijah Patterson, son of E. D. and Amanda Patterson, died Oct. 8, after an illness of five days. He was born in March, 1883, being 9 years old at his death. He was a very promising child. J. D. Dixon.

Bowertown, Miss.—Oct. 1, Sister Smith, wife of Rev. G. W. Smith, pastor at Bowertown. She spent 14 years in the service of the Lord. The funeral was held at New Hope by Rev. J. H. Cook, assisted by Revs. D. Ray and J. K. Brooks. Bro. Smith and his two little ones have the sympathy of all. J. H. Cook.

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Conference Notices.

Special Notice.

Attention, Presiding Elders of the 12th General Conference District:

[Embracing Central Missouri, Arkansas, Little Rock, Mississippi, Upper Mississippi, Tennessee, Kentucky, Indiana, Louisiana, Texas, West Texas and Austin Conference.] I call your attention to § 177, Section 4, Discipline of 1888, or § 106, Section 16, of Discipline for 1892. I must hear from you before I can properly represent your work at the General Conference meeting. Write at once. You will also please enclose statements regarding what you wish from the Church Extension Society. I regret that I do not know your addresses, so as to write each one. Yours truly, I. B. Scott, Representative 12th General Conference District. Houston, Tex.

Birmingham District, Central Alabama Conference. Fourth Round.

Mt. Pleasant	Oct. 29-30
St. Paul	Nov. 5-6
Providence	Nov. 12-13
Enon	Nov. 19-20
Ironside	Nov. 26-27
Pratt	Dec. 3-4
Warrior	Dec. 10-11
Blount Springs	Dec. 17-18
Village Springs	Dec. 24-25
Springville	Jan. 1-2
East Fayette	Jan. 8-9
Attalla	Jan. 15-16
Gadsden	Jan. 22-23
Cedar Bluff	Jan. 29-30
Lowell Chapel	Feb. 5-6
Centre	Feb. 12-13
Reamer	Feb. 19-20
Anniston	Feb. 26-27
Elvestide	Mar. 5-6
Oxford	Mar. 12-13
Hell	Mar. 19-20
Kidd Street	Mar. 26-27

The Presiding Elders of the Central Alabama Conference are asked to meet in Birmingham, Nov. 8, at 9 o'clock, to look up a location for the school in Alabama. I. TOWNSEND, P. E.

Dadeville District, Central Alabama Conference. Fourth Round.

Fredonia	Oct. 15-16
West Point, Ga.	Oct. 22-23
Tallassee	Oct. 29-30
Electric	Nov. 5-6
Opelika	Nov. 12-13
Pine Grove Church	Nov. 19-20
Rockwell	Nov. 26-27
Union Chapel	Dec. 3-4
Rocky Mount	Dec. 10-11
Mont Olive	Dec. 17-18
Dadeville	Dec. 24-25
East Chapel	Jan. 1-2
Jackson Gap	Jan. 8-9
Alexander City	Jan. 15-16
La Fayette and Mt. Lebanon	Jan. 22-23
East Chapel	Jan. 29-30
Tallassee	Feb. 5-6
Cedar Grove	Feb. 12-13
Rock Ford Chapel	Feb. 19-20
East Chapel	Feb. 26-27
Tallassee	Mar. 5-6
Ashland	Mar. 12-13
Sylacauga	Mar. 19-20

Brother Pastors: Begin at once to take the balance of the benevolent collections. If each of you will put earnestness into your efforts, and instruct the people that giving is an obligation and a duty which they owe to God and the church, they will fully respond to your appeals for larger and more liberal contributions. Do not think just a part of any of these collections will do. We want each and all of these collections fully taken. Let us fully respond to your appeals for larger and more liberal contributions. I shall be glad to render what help I can in regard to all your benevolent collections, while I am on this, my fourth round. Let each of us do our very best to raise our full apportionments. W. F. SMITH, P. E.

Tupelo District, Upper Mississippi Conference. Fourth Round.

New Albany	Oct. 22-23
Corinth	Oct. 29-30
Corinth	Nov. 5-6
Ripley	Nov. 12-13
Pontiac	Nov. 19-20
Pontotoc	Nov. 26-27
Oktola	Dec. 3-4
Houston	Dec. 10-11
Union Grove	Dec. 17-18
Shannon	Dec. 24-25
Amory	Jan. 1-2
Amory	Jan. 8-9
Tupelo	Jan. 15-16

The district conference will convene at New Albany, Nov. 17. We hope the brethren will be able to make full benevolent reports. The Sunday School Institute for the Tupelo District will convene at New Albany, Nov. 15. R. SEWELL, P. E.

Greenwood District, Upper Mississippi Conference.

Kosciusko	Oct. 29-30
Kosciusko	Nov. 5-6
West	Nov. 12-13
Durant	Nov. 19-20
Durant	Nov. 26-27
Goodman	Dec. 3-4
Ebenezer	Dec. 10-11
Pickens	Dec. 17-18
Lincoln	Dec. 24-25
Vaiden	Jan. 1-2
Carrollton	Jan. 8-9
Livingston	Jan. 15-16
Tubula	Jan. 22-23
Boe La	Jan. 29-30
Greenwood	Feb. 5-6
Shelburne	Feb. 12-13
Shelburne	Feb. 19-20
Shelburne	Feb. 26-27
Shelburne	Mar. 5-6
Waco and Columbia	Mar. 12-13

The Greenwood District Conference, second session, will convene in the town of Winona, Nov. 23, at 9 o'clock a. m., in the M. E. Church. A full attendance is desired the first day. Now the pastors of the above named district: Don't fail to raise your assessments, and be able to make good reports in that direction. Don't fail to take the number of members asked by the editor for the "Southwestern." Dr. E. W. S. Hammond is invited to be with us during the session. W. McDONALD, P. E.

Monroe District, Louisiana Conference. Fourth Round.

Vidalia	Nov. 5-6
Lake Providence	Nov. 12-13
Delhi	Nov. 19-20
Rayville	Nov. 26-27
Winnsboro	Dec. 3-4
James Chapel	Dec. 10-11
Millhaven	Dec. 17-18
Mt. Nebo	Dec. 24-25
Mt. Sinai	Jan. 1-2
Madison	Jan. 8-9
Washington Chapel	Jan. 15-16
Monroe	Jan. 22-23
Waco and Columbia	Jan. 29-30

We ask the committees on Missions and Church Extension specially to report, with all other benevolent collections. We have had nearly twelve months to work for these apportionments. STEPHEN PRIESTLEY, P. E.

Notice.

Those who attend the district conference to be held at Hattiesburg, Oct. 27, will be allowed to travel at one and one third fare for the round trip. Tickets to be so d on the 20th at 27th. This arrangement has only been made with the Queen & Crescent Route. The editor of the "Southwestern" is invited to be present. R. E. THRELKELD, P. C.

Knoxville District, East Tennessee Conference.

First Round.	
Knoxville	Nov. 5-6
Oliver Springs	Nov. 12-13
Clinton and Coal Creek	Nov. 19-20
Friendville	Nov. 26-27
Mossy Creek	Dec. 3-4
Tazewell	Dec. 10-11
Morrisville	Dec. 17-18
Russellville	Dec. 24-25
Newport	Jan. 1-2
Morrisville	Jan. 8-9

The district conference will meet at Mossy Creek, Dec. 1. OWEN HYSPHER, P. E.

Vicksburg District, Mississippi Conference.

Fourth Round.	
Angolia and Sundower	Oct. 15-16
Fayette	Oct. 22-23
Rodney	Oct. 29-30
Fayette	Nov. 5-6
Gloster	Nov. 12-13
Natchez	Nov. 19-20
Vicksburg	Nov. 26-27
Boysia	Dec. 3-4
Cary	Dec. 10-11
Hamburg	Dec. 17-18
Headville	Dec. 24-25
Union Church	Jan. 1-2
Vicksburg	Jan. 8-9

We shall expect every member of the conference to be present with a well written report. Push the benevolent collections, and let us close the conference year grandly. S. A. COWAN, P. E.

Beaufort District, S. C. Conference. Fourth Round.

Colleton	Oct. 29-30
Springtown	Nov. 5-6
Cattle Creek	Nov. 12-13
Wesley Grove	Nov. 19-20
Bickory Hill	Nov. 26-27
Rosess	Dec. 3-4
Holly Hill	Dec. 10-11
Walterboro	Dec. 17-18
Graham's	Dec. 24-25
Beaufort	Jan. 1-2
Yemassee	Jan. 8-9
Combahee	Jan. 15-16
Folk's Store and Vamville	Jan. 22-23
A. Lendall	Jan. 29-30
New Hope	Feb. 5-6
Appleton	Feb. 12-13
Graham's	Feb. 19-20
Jackson's	Feb. 26-27
Summerville	Mar. 5-6
Ridgeville	Mar. 12-13
Bickory Hill	Mar. 19-20
Beaufort	Mar. 26-27
Clafin and Pine Grove	Apr. 2-3
Barnwell	Apr. 9-10
Alken	Apr. 16-17
Springfield	Apr. 23-24

Brethren, as men of God, see to it that there are no blanks in your statistical reports, and that there be no advancement in all things relative to your several charges. B. F. WITHERSPOON, P. E.

Doctors! Beware! Take BEECHAM'S PILLS.

Solution of the Labor Problem.

MRS. G. C. EDHOLM. [Superintendent W. H. W. C. T. U.]

The Carnegie troubles with the laboring men have brought the labor problem to the front in the minds of all. The only solution lies in the divinely given Golden Rule "As ye would that men should do to you, do ye also unto them." This has been strikingly illustrated by the millionaire prince and Evangelist Mr. Charles N. Crittenton, who has taken into partnership five of the heads of departments in his great wholesale house in New York, pronounced by the New York Times, "probably the largest in the world." The New York press is full of praise for this notable deed. The New York Herald says: "On its face the transaction was simply the reorganization of the house of Charles N. Crittenton as an incorporated company."

As a matter of fact it was a voluntary surrender by Mr. Crittenton of a considerable interest in his very prosperous business to five of his old employees. Many employees have adopted one means or another of making their employees sharers in the profits of their business, and thereby securing their hearty co-operation. But the voluntary transfer by a man of large means of a large interest in his business to his employees without the payment of a penny, is unique.

Edward G. Wells, third vice-president of the company, says: "It is capitalized at \$800,000. Mr. Crittenton having turned into it every dollar's worth of assets of the house of Charles N. Crittenton, of which he was the sole owner. The stock is all taken, being held by Mr. Crittenton. Messrs. Alfred B. Kennedy, William A. Demarst,


"Continual dropping wears away the stone."

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

You can stop it. Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform; one the same as another.

You will pay a nickel a chimney more; and your dealer will gain in good-will what he loses in trade; he will widen his trade by better service.

Give Ear



To the plain facts about *Pearline*, and then give *Pearline* a chance to prove them, by giving it a fair trial. Nothing else will give the same result. It washes safely, as well as surely; it cleans carefully, as well as easily. It is as cheap as soap and better. Anything that can be washed, can be washed best with *Pearline*. It lightens labor and does lightning work. As nearly as we can figure, about eight millions of women use it. Do you? You will sooner or later.

Don't Listen To peddlers or unscrupulous grocers who offer imitations of *Pearline*, and say, "It is just as good as," or "the same as" *Pearline*. IT'S FALSE.—*Pearline* has no equal and is never peddled.

JAMES PYLE, New York

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For sale by all first-class druggists, or sent by mail on receipt of \$1.00. Ask for HILL'S Tablets, and take no others. Particulars free. THE OHIO CHEMICAL CO., by mail. Address: 51, 53, and 55 Opera Block, LIMA, O.

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156 Canal Street,

IS OFFERING THE FOLLOWING BARGAINS

- FOR THIS MONTH:
- New Upright Pianos.....\$250 and upwards
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 - Second Hand Pianos.....\$ 40 and upwards
 - Second Hand Organs.....\$ 20 and upwards
- Sold on Easy Monthly Payments.**
- Call and Examine These Bargains.**

Franklin B. Waterman, Thomas E. Delano and myself. Mr. Crittenton is president of the company.

"All of the men who have been taken into the company are old employees, the youngest of the five in point of service being myself, with a record of thirteen years in Mr. Crittenton's employ. Mr. Kennedy, who is the buyer for the house, has served twenty-six years; Mr. Demarst, the head of the retail department, twenty years; Mr. Delano, the general manager, twenty-eight years, and Mr. Waterman, who runs our advertising department, sixteen years. Others may be taken in.

"I presume that we were selected on account of our long service and thorough familiarity with every detail of the business of the house, but I should not be surprised if some other employees were taken into the company later."

Mr. Crittenton is himself devoting his entire time to evangelistic work and his fortune to founding Florence Crittenton Missions for the rescue of erring girls. The story of their founding touches all hearts to tenderness and all eyes to tears. A few years since his little four-year-old Florence on her dying bed pleaded, "papa sing the Sweet Bye and Bye." With choking voice and breaking heart her father sang the beautiful words and her beloved spirit floated heavenward on the wings of song. Though the Bye and Bye might be sweet, the present without his darling seemed so over-whelmingly dreary, that he did not care to live. But in his sorrow the Savior who had taken the little child in his bosom, brought comfort to his bleeding heart and he found strangely true the words of Christ "My peace I give unto you."

Then he began to prove that he was indeed a follower of the lowly Nazarene who forever dignified labor by being Himself a carpenter, who in the midst of his toil uttered these royal words, "By this shall all men know that ye are my disciples if ye have love one to another."

Mr. Crittenton was so full of love that he went down into the slums and helped to uplift the fallen, and one night when he was pleading with a poor erring girl to leave her life of shame, he said in the words of Christ, "Neither do I condemn thee, go and sin no more." Through her tears she said, "Where can I go?" Quick as a flash came the thought, "Where can she go?" scarce a door save a door of sin is open to her and then there he determined as a memorial to his own little Florence to found a home where other father's little girls lost in the whirlpool of shame, might be rescued and restored to a life of virtue. So at 21-23 Bleeker street, New York, nine years ago was opened the First Florence Crittenton Mission, a large double four-story house, where food and shelter and clothing and a home are freely given, and under the influence of Mother Prindle the W. C. T. U. Matron, hundreds become Christian women. Over five hundred girls annually find a home here and three-fourths of them are redeemed.

Mr. Crittenton has also established Florence Crittenton Missions in New Brunswick, N. J., San Jose, Sacramento, Los Angeles and San Francisco, Cal. The latter was formerly known as "The Pacific Rescue Home," successfully carried on by a number of philanthropic people, but since Mr. Crittenton has become its President the name of his darling child has been given to it.

These Missions represent an investment of nearly a quarter of a million dollars, while his private charities foot up nearly as much more. It is the dream of his life to found a Florence Crittenton Mission in every large city in America and Europe, and plans to that end are made with the Woman's Christian Temperance Union, under the leadership of Miss Frances E. Willard and Lady Henry Somerset.

As an Evangelist Mr. Crittenton is wonderfully blessed of God, thousands having started heavenward under his loving ministrations. He gives his services freely, and though himself an Episcopalian, being an officer of Holy Trinity Church, Harlem, New York, he is perfectly at home in pulpits of all denominations, where he is warmly welcomed by the pastors. Perhaps the one distinguishing characteristic is the universal love he inspires in all hearts, which make many think as a little child said, "Mamma, don't you think Jesus when he was on earth must have been like Mr. Crittenton?"

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DAILY BREAD.

The Angel of Patience.

To weary hearts, to mourning homes,
God's meekest Angel gently comes:
No power has he to banish pain,
Or give us back our lost again;
And yet in tender love our dear
The heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure,
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storm of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

O thou who mourest on thy way,
With longing for the close of day!
He walks with thee, that Angel kind,
And gently whispers, "Be resigned:
Bear up, bear on; the end shall tell
The dear Lord ordereth all things well!"
—JOHN GREENLEAF WHITTIER.

The Devil Don't Care What You Do
If you profess a ton and practice
an ounce.

If you talk like an angel and
live like a serpent.

If you don't come out clear cut
for God on every occasion.

If you don't set your face like a
flint against everything that en-
dangers your soul.

If you do not constantly try to
convince the world by your life
that you are a child of God.

Don't.

Don't be a grumbler if you want
to be useful.

Don't be always throwing up the
old pastor to the new one.

Don't forget to invite the new
preacher home to dinner with you.

Don't neglect your family altar
whenever you happen to be busy.

Don't claim to be too poor to
give anything toward missions as
long as you can afford to keep a
dog and chew tobacco.

Don't condemn other people for
doing things that you are guilty of.

Don't go into temptation just to
see whether God will help you to
resist it.

Don't be a chronic growler and a
professor of religion.

If the devil ever feels proud of
his work, it must be when he has
made a man mean enough to starve
his wife and children to death
while helping to keep some saloon
keeper fat.

The way to be a true disciple of
Christ is not to take a bucket of
water and go round looking for
muddy feet to wash, but to follow
him in spirit, always willing to do,
in kindness and love, the things
that others need from you.—Barn's
Horn.

For the SOUTHWESTERN.

Why Subscribe for the "Southwestern?"

W. R. E. DUNCAN, P. E.

Mr. Editor: The following explains itself. From the fact of our growing thirst for good, clean, reliable, unprejudiced information; touching all sides of the status of the oppressed Afro-American, for such I would most heartily recommend the SOUTHWESTERN, for the intelligence coming to us from that source touching the status of our people as citizens and Methodists, are first boiled down by the church made up out of all races of earth. It is not blinded with prejudice, either for or against any of the races. Neither indeed can it be. What is true in the old adage! i. e. the stream like its fountain is also true in the news that is published through the columns of the SOUTHWESTERN. It is much like its fountain, cosmopolitan in all departments of church work. It is one of her agents sent out with the motto of "good will toward all and malice toward none," and doing a peculiar work among a peculiar people under peculiar circumstances. Such is her work, and such has been her course from beginning to now and ever will be so long as published under the auspices of the Methodist Episcopal Church and by order of the Book Agents.

We find a very large proportion of our people growing and thirsting for religious knowledge, as well as for the secular news of the country and of the outer world around us. Therefore, we most heartily recommend the SOUTHWESTERN to all the people both in and out of the church; for it is facts you want and not fiction. Most secular papers have to do with us as they would have us to be and to do. The SOUTHWESTERN has to deal with the truth concerning us as we are, and as the church would have us be. True, the SOUTHWESTERN is very pointed when necessary, but always very liberal in her views, allowing every person the freedom guaranteed to all American citizens by the Almighty ruler of both earth and sky.

The text of the late assassinated President Lincoln is true in the SOUTHWESTERN, namely: "You can fool all of the people some of the time, and some of the people all of the time, but you cannot fool all the people all the time."

A careful reading of the SOUTHWESTERN will open the eyes of the people regarding our relation to the church, and of that special paper. Every pastor in Methodism should be a weekly reader, for the reason that it is the only connecting link and medium between the colored membership of the church and the white members. No progressive preacher can afford to do without it. You cannot know the condition of our church in the South without it. Neither can you know the true status of the Negro in the South without reading the Negro literature, which contains such information. All must agree that the best way to study the Negro is to study him in his own tongue and in his literature. Further, all must agree that the best christian papers are those unbiased and without color prejudice. Such I must claim for the SOUTHWESTERN. Every member of our church in the South ought to subscribe for and read the SOUTHWESTERN. We all should read our church papers on the score of revenue, if for nothing else, as every superannuated minister and widows and orphans of deceased ministers receives of its sales.

Let the Little Rock Conference come up with one thousand cash subscribers by conference.

Brethren, it will help you in your pastoral work, both financially and spiritually. The constant readers are the most knowing. If a man knows more he will, as a rule, do more. Subscribe everybody. Push, pull and pray for your proportion of the one thousand.

[God bless Bro. Duncan for his brave, manly words. Let other Presiding Elders speak.—ED.]

For the SOUTHWESTERN.

God's Hidden Power.

W. L. DUNCAN, B. D.

And there was the hiding of His power.—Habakkuk iii; 4.

The prophet who uttered these words lived some four hundred years before the advent of Christ. His prophecy begins and ends abruptly. "He bursts forth upon the world like a blazing meteor and a thunderbolt of power." The picture he draws of God's majesty and power, though drawn with a somewhat nervous pen, is one of striking outline and awful grandeur. One in which there is a commingling of the brightest lights and darkest shadows. He grasps and brings to his aid not only every element of composition, but well nigh all the elements of nature. Symbol, metaphor, poetry, chronology, mountains, rivers, oceans, sun and moon, heaven and earth, light and darkness, pestilence and death,—thus crowding the graphic picture, and piling glory on glory around the march of God as he walks in majesty among the nations of the earth.

The prophet is lamenting the degeneracy of the Jewish commonwealth, and anticipating its probable overthrow. And, as was the custom of the ancient seers, he reminded his people of God's wondrous dealings with them, and called their attention to those great historic events in the annals of the Jewish nation in which the power of Jehovah was so signally displayed. He seems to have been wonderfully impressed with a sense of God's majesty and power. And well he might, for the Lord is "great in power," and has in every age given to the world such outward and visible manifestations of his almighty and wonder-working power as has filled the people and the nations with awe. We are astonished at the exhibitions of his creative power when we look into the heavens. As we look upon the earth, the mountains and the seas, the visible works of his almighty hand. But there is an unseen power—an invisible and subtle agent in the divine arm, and in the divine government, to which I desire to call your attention. It is that spoken of in the text.

"And there was the hiding of His power." Nothing is more apparent to the intelligent observer of providence than the fact that the Almighty often works in disguise, in a way at least in which we do not at the time recognize his hand. He often throws a thick cloud around his plans, and a mask about his operations, which even the eye of faith cannot penetrate; and there, behind that veil, unseen by mortal eye, are secret agencies, the powers of which are known only to the Omnipotent himself. There, behind a screen which forbids human penetration, he devises his most stupendous purposes, and when ready to execute them, has only to evoke these hidden agencies of nature and providence, when they leap forth with omni-power to obey his commands and execute his designs. And it is by these hidden powers, these secret elements which he, the Divine Alchemist, has compounded, and concealed in the laboratories of the universe, that he is bringing to light those wonderful inventions

and discoveries that so astonish us, and by the agency of which he is carrying out his purposes of mercy and grace in the regeneration of mankind, and in the restoring of the allegiance of the powers of this world to his spiritual kingdom.

Let us look at some of those manifestations of hidden power as they reveal themselves to us, first as natural and physical forces, and secondly as moral and spiritual forces.

First, then, an illustration or two in nature. Look at the acorn. It is not larger than a common marble. A child may hold it in its fingers, or toss it in the air. The child plants it in the ground, and for months it lies hidden in its lowly bed. At length, at the call of the spring flowers and inviting sun, an infant plant peeps from the earth. Year by year it rises higher, until the stately oak, with its giant branches and thousands of acorns, stands before us. The frosts come, the winter winds shake the tree and carry its acorns to adjoining fields, where they in turn spring up, until we behold a mighty oaken forest.

The woodman comes. The trees are cut down and converted into planks and timbers, which are put into a thousand useful and artistic combinations. Out of them vessels are built which open commerce upon all the seas and carry millions of people from continent to continent. They carry missionaries, printing presses and bibles to some heathen lands, where schools are at once established, churches built, the Gospel preached, the people christianized, and a whole nation, as it were, born in a day.—All grown out of the little life-germ which God had hidden in the acorn the little child planted.

Open the mummy's hand and take from the grasp of its withered fingers the kernel of wheat which has there been hidden from human eyes three thousand years. Kingdoms have risen and fallen, thrones have been established and overturned, monarchies and republics have passed away since that little grain passed into its dark cell in the mummy's hand. But plant it now as the acorn was planted, and in a single season that little germ which God had so wondrously preserved, will bring forth a thousand rich and beautiful kernels, and these, in less than a score of harvests, will produce enough to supply bread for a whole continent.

See what unlimited power resides in the simple elements of which gunpowder and nitro-glycerine are composed. Who doubts that the Omnipotent could, by a single volition, generate a sufficient amount of the latter substance in some secret chambers of the earth's bosom to rend it as it is hastening to make its circuit through the skies.

For the SOUTHWESTERN.

Fellowship with Christ.

MISS J. BURTON.

There is no former and fashioner of character like to the Lord Jesus. There is no mold of beauty and excellence into which the spirit of a man can flow comparable to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues like unto his disciple band. There is no predominating influence which will make men true and wise, spiritual and faithful like the influence of fellowship with Christ. There is no formative period in which men may be enriched with nobleness and grace of character like hours spent in his presence. Those bear the bloom and in time the fruit of Christ-likeness, of whom it can be said:

"They are wont to be with Jesus," "Strength and beauty are in his sanctuary."

The Man for the Emergency.

JOHN H. REED, A. B.

[Read before the Houston District Conference, Richmond, Tex., Oct. 14, 1892, and published by request.]

Human instrumentality in the accomplishment of divine plans has been the most potent factor in the civilization of mankind and in the establishment of the christian church. The history of the world is but a record of the civil, social, political and religious deeds of mankind written upon the ages. Through the successive stages of human development there stand at certain intervals the crucial points at which the onward movings of the nations are suddenly turned, and great innovations change the very customs and manners of society. In all the various revolutions and changes that have occurred, distinguished personages have figured most successfully in our annals. This peculiar phase presents an indisputable fact that great men are specially adapted by a divine touch for the emergency of the times in which they live. This does not preclude the fact that there is no royal road to fame, and that each can make the very best out of the material of which he is composed. These great characters stand out as beacon lights upon the shores of time, whose rays beam with ever increasing brightness and bid us tread the path of wisdom, whose ways are ways of pleasantness. Some one has said that God can no more do without good men than good men can do without God. This is a truism that expresses no irreverence to Jehovah, but simply declares the condition of affairs as ordained by the Creator when he spread out the North in the empty place and hung the world on nothing. The ante-deluvian race might have been blotted out and not a trace of human life left to people the habitable globe, prepared for human existence, had not one good and righteous man appeared upon the stage in the midst of human depravity. And his name has gone down in history as the one man to whom the various races of the earth are indebted for the source of their boasted civilizations. Could any other than human instrumentality effect a change in this dark dilemma of the world's history? Nay, for the divine Book declares that it repented the Creator that he had made man upon the earth. Again, when in the ongoings of events the world had reached the stage of faithlessness, and the awful chasm between God and man widened by reason of the heated ambition of the race, God needed a man for the emergency and called one whom he endowed with spiritual and temporal blessings, and for his faithfulness the declaration was made by Jehovah himself that this man's seed should be as the sand upon the seashore, and innumerable as the stars of heaven. In the course of events, when the descendants of Ham reached the height of their once renowned civilization in ancient Egypt, and Israel sojourned in that land for two and a half centuries, the court of Pharaoh produced one of the greatest legislators and military leaders that the world had ever known. So great was his instrumentality that the mighty waters of the Red Sea quaked at his approach and a highway was made upon the bed of the mighty deep, upon which six thousand human beings marched as through the streets of a city. This same individual was the one to whom God gave his written law upon tables of stone, from the burning summit of Sinai. After this, so great was his influence among the people, that God summoned him to ascend to the heights of Mount Pisgah, and there he was

buried under the auspices of angelic choristers, the silent chant of whose funeral dirge was a fit requiem over the remains of so noble a character.

To Normal Teachers and Superintendents.

The demand is imperative for better teaching, and hence for better equipped teachers in our Sunday schools. There is but one way whereby this demand can be met, and that is by the establishment of normal classes for the training of Sunday school teachers.

We propose, therefore, the more complete organization of the normal department of the Sunday School Union. The first step in this direction will be the enrollment of all normal classes now in existence in Methodist Episcopal Sunday schools.

It is urgently desired that all normal and training classes for Sunday school teachers, whatever may be their course of study, shall be registered in the order of their formation at the office of the Sunday School Union.

The registration will begin on January 2, 1893. On that day the oldest normal class in a Methodist Episcopal Church which is reported to the office as having sustained a continuous existence, and as having maintained regular work, will be registered as Normal Class Number One, and all other classes will be numbered after it in the order of their organization.

To each class desiring will be sent a charter suitable for framing. Let every normal instructor or secretary of the normal class write to our office for the printed Form of Application for Enrollment.

Superintendents and others who desire to establish normal classes should write to our office for copies of the leaflet, "The Normal Class," which will be sent free in whatever number is needed.

Address the Rev. JESSE L. HURLBUT, D.D., 150 Fifth Avenue, New York city.

Indianapolis Letter.

W. D. COLLINS.

On Monday evening, Oct. 3, a large number of the members and friends of Barnes' Chapel tendered a surprise to their pastor, C. H. Taylor. Rev. Taylor expresses himself as feeling very grateful to all the participants in the much welcome and highly appreciated event, as the gifts were very numerous, consisting of various articles of food, etc. May God add a blessing and save each participant in this good act.

Sunday, Oct. 4, was rally day at Simpson Chapel for the trustees. The interest manifested by the members and friends of the church in trying to raise the desired amount, was very great. We pray that God will send a blessing upon each assistant. The amount raised was \$154.76.

Our pastor and the delegate of the E. W. S. Hammond League Chapter, who attended the meeting of District Chapter No. 1 of the Indiana District Epworth League, which was held in Greencastle, Oct. 5, report the meeting as being a very interesting one. Some very valuable papers were read, and each delegate seemed anxious and curious about the League work. Rev. F. L. Ferguson was elected president, and Miss Emma Collins secretary of the Chapter.

There are too many people who seem to think that the best thing they can do for the Lord is to try to run their preacher.

One of the biggest fools in the world is the man who thinks he can make something by only putting seven quarts in a peck.

LETTERS FROM THE CONFERENCES.

Arkansas.

E. W. Johnson, Cranfield and Magnolia Circuit.

I have traveled over this work since April 1, paying my own traveling expenses. The membership is about thirty; most of them help less from the destructive high water.

This work is fifty miles wide. Now there are some things it needs. A doctor at Cranfield, as there is no doctor here at all. The people have quite a difficulty to get one when he is needed. A doctor with his own drug store would do well here.

A great many of our people are leaving Louisiana and coming to Arkansas. I would advise them to go to Magnolia. This is as thrifty good place for the colored people as you will find in this State.

Those who may immigrate to this place, that are members of our M. E. Church, remember we have a M. E. Church in this town. This place is high, sandy land and healthy.

You will be glad to know that there has been no whisky sold in this town since 1882, and was voted down again this year. [Praise God.—ED.]

Persons desiring further information, will please enclose stamp for reply.

Several of our preachers have visited this work this year, and have had a difficulty in raising their traveling expenses. Had I a family I could not stay on this work.

We have just closed a meeting at Canfield with the help of Rev. A. J. Phillips, Presiding Elder. We got nine members. We hope to do something at all the places on the work this year. I am trying to get the people to take the SOUTHWESTERN. The times have been very hard here this fall on account of the high water.

[You have our sympathy and prayers. Get all your people to subscribe for the SOUTHWESTERN for the entire year or for a part of it, and we promise to let in the sunshine upon the desolate places of your charge and help the people in many ways.—ED.]

Alabama.

J. B. Webb, Prattville.

I came here in February last, and have succeeded by the help of God in doing some good. Added thirty-six to the church and nearly completed our church building. Our Sunday school is prospering, and the outlook is hopeful. Pray for us.

[We wish you God speed. Get us up a large club of cash subscribers to the SOUTHWESTERN.—ED.]

Central Alabama Conference.

H. Adams, Heflin Charge.

We held our protracted meeting with splendid results. Thirteen souls were happily converted and joined the church. We have had twenty-three accessions this year, and the work has been greatly revived.

[How would it do to ask each one of your new converts to subscribe for the SOUTHWESTERN?—ED.]

Central Missouri Conference.

My Reply to the Article on "The New Pastor," etc.

C. A. WALKER.

Brother Editor: Will you please allow me space in your next issue to say that I highly commend Bro. B. M. Taylor's article, published some days ago. That's just the condition I am in at Greenfield. I have been on this circuit, which consists of Greenfield and Stockton, ever since the 27th of March last, and have only received \$37.11. Notwithstanding all this, I have not as yet faltered on the line of my pastoral duties, but if I don't get some assistance—financially—soon from some of our auxiliaries, I don't know how my family and self will get through the coming winter,

nor how I will ever be able to meet my obligations at our Book Room at St. Louis, and some other unavoidable debts, which I am compelled as a christian to meet, to say nothing about my expenses to our next annual conference. My salary at the first quarterly conference of the year was fixed at only \$2.10, without a cent of missionary aid to help me on this poor circuit; but I shall try, by the help of my blessed Lord, to bear the burden the best that I can and win all that I can for Christ and eternal life until the next annual conference. Pray for me, that I may receive help, for eight have been received in the church and there is more to follow. I am trying to press the battle to the gate every night now.

Florida.

J. R. Howard, Gainesville.

The corner stone of Gammon Chapel M. E. Church at Newnan's Lake, of which the writer is pastor, was laid at the above named place, the pastor officiating. This church is named in honor of the late Rev. E. H. Gammon. The sermon was preached by the pastor from Eph. 2:19-22. A small but appreciative audience attended the service.

Our third quarterly conference was held at Arredondo on Sept. 3, Presiding Elder A. Debose officiating. The Elder preached on Sunday and administered holy communion. Pray for our success.

Lexington Conference.

Lexington District.

JOSEPH COURTNEY, P. E.

Attention, brother soldiers of Christ, ministers of the Lexington district, hear general orders from the World's Commander. Arm yourselves with the sword of the Spirit—"the Word of God," for the great christian warfare in which you are engaged. You must not forget that you are in the field as a commander under General Jesus. One of the chief officers of his church will assemble the annual conference to which you belong in a few months, and you will be called upon to give an account of your year's work. Are you getting ready for it? Faithful performance of your duty is one of the required requisites for passing a creditable examination of character in the annual conference. Your report covers the entire scope of your ministerial duty. You are expected to have revivals of religion on your work. Your chief work is to save souls. You are to faithfully represent the various benevolent causes of the church and take collections for the same. You received your apportionment at the beginning of the year. Let there be no blanks in your reports. You are to solicit subscribers for our periodicals—our church papers. Do not fail in that, for it is of essential importance to furnish the members good religious literature—and especially the SOUTHWESTERN. You are to organize the young people into Epworth Leagues for special religious training. Do you not see the importance of that? Your report to the annual conference will be a fair test of your executive ability and general qualification for the care of the church of God. We are expecting a good report from each charge this year. Do your level best to have it.

Louisiana.

A. Gray, Lake Providence.

We closed our revival last Saturday night with twenty-three converts. This being our second revival this year, it makes forty-seven converts in all. The love of God has been felt. There are mourners still in the valley. We will not stop here until every son and daughter knows the Messiah's name. We will have a baptizing on the 23d inst. We are closing our second year with many souls added to the church. When we came on this work the church only numbered fifty members; now she numbers 119. We are coming.

[Get your converts to subscribe for the SOUTHWESTERN.—ED.]

Mrs. S. I. Chalmers, East Point.

I have been reading the plan to defeat the separate car law, and pray that the time will come when the talk will stop and action take its place. I want to ask this question, which is the worst, the separate car law or the condition of our people in rural parts of the South? We can wait for the car law to be adjusted, but if we wait much longer for the condition of our people to change, we will have no need of cars. I only wish that some of our great men like Douglas, Langston, Bruce and others could stay in the South long enough to see and understand the true condition of our people. I think they would forget the separate car law and go to work in earnest to better the condition of the race. There is great danger that ignorant leaders may carry the race back into bondage.

South New Orleans District.

PIERRE LANDRY, P. E.

The fourth quarterly conference at Klotzville was one of great interest to Methodism on Bayou Lafourche. We found Bro. Sorrell, who just recovered from a severe attack of malarial fever, engaged in a successful revival at Dumoufou's Lane, a place which he had lately opened also on Bayou Lafourche in the parish of Assumption. The conference session closed with sixteen accessions to the church and the brightest prospect for continued growth of the M. E. Church in a large Creole Catholic settlement. The presence of Sister Sorrell on the ground and her untiring labors for the cause is a great help to her husband, and now after his conversion at this revival, their little son, Sorrell Jr., made application to the quarterly conference for something to do in the church, and was appointed door keeper in the house of the Lord, which position he now fills gladly.

On recommendation of the pastor and approval of the quarterly conference, Messrs. Thomas Pleasants, Caesar Ross and Alfred Gibson were empowered to raise balance due by the church for lumber, about \$100, and Sister Virginia Ross, Mary Narcus and Rosetta West were authorized to raise the money and pay balance due on expenditures for the parsonage. Assurances are given that every dollar of the assessments will be reported at the annual conference.

In connection with the quarterly conference at St. Landry Chapel in the New River settlement on the 18th of September, was the memorial service of Sister Cornice, one of the true and faithful members of the church militant who was summoned to the church triumphant by a flash of lightning. This faithful servant of God was sold from the State of Maryland to Louisiana long before the late war, and was the slave of Hon. D. F. Kenner, a wealthy sugar planter in the parish of Ascension. She brought and preserved in her heart the seed of Methodism, and on the call of the old Mother Church in 1865 for her children in Louisiana, she was among the first to respond. The service was conducted by the Presiding Elder, assisted by the pastor, John Wilson. The accessions to the church this quarter were two.

At Napoleonville, Bro. D. G. Butler is closing his fifth year. At the quarterly conference Sept. 24-25, it was clearly evident that but for this fact he would be even more acceptable in the future than he was in the beginning of his present term. He is deservedly popular among his own flock and alike popular among all the people of that community, white and colored. His tribe rally on Sunday, the 25th, was a financial success. The church is spiritually alive, and the members and friends are intensely determined to replace the old church by another move in keeping with the times, for which purpose they are raising money.

Rev. J. A. Tirout is having unusual success at Charenton. He went to this place last January

and found sixteen members and everything apparently "chilly and cold;" he has now a solid membership of fifty-nine. He found (but for the kindness of Brother and Sister Feutis) not where to rest his head. Now he has a parsonage with four rooms and a kitchen, all nicely and properly furnished, as our Discipline requires and all paid for except a balance of \$45 due on the furniture. Raised for all purposes up to Oct. 2, \$631.27. In his heroic struggles for the advancement of our Methodism, which is now a permanent fixture among an appreciative people, Sister Tirout is to be found side by side with her husband.

After the Local Preacher's Union meeting, Oct. 2, which proved a financial success, assisted by Rev. E. B. Richards, of Wiusted, and Prof. B. M. Hubbard, A. M., and the pastor, the corner stone of the church was laid by the Presiding Elder according to the forms of the M. E. Church Discipline, in the presence of a large concourse of people who had gathered from far and near to witness this interesting ceremony, and also to greet the Rev. E. W. S. Hammond, D.D., editor of the SOUTHWESTERN.

The visit of Bishop Mallalieu to this place just before his departure for the General Conference and his material help, was a benediction to this place.

The Rev. W. D. Godman, D.D., Mrs. Godman and Miss Inez, their daughter, are entitled to the grateful acknowledgements of these people for their many favors among them, the donation of a fine bell by Miss Inez, which is hereto extended.

Mississippi.

Meridian District.

REV. J. M. SHUMPERT, P. E.

It is with no little pleasure that I note the progress that is being made by our ministers and people on the Meridian District, spiritually, especially. Our district has had an outpouring of the Holy Spirit. Nearly every circuit and station has been greatly revived, and a number of precious souls have been added to the church. At the last session of our Annual Conference, Bishop Mallalieu asked that this conference during the year work and pray for five thousand conversions. Our district, I think, will bring up her part of that number.

During the time that Bro. J. W. Golden remained at Carthage, eighty precious souls were added to the church.

Bro. M. Cooper, pastor at Chunkey, has been very successful, and the circuit has been greatly revived.

Daleville, under the pastoral care of Bro. T. A. Cotton, with Bro. C. L. Carpenter as assistant, the Lord has blessed and crowned their labor with great success: 120 souls happily converted to God and added to the church.

Decatur is being supplied by Bro. A. Howze, and Bro. A. Quinn is our pastor at De Soto, while Bro. Lewis Tate holds the fort for God and Methodism at Dekalb. These brethren are doing a noble work. More than seventy-five conversions and accessions at Dekalb, while Bro. Quinn at De Soto has greatly improved the looks of his church by building a bay window thereto. This has been the most successful year for Bro. Logan at Euterprize since his pastoral work began there. Over fifty additions to the church.

Bro. C. L. Cotton, at Edinsburg, has really built a neat, new church, added over a score of precious souls to the church and has greatly encouraged the people.

Forest, under the pastoral care of Bro. P. C. Crump, and Garlands, with Bro. R. H. Patton in charge, have both enjoyed great prosperity. Scores have been converted and added to both of these splendid circuits. Bros. Crump and Patton are successful pastors.

Bro. Many A. Hobson is serving his first year as pastor at Hickory; has built a new parsonage and quite a number have been converted and added to the church.

Bro. N. Toole, at Heidleberg, has built a new church at Sandersville, and arrangements are being made for a new church at Ellisville.

Father J. D. Alden, at Lake, and Bro. R. Howze, at Lake Como, have succeeded in winning many souls to Christ and adding the same to the church.

Bro. M. White, at Lauderdale, is serving his fourth year as pastor, and this has been his most successful year. One hundred precious souls have been converted and added to the church.

Meridian, St. Paul, has enjoyed a splendid degree of success during the year. Quite a number of conversions and additions have been made to the church. Bro. J. L. Pratt is a faithful and earnest pastor.

Haven Chapel, in the East End, Bro. A. J. McNair in charge, has succeeded grandly. The outlook for him upon his arrival was quite gloomy, from the fact that a meeting of the Board of Trustees had been held, and money that had been received from the Church Extension Society paid out, and the man whom the land was purchased from to build the church upon, had not been paid, as was promised. The gentleman, being disappointed, threatened to lock up our church. But for the timely arrival of Bros. McNair and Pratt,

who succeeded in getting Bro. Banks, one of our members, to advance the price of the land, saved us from disgrace. Haven Chapel is now about out of debt, and a large number have been added to the church. Bro. McNair has done a grand work for Haven Chapel, as well as Bro. Pratt at St. Paul.

Meridian circuit.—Bro. Blue has built a new church, and is getting on nicely, as well as Bro. Simon May at Philadelphia, Bro. G. W. Brain at Patchuta, C. W. Ivy at Paulding, R. B. Anderson at Quitman and W. H. Smith at Scooba. These brethren have labored faithfully and successfully. A new parsonage at Scooba, also at Dekalb, and scores of precious souls at these charges have been added to the church.

Bro. Dudley, at Shubuta, has done a great work, while Bro. Jordan, upon the Shubuta circuit, has labored earnestly and successfully.

At Stonewall, Bro. Hampton has by his earnest effort succeeded in adding quite a number to the church.

At State Line, Bro. Martin has done a grand work for God and Methodism.

Bro. Butler, at Waynesboro, has succeeded in holding the fort and making several additions to the church. Bro. Butler will leave the circuit with a new church and a nice parsonage erected during his pastoral term.

Benevolent collections are being taken up, and the interests of the SOUTHWESTERN are urged upon the district.

"Praise God from whom all blessings flow." Let the Presiding Elder and the brethren of the Meridian District sing. Souls saved, churches built up, peace and harmony prevailing. Now, then, let them go in for one thousand subscribers to the SOUTHWESTERN, and there will be joy in every home.—ED.]

G. W. Smith, Bowerton Circuit.

Bowerton Circuit is alive and moving on nicely. All our revivals are over. We had seventy-six conversions, two joined us from the A. M. E. Church and two from the Baptist Church. We expect to bring up all our benevolent money.

[A large number of conversions should be followed by a large list of subscribers to the SOUTHWESTERN. Send them right along.—ED.]

[CONTINUED ON PAGE THREE.]

A perfect cure! Mr. Edward E. Broughton, 140 W. 19th St., New York City, N. Y., says this: "I have used several bottles of Dr. Bull's Cough Syrup in my family and find it a perfect cure. I cheerfully recommend it."

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Mention this Paper.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, OCT. 27, 1892.

The following is the Republican national ticket, with electors for Louisiana:

For President,
BENJAMIN HARRISON.
For Vice-President,
WHITELAW REID.

PRESIDENTIAL ELECTORS FOR LOUISIANA.

At Large,
A. H. Leonard and H. C. Minor.

First District,
P. S. Chevallier, of Orleans.

Second District,
C. C. Wilson, of Orleans.

Third District,
P. O. Rousseau, of Lafourche.

Fourth District,
Moses Sterret, of Caddo.

Fifth District,
C. J. Green, of Lincoln.

Sixth District,
L. J. Souer, of Avoyelles.

For Congressman, Second District,
Morris Marks.

RETURNING to the office via Montgomery, Ala., after a very delightful visit to the Tennessee Conference, we were very much pleased to meet with Bishop A. A. Grant, of the African M. E. Church, who was en route to Mobile, Ala. This was our first acquaintance with the dignified and genial Bishop, and our respect and admiration for the man increased as the hours went by. The Bishop is thoroughly abreast with the times, is a pleasant conversationalist, and on the right side of the great questions pertaining to the elevation of his race.

A brother reports serious trouble in Arkansas. It appears that the colored people had organized a benevolent society, and the whites, fearing that they were preparing to make an attack on them, raised the alarm which brought about a serious condition of affairs. There were one or two killed and several arrests made. We are hoping and praying that these things will be brought to an end. We hope our colored brethren will avoid any and every appearance of evil. Let them rally around their altars, keep close to God, fly to the refuge which he offers, and though all the powers of hell surround them, they will be safe.

Tuesday, Nov. 8, is the national election day. The several political parties have their candidates in the field, and will be ready on that day to cast their suffrages for the man of their choice. Should every citizen be permitted to cast his ballot and have his ballot counted as it was cast, we might venture an opinion as to the successful candidate. Scanning the political horizon, it does not seem that there is over much enthusiasm, either among democrats or Republicans. This may be, however, but the calm before the storm.

The Republican standard bearers, Benjamin Harrison and Whitelaw Reid, have a fair chance to secure the prize. Yet it must not be thought that Cleveland and Stevenson, who lead the democratic hosts, are by any means disposed to give up the fight without a hard and severe struggle. Hitherto, the campaign has been free from vituperation and bitterness. Tariff for revenue only and protection to American interests have been earnestly and eloquently discussed by gentlemen representing each of the political parties. The Populist men hope to draw from one or the other parties, to give them at least a respectable vote. The Prohibition party is winning its way to favor. The principles of its platform, viz, the total suppression and prohibition of the liquor traffic will more and more appeal to the voters of this country.

The next two weeks will decide whether Harrison or Cleveland, or Weaver or Bidwell will occupy the executive mansion at Washington for another four years. Meanwhile, let citizens vote intelligently.

Give the Colored People a Chance.

"In Omaha, Neb., the colored people seem to have been successfully absorbed in the population. There are 6,000 of them in that city. The children attend the public schools and no discrimination is made against them. In professional and business pursuits they are found everywhere and are prosperous. In Omaha there are three lawyers of this race, two physicians and one editor. The compositors on the editor's paper are of both sexes and, of course, colored. There are three colored men on the police force and many of them in the municipal offices. James S. Bryan is stenographer and secretary in the Comptroller's office; A. W. Parker is an inspector of seals, weights and measures; A. Brown is a clerk in the office of the Register of Deeds, and so on. Many of the mail carriers are colored people. The candidate for City Council in the Third Ward is colored. The property of the colored people is valued at \$700,000. The wealthiest is a woman, who is said to be worth \$60,000. There are other fortunes of \$50,000 and \$40,000. The Omaha colored people do not take kindly to labor organizations as a rule, but they are fond of forming social clubs and there are several Masonic lodges among them. The patriarch of the colony, it might be mentioned, is Father Washington, who is supposed to be 108 years old."

The secret of the success of our people in Omaha is, that they are given a living chance. Omaha has grown rapidly during the past ten or twelve years. Colored people have not been relegated to the "water streets," and "Backtown" and "Negro colonies," as they are in some of our larger cities and other sections of the country. These people have been treated humanely by the citizens of Omaha, who have from the start been deeply interested in their social and moral and intellectual welfare; and instead of building separate school houses in isolated places, have thrown open the doors of their public schools to all the children, regardless of race or color. There is no discrimination against the race in the churches. Here all meet together, and the bread of eternal life is broken to the brother and sister in black as freely as to those of the Caucasian race. There is no better class of citizens on the continent than are found in the beautiful progressive city of Omaha.

Give them a chance everywhere, and it will be found that they are just as susceptible to improvement and yield as readily to moral and social and domestic training as any class of citizens, whether native or foreign born. What is true with reference to the colored people of Omaha will be true with reference to any class of them in any part of this land, East, West, North, South, if the better class of white citizens and especially the Christian people insist on bestowing upon them that treatment, which is in keeping with the spirit of true charity.

Tennessee Conference.

This magnificent body convened in Franklin, Tenn., Wednesday, Oct. 19. The senior Bishop, Thos. Bowman, D.D., LL. D., presided, with the genial and able Rev. C. B. Wilson at the secretary's table. Dr. L. A. Keen, our honored evangelist, was present during the entire session, which accounts to some extent, at least, for the high spiritual tone which pervaded the sessions. The pentecostal meetings were largely attended, and there were many testimonials as to the fullness of the Spirit's power.

Mrs. C. A. Jacobs, of Tullahoma, and Mrs. Early, of Nashville, added no little interest to the exercises by their eloquent addresses on temperance and kindred topics. Dr. John Braden, president of Central Tennessee College, is a member of this conference, and is very justly held in high esteem by the brethren. The college over which

he presides is making its influence felt in this conference. All of the presiding elders, with a goodly number of the younger men, have either been students or have graduated with honor.

The educational meeting was addressed by Dr. Braden in a speech of thrilling interest. The Columbian celebration was largely attended by the ministers and citizens. Addresses were made by Dr. J. Braden and the editor of this paper. The missionary sermon by Rev. H. W. White, of Clark Chapel, Nashville, Tenn., was a masterpiece of oratory, rhetoric and eloquence. His reference to the noble work of Drs. Braden and Boyd in their respective departments of work, evoked the hearty applause of the vast audience.

The SOUTHWESTERN received a royal welcome. Complimentary resolutions were passed, pledging the conference support of the SOUTHWESTERN. Nearly every pastor renewed his subscription, and promised to work as never before to help increase the subscription list to the *ten thousand* mark. Altogether, the services and reception were delightful and profitable. We left them with many regrets that our stay could not be longer in the delightful company of Christian ministers. The conference report with the appointments will appear next week.

The General Convention of the Protestant Episcopal Church, recently held in Baltimore, reported adversely on the question of the election of a colored man to the episcopate, and provided for the appointment of a new commissioner with power to institute additional measures looking toward the organization of churches and the preparation of colored ministers to serve those churches. A happy feature of the report adopted outlines a policy which will be very helpful to the race. Instead of separation and isolation, too often practiced by denominations professing to be actuated by the Spirit of Christ, they propose to work directly among the colored people. The plan contemplated involves the systematic and persistent missionary work under the supervision of the bishops. The Sunday schools, the churches, the homes of the colored people are to be brought under the influences of the higher and better forms of moral and religious ethics. In fact, they are to come within friendly touch of the people who are to be elevated and blessed. Archdeacons have been employed in Maryland, North and South Carolina, Tennessee and Florida, and is proposed to extend this system of diocesan supervision throughout the entire South. In the States of Louisiana, Mississippi, Arkansas, Alabama, Virginia, Maryland and Kentucky, the sum expended in sustaining the work will aggregate \$30,000. Verily, a commendable work. Bishop Dudley, of Kentucky, who is recognized as one of the most devoted friends of the race, electrified the convention with his brave words in favor of the race. Said he:

"I am always ready to speak about the 7,000,000 of our fellow citizens. It is a question that has been discussed from the senate chamber to the street corners. We cannot entertain that strange idea of sending them back to Africa. We might say with as much force that we could send back to Jerusalem the Hebrew citizens of New York. These colored people were born in the beautiful South. I was born in the sunny South. They and I have the same warm and tender feelings toward that Southern home. It is beyond our power. It is beyond the bounds of sanity to think of such a solution, of this great negro question. The negroes are our fellow men. They possess the same glorious inheritance in Jesus Christ. I love these people. From a colored woman I learned my prayers. I owe my life in the church to a colored woman."

"But pardon me, we should

cover our shamed faces when I say it, there are many of my fellow clergymen who think of these people as unworthy of their labor. There is no prayer in this church that speaks so clearly, and its need so great as that which tells us not to refuse putting our hands on any man. Yet their are thousands, aye millions, of these men waiting to be received into the privileges of some Christian body. They are indeed thousands of years behind us, but they need our care. They are in our charge, and it is ourselves who will be held responsible by the Almighty. It is false that any bishop of our church would treat these people with indifference, as reported in one of your city papers a short time ago. I want to congratulate this church on the recognition and the interest shown by it for the colored people. The church of Christ, to which we belong, and which was ordained by God himself, has a duty to perform, a pressing duty to these people. It has but recently awakened to it. The church of Jesus Christ is not a religious club. This church, which we claim to represent, is the body of Christ, and in this body all are permitted to come who will acknowledge him. Yes, these people are ignorant. Yes, these people are not anxious to learn. The work grows dark as we proceed, but what matters that? The greater the trials, the greater the privations we endure, the greater will be our reward. Oh! my brethren, I care not for methods or machinery in this work. It is the zeal, the spirit of power, the fire of faith that we want."

It is refreshing to see again the inspiring and forcible sketches that once made Harper's Weekly so popular. We refer to the inimitable and invincible caricatures of Thos. Nast, the artist. It seems that a Thos. Nast, Jr., has grown to manhood since the scenes of the senior's great triumph, and he has conceived the happy thought of publishing a paper. It is called Nast's Weekly, and filled to the brim with wit and sarcasm, wise and otherwise, and amply illustrated by Nast the elder. We welcome it to our sanctum.

Questions and Answers.

Question. Is it right for the preacher in charge to have an unordained member to assist him in baptizing?

Answer. Most assuredly it is.

Question. Is it right for local preachers to assist in giving the sacrament?

Answer. If the local preacher is an ordained deacon or elder in good standing in his church, he may be called upon to assist the elder or elders in the administration of the sacrament of the Lord's Supper.

Question. Is it right for an elder to send a local preacher to administer the sacrament to sick members?

Answer. Ordinarily it is the duty of the preacher in charge to see to it that the seriously sick members have the sacrament. If the pastor is an elder he has the right to do so. But should the pastor for any reason be not able to attend to this important matter, he may call to his assistance any ordained minister, local or itinerant, and when requested to do so, may administer the sacrament.

Question. Is it right to have all the local preachers sit within the altar rail of the church?

Answer. There is no law either for or against the practice. If local preachers desire to sit in the altar, and are requested to do so by the pastor, no rule of propriety is violated. Should a local preacher desire to occupy a seat in the congregation, he can do so with the utmost propriety. If it is the desire of the pastor to call to his assistance any of the local preachers at any time, he should notify them to sit as near the altar as possible, in order that he might recognize them.

Our Children's Watch Tower.

Report of the Committee Appointed to Select a Name for the Children's Column of the "Southwestern"

NEW ORLEANS, La., Oct. 12.

Your committee beg leave to report as follows: We have carefully and prayerfully examined the letters placed in our hands, and have made a selection of that name which seemed to us the appropriate one. We found it very hard to decide from such a number of names as had been sent in.

The following are the names sent in:

1. "Star of Light." J. Jordan, Pachuta, Miss.
2. "Children's Thoughts Expressed." E. J. Holmes, Penn, Fla.
3. "Young Southwesterners." C. Vignet, New Orleans.
4. "Children's Corner." Ellen Morgan, Elliott, Miss.
5. "Children's League of Honor." H. H. Clark, Winona, Miss.
6. "The Gemmule." H. P. Jones, Davitte, Ga.
7. "The Future Church." Rev. G. A. Maston, Arrow Rock, Mo.
8. "Our Children's Watch Tower." D. A. Hibbets, Lebanon, Tenn.
9. "Voices from the Tender Plants." A. Burke, Houston, Tex.
10. "Snuff Little Children to Come," etc. S. Smith, LaGrange, Tex.
11. "The Heavenly Millions." Mrs. J. C. Mays, Luling, Texas.
12. "Our Writing Yonth." John J. Reid, Sugg, Miss.
13. "Auxiliary." S. H. Wallace, Moss Point, Miss.
14. "Pound Cake for Children." T. R. Fletcher, Flemingsburg, Ky.
15. "The Chatterbox." W. H. Reynolds, Vicksburg, Miss.
16. "Little Folk's Wide Awake Corner." C. E. Hensley, Delaware Conference, Centerville, Md.
17. "Our Little Folks." D. V. B. Walthall, Newberne, Ala.
18. "Our Jewels at Home." Ella McKinley, Huntsville, Ala.
19. "Lovers and Learners of the M. E. Church." Tommie Carrie Steward, Pine Bluff, Ark.
20. "For His Jewels." Miss Belle Morse, New Orleans, La.
21. "Myrtle." Carrie L. Keller, Jackson, La.

While all the above names are beautiful and would be appropriate, we have selected for the present volume the name

OUR CHILDREN'S WATCH TOWER, by D. A. Hibbets of Lebanon, Tenn., and he is entitled to the prize.

We wish further to say that the persons who sent in the names deserve great credit for the interest they have manifested in the young people of our church.

We find that the following conferences were represented: Florida, 1; Mississippi, 6; Central Missouri, 1; Cent. Ala., 2; Lexington, 1; Louisiana, 3; Savannah, 1; Tennessee, 1; Little Rock, 1; Delaware, 1; Texas, 3. Total, 10 conferences and 21 names submitted.

We hope that this laudable effort on the part of those interested in selecting the name, will increase the subscription list fourfold and that each person will constitute himself a committee of one, to personally solicit cash subscribers to the SOUTHWESTERN.

Respectfully submitted,
EMPEROR WILLIAMS, Chmn.
J. W. HUDSON, Secretary.
J. F. MARSHALL.
T. G. MONTGOMERY.
S. S. WRIGHT.

W. H. M. Society.

Miss Fisher, the district manager of the South New Orleans District, organized an auxiliary in Ross Chapel, Camp Parapet, Oct. 10. Mrs. Sho Matthews assisted.

W. P. FARRIS, P. C.

TRINITY M. E. Church, Winsted, La., through its pastor, Rev. B. B. Richards, sends a dollar to help rebuild Malden Chapel in this city.

A Few Words to Very Young Ministers.

Perhaps you will receive kindly a few suggestions as you enter upon your life work.

First, as to your ministerial manners. Perhaps the best rule is to have none—that is, no special tone or cast of manner. Canon Farrar, who lately described a living minister in this country, says: "He who is wholly free from the self-consciousness, the artificial mannerism and petty pomposities which mark the commonplace ecclesiastical in every country." Let grace and good sense combine to make it impossible for any one of your number to sink into a "petty pomposity." You are called to be something so much higher! Back of your ministerial office, underlying your ministerial office, separable, if need be, in every instance, a respectable man, of common sense, common behavior and common propriety of tone and carriage. When Phillips Brooks comes to speak of the danger of a young minister, he says: "The first of these dangers, beyond all doubt, is self-conceit. . . . He begins his ministry in a conceited condition. . . . A man's first wonder when he begins to preach is that people do not come to hear him. After a while, if he is good for anything, he begins to wonder that they do." John Hall wishes that people may see in their preacher, "as he goes among them, a true, simple, natural, unaffected gentleman, walking on no stilts, free of all insolence of office, obviously fighting the battle of his life as they are fighting theirs."

As to your studies, look upon the course of reading prescribed by the conference as a sacred appointment, which you must keep. Be very unwilling to plead as an excuse for failure here that you were too busy with pastoral work or special engagements. These must be done, but the other must not be left undone. "I have been so busy giving out wisdom and truth that I have not had time to take any in!" That is a rapidly impoverishing process, which you cannot stand long. Or, even if you can stand it in a measure and become somewhat used to it or satisfied with it, your people will not stand it. They will long for conference to come, and will have something to whisper in the ear of the Bishop or his advisers. The young preacher who expects to feed his people without study on his part must not complain if his stewards think the miracle includes his comfortable support without an effort on their part. Whatever training he has had, the young minister must study, or he will soon find his level.

As to your spirit, be contented with your work. These early years of your ministry may be your golden years. Your baggage is light. Your side exactions and calls are few. You have not reached the attractive but dangerous plane on which the burdens and honors of your profession usually fall. The prizes of the mature ministry have not yet dazzled your eyes. A large, growing church like ours has increasingly its fine appointments, its complicated and magnificent plant, which may make dangerous sparks fall thickly around the tinder in your human heart. The unrest of pastors in other churches has been noticed, so as to call for a warning voice. Are we in no danger here?

Drummond says: "We aspire to the top to look for rest; it lies at the bottom. Water rests only when it gets to the lowest place. So do men. Hence be lowly." Are you tempted to be dissatisfied that you have only a few hundred hearers to be responsible for? Do you covet several thousand souls for whom you must answer? Stephen Olin in his prime wrote: "With more health I should prefer preaching. A circuit fills my idea of a happy and useful future."

May you be wise to enjoy and improve these early years in that work which Oyler says is "the noblest calling but the worst trade on earth."—J. H. C. in Southern Christian Advocate.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - Publishers.

New Orleans Items.

Sunday was a rainy day, and services at the several churches were somewhat interrupted.

The union service at Union Chapel Sunday afternoon was quite a success, notwithstanding the inclement weather. The Revs. Jenkins, of the A. M. E., T. J. Johnson, of Wesley M. E., and A. J. Pickett, of LaHarpe Street M. E. Church, were present with members of their churches to take part in the exercises. Dr. Jenkins preached ably and eloquently at 3 p. m., and was followed by the editor of this paper. Next came the collection. Then a short sermon by Rev. A. J. Pickett, followed by the collection, under the management of Rev. T. J. Johnson, of Wesley M. E. Church. Rev. Emperor Williams, the venerable and much beloved patriarch of Louisiana Methodism, was present and added interest to the services. The collection aggregated \$33.

On Saturday last, a party consisting of Rev. Geo. S. Easton and wife, Rev. Carl. Fromen, Mrs. Voltz, C. C. Morse and wife, Prof. Smeal, Mr. Jno. H. Easton, Walter Adkinson, Misses Hitchcock, Elliott, Page, Adkinson, Deity and Morse, enjoyed a delightful fishing party, going down the Bayou Baratarra, on the little pleasure steamer Homer. Owing to the rain which set in about ten o'clock, the party stopped at Mr. Murphy's landing, where the day was spent in a most enjoyable manner.

First Street M. E. Church, Rev. T. G. Montgomery pastor, is moving grandly forward. The services last Sabbath were unusually interesting. Forty-three dollars was realized. This church has a goodly list of subscribers to the SOUTHWESTERN, but the energetic pastor is not tired. One more was added to the list. An Epworth League will be organized in a few days.

The Preachers' Meeting.

The Preachers' Meeting was not very largely attended Monday. The paper which was to be read by Bro. Bnnton was postponed for one week. Presiding Elders Emperor Williams and Stephen Priestley were present and took an active part in the discussions. This meeting ought to be more liberally patronized by the men who have the honor of filling our city appointments.

Marriages.

New Orleans, La.—At the bride's residence, on Laurel between Third and Fourth streets, Oct. 3, Mr. Geo. A. Washington to Mrs. Louisa Harrison. The bride is a member of the church. D. J. Price officiated.

In Asbury Chapel, Oct. 1, Mr. Allen Reid to Mrs. Lucy Johnson. H. C. Armstrong officiated.

Obituary.

Rosedale, La.—Oct. 15, at Livonia, little Hannah Reddix, daughter of Rev. B. J. Reddix, our pastor at Wiley Chapel. Age, 9 months. Her funeral was conducted by Rev. T. W. Clark.

Elliott, Miss.—Sister Nancy Williams, a member of Green Chapel M. E. Church for 18 years, fell asleep in the arms of Jesus Oct. 12. She was a true mother and Christian. She leaves a husband and 6 children to mourn. C. W. Butler, P. C.

Sister Nancy Singleton, a member of St. Thomas M. E. Church, Hempstead, Tex., Oct. 10. M. Reddick, P. C.

Waxie, La.—August 31, George Johnson, son of Rev. Joseph Johnson, of the Louisiana Conference, aged 7 years and 6 months. Nelson Burton.

FOR THE BLIND, Take Hood's Sarsaparilla. It cures quickly. For sale by all dealers in medicine. Get the genuine.

Personal.

—We have received a letter from Bay St. Louis asking the publication of a long list of contributors, to which there is no name attached.

—Prince Momala, son of the king of the Bey tribe of Africa, and heir apparent to the throne, writes a tender and pathetic letter concerning the great devastation which recently occurred in the Bey Territory, in which occurred the death of his mother. The letter was not intended for publication, but there is so much that is of interest to Afro-Americans, that we know our friend the Prince will pardon us for its publication, in part at least:

Mrs. Brierly, my former preceptress, writes that the Bey territory has been plundered by the Causas, an adjacent tribe; that mother's town was taken, but mother escaped the sword of the enemies, and for eleven days she was in the jungles almost without food or water. She died a few days after she was found.

The country is now in a pitiable state. It is said that in Liberia the fugitives would spend whole days hunting for snails and roots; and that the poor old women are nothing but skeletons, wandering about in the grass fields and swamps, eating such things as they can find.

I am called to go as soon as I can to the relief of my people. Never before in my life have I so distinctly heard the voice of God in a call as I did when Mrs. Brierly's letter reached me.

But how to approach that course of unclad and half-fed men and women without any provision, is to me a great question.

Am now trying to raise money and buy rice, salt meat and other kinds of plain food, as well as tools, to encourage my people to go back into their territory and rebuild their towns. It would require several thousand dollars to provide for this multitude until they can raise crops. The amount, perhaps, sounds too much; but when we think of the terrible condition of that people, the means of Christians in this country, then think of the power of prayer and of God, we can hope to raise this amount in a short time. I write, sir, to get you to lay the cause of my people before your many readers. I have written Messrs. Yates & Porterfield of New York to price some provisions, and will leave as soon as I raise the money.

May God move the hearts of his people to contribute towards the relief of those suffering people.

Yours truly,
MOMOLA.

Central Tennessee College.

This letter speaks for itself. It is hoped that the truly philanthropic will inquire into this case and render our brother such assistance as may enable him to help his people, and by his own presence there, under the influences of that Christian civilization which has so completely transformed him, make him the chief instrumentality in the hands of God in breaking unto them the bread of eternal life.

The Free Church of Scotland Monthly has been attempting to compute the missionary statistics of the world. It estimates the number of societies at work at 230, with 7,700 missionaries of all grades, 36,000 native workers (of whom 4,250 are ordained), 800,000 communicants in foreign lands, and 2,200,000 adherents. The number of evangelical Christian communicants in all the world is reckoned at 35,000,000, with 105,000,000 of all adherents; the number of Mohammedans at 175,000,000, pagan and heathen at 882,000,000, Jews at 8,000,000, Romanists at 205,000,000, and the Greek church at 90,000,000. Figures given in a recent number of the Baptist Missionary Herald, though less complete, seem to confirm these estimates.

A railway train has arrived in Jerusalem from Jaffa, the railway between those two cities having been completed.

There are people who claim that they are willing to do anything for the Lord, who never think of going to church on a rainy Sunday.

It would probably be hard to convince a banian rooster that his crowing doesn't have a good deal to do with making the sun rise.

Declaration to the Missionary Board of the Methodist Episcopal Church.

Dear Brethren: The evangelization of Africa is a stupendous contract, too big for any one man, or any generation of men. The special work assigned to me, after a special providential drill in all climes for half a century, is to establish missionary methods of work in Africa which, by their peculiar adaptability to the peculiar conditions of that country, will furnish a prophetic guarantee of the ultimate conquest of that country for God.

My plan for planting missions is to negotiate with kings and chiefs for the cession of land in suitable centres for mission sites, and an adequate area of farming land for each station, as a basis of self-support. The industries of barbarous heathen, as in Africa, though adequate for self-support on their low plan from hand to mouth subsistence, are entirely inadequate to the requirements of civilized life; hence the general methods of missionary work suited to Asiatic countries are not sufficiently broad for Africa. Such methods have been tried in Africa for more than half a century, producing swarms of pedantic beggars. But if, in addition to a good common school education, and genuine spiritual life, we give every pupil a practical knowledge of the industries suited to the requirements of Christian civilised life, the result will be vital organization, self-support, and steady advancing movements through which "the glory of the Lord shall be revealed, and all flesh shall see it together."

By teaching industries we develop indigenous resources, and that means self-support for all engaged.

The money required to pay the passage of missionaries; build their houses; provide tools; implements; books, and other means of early adequate self-support, is not given as a charity and never to be seen again, but is invested for God on a business principle, to fulfil a mission of mercy, and come back again, with a margin of profit, for the further extension of the work.

Another essential part of my plan for the evangelization of Africa is to open on each station a nursery mission, in charge of a competent missionary matron, and commit to her training from ten to twenty boys and girls, adopted from heathenism as our own children between the ages of three and five years. There are probably thirty millions of such in Africa, who are not heathen, but who bear precisely the same filial relation to God as do the little children of Christian countries, and who are as teachable, and as susceptible of salvation by faith as were the little children of the Saviour's object lesson to show everybody the way into the Kingdom of God. All who have eyes to see can readily discern where the "ounce of prevention" should be applied.

The no salary principle, on which my ninety white and twenty black Missionaries are working is a voluntary surrender of their rights, for the economical and rapid extension of the work, under the principle of the "New Commandment" as exemplified in the life and death of Jesus.

My Missions in Angola, seven stations, extending inland nearly four hundred miles, are largely in advance of simply self-support. Our Missionaries there have not a personal "pin or scrip," but are all aiming, in connection with grand soul-saving success, to accumulate resources for the extension of their work. No other Protestant Missions ever existed in the vast Province of Angola.

On the Liberian coast, in contiguity with the long established and honored Missions of different Societies, I find it much more difficult to maintain the no salary principle in its relation to some of our workers; and still more difficult to satisfy the clamor of kings and chiefs for "dash" (gifts). A part of the work assigned to me by the

General Conference was the organized English speaking work of the Liberia Conference, for which work a small annual appropriation is made by our Missionary Society. All my new Missions in Liberia are located in purely heathen tribes, in which are no Liberian residents, except occasionally a few transient traders; but all these tribes heard of "big America," and of "big Missionary Society and big money for black fellow." In every "palaver for make new Missions" I explain fully to kings and chiefs our principle of no salary from "big America" for my Missionaries, and no "dash" for them—my "big dash" is a good Missionary to live with them, love them, and teach them "good fash" and "God palaver." They seem to see it all right, and to concur cheerfully; but they are open to misleading lies later on, which, to cite an instance, resulted in a great council announcing to a Missionary who was making good soul-saving success: "you be big liar; we find you out; you get big money from big America for yourself, and big money for we, and you keep all, and not tell us." In vain he declared the rumor false, his sable majesty gravely replied: "you month tell big lie; one man tell us all about it."

I began my work of founding Missions among the raw heathen in Angola, nearly three thousand miles distant from Liberia, and as my outside Missions were not in the pay, nor under the control of our Missionary Society, I preferred to work in regions remote, but suggested to the Missionary Committee the advisability of resuming their school work in Liberia; abandoned, except one school, some years before I was sent there. Believing we could, even among the extremely poor people of Cape Palmas, make a success that would support the teachers, and give our people a chance to educate their children at a Methodist institution I had Cape Palmas Seminary repaired and furnished with books and desks, without drawing on the Missionary Treasury, at a total cost of over three thousand dollars, and about eighteen months ago appointed as Principal, Rev. Prof. W. D. Nichols, transferred from Oregon Conference. He is making a great success; has thirty "internos" or boarding scholars, and over one hundred day scholars. Brother Nichols was willing cheerfully to work without a salary, study and teach economy, and make the school self-supporting if possible, within a few years. We figured up the probable cost until this was achieved to be about five hundred dollars a year. Later, I left Cape Palmas and came on to Monrovia, where I saw a statement in our official papers to the effect that the Missionary Committee in New York had appropriated a salary of one thousand dollars for 1892 for the Principal of Monrovia Seminary, which I learned later was with the expectation that Prof. Nichols would leave Cape Palmas and take Monrovia. He had told me that he was delighted with his work, and desired no change. Meantime I had appointed a competent Preceptress to Monrovia Seminary,



Mr. L. B. Hamlen, Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

I am 91 Years 2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me. Hood's Sarsaparilla regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people. L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891. HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

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whose plan of self-support by a small tuition fee was seriously impeded by the announcement, read in the official papers by our people, that one thousand dollars had been appropriated for the Principal. Trying to explain it away with the statement that it was designed for Professor Nichols, the regular Liberia Conference preachers were aroused, who have never relinquished their claim to a salary from New York the same as the Missionaries of Asiatic countries—a thousand dollars appropriated for one of Bishop Taylor's "no salary" men, and none for who claim a salary!

Meanwhile the official papers were passed to brother Nichols, and brought him to a re-consideration of his rights. The result is that orders for supplies amount to about three times as much as the estimate for the year; and the next step was to put in his claim for a salary, and an argument to the effect that all of our teachers in Liberia should have a salary. I don't dispute it.

So the matter stands at this moment. I never promised to make the old Liberian work self-supporting; but for the good of the Liberian people, whom I love, and for the good of the cause of African Evangelization, I did hope gradually to accomplish it; but I am not able to compete with the prestige and monied resources of our Missionary Society.

I make no complaints, but respectfully state the foregoing facts. I give up my cherished hope of making the old Liberian work self-supporting, and do hereby request the Board and General Committee to take the entire charge of their old Liberian educational work, as well as the Conference work of the Americo-Liberians. I will continue cheerfully to administer for them there as heretofore.

The Committee will please to provide salary, books, and food supplies; for Cape Palmas, Monrovia, and White Plains Seminaries—also for Mrs. Dunbar's school of forty scholars at Lexington, Sinoe County and school at Sinoe—also for three of their old abandoned missions that we have re-opened—Viz: Mount Coffee; and Pessah Missions. My stations among the Raw Heathen tribes of said Liberian coast, opened and developed thus far entirely by the industry of my unpaid workers, and the voluntary offerings of my friends, with what I could personally contribute, with not a dollar, in any way, from the Missionary Society, are as follows: Wisikah; Enbloky; Yawky; Tataka; Beaboo; Bararoba; Walaky; Yedehbrabo; Bonekeh; Plibo; Baraka; Pluky; Garaway; Grand Ses; Piginin Ses; Sas Town; Niffo; Setta Kru; Wah Country; Blue Barra; Jacktown; Ebenezer; Joe West; Fortville Mission; Powellville—twenty six in all. Five of these are manned by Liberians, and have only native houses, and of this number two may already be vacated on account of impending war with the Liberian Government, an event which may, if it occurs, effect five stations now manned by white Missionaries. If the Board and Missionary Committee wish these twenty-six stations, less any that may be destroyed by the war, and will assume all responsibility of their support and fostering care till they shall have become self-supporting, I will not object to turning them all over, so that all of our Liberian work will become part and parcel of the field the Society has been trying to clear and cultivate for about sixty years. If you decide to take over said twenty-six stations, and wish me to try

and make them self-supporting, then we will need an average of \$200 per year for each Station, besides salaries, which you will be at liberty to pay, and a building fund of five or six thousand dollars per year for Mission house building. Not a cent of debt on any of these Stations, nor on the work, except it be a few hundred dollars that may have been expended by our Cape Palmas Agent to meet emergent incidental expenses.

Respectfully submitted,
WM. TAYLOR.
Alameda, Cal., Sept. 4, 1892.

There are too many people in the church who claim to want to be made pure in heart, who seem anxious to put it off as long as they can.

A Conclusive Argument.

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Illinois Central.
ARRIVE—DEPART—
No. 1, pass., 7:30 p. m. No. 2, pass., 7:00 a. m.
No. 4, Chic. & St. Lou. 8:10 a. m. No. 42, Chic. & St. Lou. 8:10 a. m.
Fast Mail..... 8:10 a. m. Fast Mail..... 8:10 a. m.
No. 4, Chic. & N. O. 8:10 a. m. No. 46, Chic. & N. O. 8:10 a. m.
Limited..... 8:10 a. m. Limited..... 8:10 a. m.
No. 4, Memphis & Kan. 8:10 a. m. No. 48, Memphis & Kan. 8:10 a. m.
City Fast Ex. 8:10 a. m. City Fast Ex. 8:10 a. m.
No. 4, McComb City accommodation..... 8:10 a. m. No. 4, McComb City accommodation..... 8:10 a. m.

Queen and Crescent Route.
No. 1, Ill. 7:30 p. m. No. 4, fast line, 8:45 a. m.
No. 4, fast line, 7:00 a. m. No. 5, Ill. 8:10 a. m.

Texas and Pacific.
Texas & California Ex. 8:15 a. m. 7:00 p. m.
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Motto: "Look up. Lift up."

"I desire a league, offensive and defensive, with every soldier of Jesus Christ."—Wesley.

"We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."—Simpson.

Epworth League Convention.

The second Epworth League sub-convention met at Stone River Chapel, at the National Cemetery, Oct. 7-9, Rev. J. P. Price, Presiding Elder of the Nashville District, in the chair.

After reading a portion of Scripture, Mr. Smith Miller led in singing. Prayer by Mr. Joe Fleming.

The meeting was organized and Mrs. Lizzie F. Smith was elected secretary.

Committees were appointed, after which the following program was carried out:

How to conduct the League, Mrs. Lizzie F. Smith.

Proper relation of the young people to the church, Mrs. Ida Whitefield.

The future of the young people, Rev. Dr. J. Braden.

Christian work, Mr. Smith Miller.

Life of the League, Rev. James Pickett.

Self-denial, Miss Martha Jamison.

Manners and behavior, Miss Lizzie Washington.

Observe the Sabbath, Mrs. Jennie Wade.

Disobedience, Miss Caroline Wade.

Conduct, Miss Alice Washington.

Ambition, Mrs. Winnie Oar.

A paper was to be presented by Rev. C. B. Wilson, but owing to the weather and other reasons given by him, his time was given to Dr. Braden, so that he might have plenty of time to talk to the young people.

This was one of the grandest conventions ever held on our district.

Resolutions of thanks were passed, and the convention adjourned, to meet at the call of the chairman.

REV. JESSE P. PRICE, Chairman.

MRS. L. F. SMITH, Secretary.

Indiana District, Lexington Conference

REV. W. S. ROLLINS, P. E.

The Epworth League, Chapter No. 2, of the Indiana District, Lexington Conference, met at Princeton, Indiana, Sept. 21, and held a two days' session.

The Chapter was organized the first day. Rev. Charles Jones, Pastor at Princeton, was elected president. Mr. W. Loving, of New Berg, was elected secretary.

In this meeting there were many golden germs of thought found through the able discussions, and the members of the League returned to their homes full of vigor to do the Epworth League work.

Out of this meeting we expect great things. We shall hold three more meetings this fall, the Lord being our helper, which we are looking to with great anticipations.

All the pastors of Chapter No. 2 were present but two. Revs. B. J. Davis and E. D. W. Heston. Bro. Davis was sick, but we are not able to speak for Bro. Heston.

This was our first visit to Princeton. The pastor, Bro. Jones, is a grand, good man. He is just overhauling his church. When completed it will be second to none on the district. It is being enlarged several feet.

Our quarterly conference was held Sept. 25, and was one of the best, both financially and spiritually.

Bro. Jones is on his second year, and the church is begging his return.

Reformation in the Church.

N. H. SPEIGHT.

What means all this noise about race and color? What means so much talk about organic union of Methodism in this country? Does it mean holy religion? Does it mean the salvation of the world? Are we ministers of the Gospel of Christ? If so, we need to reform. Reformation is greatly needed.

There is too much noise made about race and color among white and colored. Religious papers are filled with it. The secular papers the same. It is talked in social gatherings and in the pulpits. While leaders in God's church are throwing away their time over these trifles, souls for whom the blessed Redeemer died are perishing with the bread of life at their door and none to minister it. The Spirit of Christ and holy religion are dying out. The churches becoming spiritually dead. Let the leaders in the Zion of God each rise with his torch aflame and haste to the watch tower of the Almighty and sound the alarm. Can we bear for souls in this land, the fairest of all lands, to die for the want of food? Can we in this land of hymn books, of Bibles, schools, churches, like stars in the heavens, ministers for every pulpit, and millions of christians to tell the story of the Cross, suffer the banner of Christ to trail in the dust? God forbid. If every christian editor will speak for Christ and right, and every minister preach the Gospel of Christ as we find it in his book, the matter of race and color would soon settle itself. The saloons would soon be closed, crimes would be less, mob law would be broken up, Sunday excursions would stop, and holy men would make laws, and we would have a pure christian government.

Let us take the weapon that God has armed us with and go forth to fight the battles of the Lord.

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the *SOUTHWESTERN*.

Mr. Editor: Please make inquiry for my brother, whose name is Albert Garrard. He enlisted during the war in the 116th regiment U. S. colored infantry. Garrard is the name of the white people to whom we formerly belonged in Kentucky. Address Cecelia Miller, 816 Russell street, Covington, Ky.

Mr. Editor: I wish to inquire for my sister through your paper. Her name was Laura Pinston. She belonged to Tom Pinston, and her mother belonged to Jim Shelborn in Williamson county, Tenn. Her mother's name was Mary Ann Shelborn. She had two boys. The oldest one was named Merrida Low, and the next oldest son was named Louis Shelborn. After Pinston bought our sister Laura, he took her to Little Rock, Ark., and then our mother moved to old man Griggy Johnson's. Her son Merrida was bought by Gob Low. Her husband was named Charley Patton. Thomas Pinston owned my sister Laura and also a man by the name of Ace Pinston and Park Pinston. After the death of the older Johnny Patton, my father changed his name to Charley Redmond. My sister was married in Arkansas. Any information will be thankfully received by

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The frontispiece of the October Century is an engraving of the Lotto portrait of Columbus, owned by Mr. J. W. Ellsworth of Chicago. This picture has just been selected by the Committee as the basis for the portrait on the souvenir coin, to be modeled by the sculptor Olin H. Warner.

"A GOD-SEND is Ely's Cream Balm. I had catarrh for three years. Two or three times a week my nose would bleed. I thought the sore would never heal. Your Balm has cured me."—Mrs. M. A. Jackson, Portsmouth, N. H.

I was so much troubled with catarrh it seriously affected my voice. One bottle of Ely's Cream Balm did the work. My voice is fully restored.—B. F. Liepner, A. M., Pastor of the Olivet Baptist Church, Philadelphia, Pa.

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BY REV. J. BENSON HAMILTON.

A widow writes: "My husband was chairman of the committee on necessities cases. I have seen him frequently after returning from conference sit and weep over the reports he had before him. He would pray that he might not live to be a superannuated preacher and depend upon the pittance which they received. He only lived to be a superannuate a little over a year, and that year he was absolutely helpless. We had no producer in the family except a girl of sixteen, who taught school. We received from the conference all told, \$107. But for the charities of outside orders, we must have suffered extreme want."

The Temporal Economy Committee submitted to the General Conference a plan to raise money for the support of conference claimants. Had it been adopted, it would have solved the difficulty. It is as follows:

304. Each Annual Conference shall devote one service at each annual session, to be known as Veterans' Anniversary, to the consideration of the claims upon the church of the superannuated preachers, their widows and children. Each congregation shall observe a Sunday, to be known as Veterans' Day, upon which the pastor shall present this cause to the members of the church, and emphasize their obligations to the conference claimants. A collection shall be taken in the public congregation for the support of conference claimants separate from any other interest. The apportionment made to each charge for this purpose shall be made a ministerial claim and shall be paid *pro rata* with the claims of the pastor, presiding elder and bishop. Each Annual Conference shall establish a Conference Permanent Fund, the income of which shall be added to its collections for its own conference claimants for annual distribution.

The New York Conference contributed to benevolences in 1891, \$74,926, or one dollar and thirty-five cents per member. The contributions to the veterans were \$13,240, or twenty-four cents per member. Thirty-three charges gave from \$2 to \$5 each; eight gave \$1; eight gave \$0.

A pastor writes: "The way to succeed is to emphasize asking members individually for a contribution."

Catarrh in the head is a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla, to effect a cure.

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Place of Episcopal Visitation, Fall Conference, 1892.

(CHRONOLOGICAL).

Conferences in the United States.

Conference and Place	Time	Bishop
Upper Iowa, Hampton, Ia.	Oct. 5	Andrews
Ill. and Mo., Morris, Tenn.	Oct. 5	Foss
C. New York, Auburn, N. Y.	Oct. 5	Fowler
Rock River, Sterling, Ill.	Oct. 5	Flanagan
Minnesota, Minneapolis, Minn.	Oct. 5	Goodell
N. Mex. Eng. Mission, Alb.	Oct. 5	Vincent
Quebec, N. B.	Oct. 5	Flanagan
N. W. Indiana, Terre Haute, Ind.	Oct. 5	Flanagan
C. Tennessee, Nashville, Tenn.	Oct. 5	Foss
Blue Ridge, New Home, N. C.	Oct. 5	Foss
N. Mex. & Miss., Taos, N. M.	Oct. 5	Vincent
N. Dakota, Devils Lake, N. D.	Oct. 5	Goodell
Tennessee, Franklin, Tenn.	Oct. 5	Goodell
South Dakota, Madison, S. Dak.	Oct. 5	Goodell
N. Carolina, Raleigh, N. C.	Oct. 5	Foss
Austin, Ft. Worth, Texas	Oct. 5	Merrill
Texas, Marshall, Texas	Oct. 5	Merrill
St. Louis, German, Ind.	Oct. 5	Merrill
West Texas, Austin, Tex.	Oct. 5	Merrill

FOREIGN CONFERENCES

Japan, Tokyo, Japan	July 14	Mallan
Denmark Mission, Copenhagen, Den.	July 14	Joyce
Norway, Drammen, Norway	July 14	Joyce
Korea Mission, Seoul, Korea	Aug. 18	Mallan
Sweden, Goteborg, Sweden	Aug. 18	Joyce
Bulgaria Mission, Slavia, Bulgaria	Sept. 2	Joyce
North China Miss., Peking, China	Sept. 2	Mallan
Italy, Terzi, Italy	Sept. 2	Joyce
Cent. China Miss., Nanking, China	Oct. 13	Mallan
Peochow, Peochow, China	Nov. 10	Mallan
West China Miss., Chung King, China	Nov. 10	Mallan
S. Amer. Miss., Buenos Ayres, S. A.	Nov. 10	Newman

By order and in behalf of the Board of Bishops

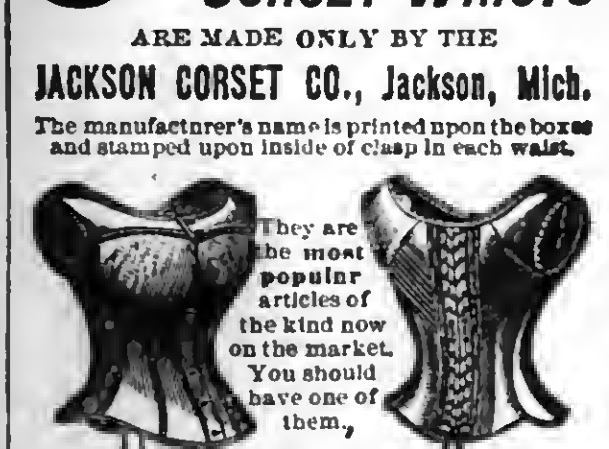
EDWARD G. ANDREWS, Secretary

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Each Machine is furnished with the following equipment: One Foot Hemmer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this Machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.

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moth-patches, brown or liver spots, freckles,
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or any other cutaneous discoloration, except those of a
hereditary nature, that Derma-Royale will not
quickly remove and cure. We also agree to forfeit
Five Hundred Dollars to any person whose skin
can be injured in the slightest possible manner
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Sunday-School and Children.

FOURTH QUARTER.—Lesson V. The
Gospel Preached at Antioch. A. D.
41-43. Acts 11. 19-30. Commit to mem-
ory verses 21-24. Oct. 30, 1892.

HOME READINGS.

M. Acts 11. 19-24. Tu. Acts 11.
25-30. W. Matt. 10. 16-23. Phil.
1. 12-21. F. 1 Thess. 1. 1-10. S. Isa.
60. 1-6. S. 1 Cor. 2. 1-8.

GOLDEN TEXT.

A great number believed, and
turned unto the Lord. Acts 11. 21.

LESSON HYMN. L. M.

O happy day that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

O happy bond, that seals my vows
To him who merits all my love!
Let cheerful anthems fill his house,
While to that sacred shrine I move.

'Tis done, the great transaction's done:
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

Time.—A. D. 41, 43.

Place.—Antioch in Syria.

QUESTIONS FOR HOME STUDY.

1. The Gift of Judea to Antioch,
v. 19, 21.

Why did the disciples leave Judea?

How far did they go in their
travels?

To whom only did they at first
preach?

To whom did some afterward
preach?

Who were these latter preachers?

What results followed their work?

(Golden Text.) Why?

2. The Good Work in Antioch,
v. 22-26.

Who heard of this good work in
Antioch?

Who were sent to inspect the work?

How did Barnabas feel?

What did he urge them to do?

How was Barnabas described?

In character whom did he resem-
ble? (Chap. 6. 5.)

From Antioch where did Barnabas
go, and for whom?

Where had he known Saul? (Chap.
9. 27.)

How long did these two remain at
Antioch?

What new name there came into
use?

By what means had they been
called before?

3. The Gift of Antioch to Judea,
v. 27-30.

Who came from Jerusalem to An-
tioch?

What did one of them foretell?

When did this famine occur?

What did the disciples at Antioch
do?

Who bore their gifts to Judea?

What lesson had these disciples
learned? (See Chap. 20. 35.)

TEACHINGS OF THE LESSON.

Where in this lesson are we shown:

1. That God's enemies sometimes
help the truth?

2. How we should feel when God's
enemies prosper?

3. How we can fulfill the law of
Christ? (Gal. 6. 2.)

HARSHBARGER, MAY 11, 1892

HOME WORK FOR YOUNG BEREANS

With whom was Barnabas after-
ward associated?

Find, if you can, what were the
three greatest cities of the world in
the days of Paul.

THE LESSON CATECHISM.

[For the entire school.]

1. What was done by the believ-
ers who were scattered abroad in
the persecutions after Stephen's
death? They went everywhere
preaching.

2. To whom did they at first
preach? To the Jews only.

3. Where was the first church
planted among the Gentiles? At
Antioch, in Syria.

4. What name was first given to
believers in Christ at Antioch?
The name Christian.

5. What did this church do in
the time of a famine in Judea?
They sent relief to the churches.

EXPLANATIONS.

They which were scattered—See
Acts 8. 4. Upon the persecution—

The persecution only spread the
Gospel more widely. Traveled as
far—Some of these places were
three hundred miles from Jerusa-
lem. Preaching—Though perse-
cuted they kept on preaching.

Unto the Jews only—They did not
at first suppose that the Gospel
was meant for the Gentiles. Spoke
unto the Greeks—Here meaning the
"Greeks," Gentiles, people not
Jews, who spoke the Greek lan-
guage. The hand of the Lord—

The power and help of the Lord.
Believed—In Jesus as their Sa-
viour. Turned unto the Lord—

Giving up their idols and becoming
followers of Christ. Tidings—
News that at Antioch there was a
Church of Gentiles. Ears of the
church—The mother church at Jeru-
salem. They sent forth Barna-
bas—To visit the church at An-
tioch and see what was its condi-
tion. They were not sure that a
Gentile Church was right. Seen
the grace of God—In giving salva-
tion to the Gentiles. Was glad—To
have the doors of the Gospel open-
ed to all men. Cleave to the Lord
—Stand fast and faithful. Much
people were added—By the preach-
ing of Barnabas. To seek Saul—
Barnabas needed Saul to help him
in the work of preaching. Assem-
bled themselves—Met with the
Church. Called Christians—The
name means "followers of Christ,"
and was given by the heathen
around them. Prophets—Men who
spoke God's word with inspiration.
Agabus—He met Paul twenty
years afterward. (Acts 21. 10.)
Signified by the Spirit—Prophe-
sied or foretold. Great dearth—A
famine.

Doctrinal Suggestion.—The Church of Christ.

99. How does our Saviour ex-
plain the commandments? He
teaches that they not only forbid
sin in act, but in thought. (Matt.
5. 21, 22, 27, 28.)

100. What is our Lord's precept,
commonly called the golden rule?
"Whatsoever ye would that men
should do to you, do ye even so to
them." (Matt. 7. 12.)

Sick-Headache yields to BEECHAM'S PILLS.

The Minutes of the Baton Rouge District Con-
ference are now ready, and will be mailed to all
those who have paid their assessment on receipt
of 25c. to pay postage. In behalf of the committee,
FRANK C. BLUNDON,
Baton Rouge, La.

Conference Notices.

The Minutes of the Baton Rouge District Con-
ference are now ready, and will be mailed to all
those who have paid their assessment on receipt
of 25c. to pay postage. In behalf of the committee,
FRANK C. BLUNDON,
Baton Rouge, La.

Florence District, South Carolina Con- ference.

Fourth Round.

Shiloh, St. John.....Nov. 3

Lynchburg, St. Paul.....Nov. 4

Timmonsville, Timmonsville.....Nov. 5

Florence, Cumberland.....Nov. 6

Salem and Wesley, Salem.....Nov. 7

Mary Bluff, Mt. Zion.....Nov. 8

Madison, Springfield.....Nov. 9

Madison, Springfield.....Nov. 10

Madison, Springfield.....Nov. 11

Madison, Springfield.....Nov. 12

Madison, Springfield.....Nov. 13

Madison, Springfield.....Nov. 14

Madison, Springfield.....Nov. 15

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Madison, Springfield.....Nov. 50

Madison, Springfield.....Nov. 51

Madison, Springfield.....Nov. 52

Madison, Springfield.....Nov. 53

Madison, Springfield.....Nov. 54

Madison, Springfield.....Nov. 55

Gainesville District, Florida Conference.

Fourth Round.

St. White.....Nov. 4

Newmanville.....Nov. 5

Hague.....Nov. 6

Gordon.....Nov. 7

Sampulaski.....Nov. 8

Arredondo.....Nov. 9

Waldo.....Nov. 10

Stark.....Nov. 11

Mt. Vernon.....Nov. 12

Lo Creek.....Nov. 13

Cedar Keys.....Nov. 14

Gainesville.....Nov. 15

Archer.....Nov. 16

Pleasant Plain.....Nov. 17

Wilton.....Nov. 18

Meany.....Nov. 19

Levyville.....Nov. 20

Dear Brethren: I may make some changes. If
you will be only notified. Send all your en-
ergetic to get your benevolent collections in hand, so
that you can report them in full at the quarterly
conference. Let the local preachers and exhorters
have their license out, so they may be renewed.
Don't neglect the Southern work. Take as many
cash subscribers for it as you can.

A. DROSE, P. E.

Special Notice.

Attention, Presiding Elders of the 12th
General Conference District:

[Embracing Central Missouri, Arkansas, Little
Rock, Mississippi, Upper Mississippi, Tennessee,
Central Alabama, Louisiana, Texas, West Texas
and Anath Conference.]

I call your attention to ¶ 177, Section 4, Dis-
cipline of 1888, or ¶ 186, Section 16, of Discipline
of 1892. I must hear from you before I can properly
represent your work at the General Committee
meeting. Write at once. You will also please
enclose statements regarding what you wish from
the Church Extension Society. I regret that I
do not know your addresses, so as to write each
one. Yours truly, L. B. SCOTT,
Representative 12th General Conference District.
Houston, Tex.

Birmingham District, Central Alabama Conference.

Fourth Round.

Mt. Pleasant.....Oct. 29-30

St. Paul.....Nov. 3-6

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Knoxville District, East Tennessee Con- ference.

First Round.

Knoxville city.....Nov. 5-6

Oliver Springs.....Nov. 7-8

Clinton and Oak Creek.....Nov. 9-10

Friendsville.....Nov. 11-12

Mossy Creek.....Nov. 13-14

Taswell.....Nov. 15-16

Morrisville.....Nov. 17-18

Russellville.....Nov. 19-20

Newport.....Dec. 31, Jan. 1

Morrisville.....Jan. 7-8

The district conference will meet at Mossy
Creek, Dec. 1. OWEN HYPER, P. E.

Vicksburg District, Mississippi Con- ference.

Nov. 5-6

Gloster.....Nov. 5-6

Southwestern Christian Advocate

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NEW ORLEANS, LOUISIANA, NOVEMBER 3, 1892.

WHOLE NUMBER 1,201

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Nuggets.

Stand by the truth. You may be unpopular for a time, but remember your cause will be triumphantly vindicated.

Keep out of the sick chamber with your gloomy moods. The sick want cheer and sunshine; above all, they need the strength and comfort of the promises, yourself being a loving example.

The road to the celestial city is a royal road. It is a great highway, and guarded by the soldiers of the great King, nothing nuclear can walk therein, nor can ravenous beast or evil spirit harm you. Keep in the road, Christian, and you are safe.

You cannot neglect the public worship of God, the class and prayer meetings, without seriously retarding your growth in grace. By all means be found in your place in the sanctuary on the Lord's day. Attend your class and prayer meetings regularly, and make use of the means of grace so necessary to make you a strong, well rounded christian.

The formal professor is full of excuses. It is either too wet or too dry, too hot or too cold. The church is too far away, the preacher is too dry and prosy, or he is too earnest. The choir does not sing to suit him; there are too many collections. He has a long list of objections, which he nurses with a persistency begotten of the evil one. For a moral, read Matthew, v, 13-16; also, vi, 1-5.

Endeavor so to live that when afflictions and troubles come they will find you firmly established upon the Rock of Ages. It is your privilege, ay, your duty, to exemplify in your life that faith in God and that zeal for his cause which enabled the Psalmist to say: "The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation."

The patriarch Job, when in the midst of a crushing grief, said: "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." But after a more extended acquaintance with God, after getting into the higher realm of trust and patience, and confidence, he said: "I know that thou canst do everything, and no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore, I have not uttered that I understood not, things too wonderful for me, which I knew not." Learn a lesson from this, brother.

Philadelphia to Louisiana.

REV. W. D. GODMAN, D. D.

Having occasion to make a business call in the West, on the way from Philadelphia to Louisiana,—the writer left the City of Brotherly Love September 29.

Finding himself, the morning of the 30th, in the growing and beautiful capital of the great "Buckeye State," he inspected a large factory for the making of women's and misses' shoes; noted the various processes, from the cutting to the finishing; the cheerfulness of the laborers, who were all receiving good wages, even the boy of 12 years, who merely turned the little machine that creases the edges of the uppers, receiving sixty cents per day; the quietness and orderliness prevailing in every room, no talk, no fuss, no exchanging glances even, strict attention to work, no signs of debauch or dissipation; more than 200 persons at work; 1500 pairs of shoes, complete and finished, turned out daily from that one building.

Here, we thought, is a fine instance of a free government. Hundreds of people have covenanted together to co-labor, on known conditions. They keep their agreement on both sides; both—employer and employed—prosper, and are happy. This is success. Its basis and security is mutual confidence.

In time, we dined with our friend and his wife, in a large and beautiful hall on the sixth floor of the Normandie.

The apartment house is taking Columbus, as it has already taken so many other cities.

To Cincinnati in the evening. Here we found ourselves delightfully entertained at the Hotel Emery.

We spent about half the day, Oct. 1, with our genial friend, the Rev. J. C. Hartzell, D. D., the very able Corresponding Secretary of the Freedmen's Aid Society. He seems less care-worn since the election of a co-ordinate secretary to share the responsibilities. He is always cheery, and never afraid of a joke lest it "fro a coolness over de meetin'." The Doctor has his work well in hand, and anticipates a good year. Our good friend, the Rev. Dr. Hamilton, was not in the office, being out at the front among the conferences. His labors, we are sure, will bring a good harvest.

Thence to Chicago—imperial Chicago.

At daylight we were passing Kankakee. At 7 a. m., we were gazing from the car window on the new glories of Jackson Park. Later, we visited the grounds of the great Columbian Exposition. There are here many great undertakings, revealing the large and comprehensive plans of the United States and of other nations, as well as of the several States of our Union. Louisiana is to have a building, but it has not yet materialized. Illinois takes precedence of all the States in the size and magnificence of her building. New York comes second. Perhaps Pennsylvania is third, but it will be easier to determine this point when the great buildings of South Dakota and of California are completed. Kentucky has a bright little home-like dwelling, while Ohio glories in the reproduction of the stately mansion of her own Alfred Kelly.

Many of the buildings are to be finished in "stuff," which is a composition of plaster Paris mixed with hemp fibre, as common mortar is mixed with hair. It is used in slabs, and in bricks of various sizes—usually one-half inch to one inch in thickness. It is laid over wooden frames, and nails are driven

through it as through wooden boards, without breaking surface or causing a split. When this "stuff" receives the various colors and tints intended, the buildings overlaid with it will present an exceedingly attractive appearance. The magnitude of the main building will appear from the statement that it is 1700 feet in length by 800 feet in width; and thus covers about 33 acres of ground. Our informant said that 5000 carloads of nails are used in its construction; and forty thousand car loads of glass. We do not give these figures as official, but as common report. Jackson Park is most admirably located for the purposes of the Exposition. The Lake Front is an unutterable charm, and the tout ensemble of buildings and grounds will be decidedly superior to that of the great Centennial Exposition of 1876 in Philadelphia.

So much might be said of Chicago, nay, so much has already been said by admiring visitors that we could not possibly improve the account. So we venture not. We remember that once Dr. J. V. Watson, the first editor of the *Northwestern Christian Advocate*,—a great man, of happy memory—said in a public address, that the ancient mariners declared of Gibraltar *ne plus ultra*, there is no more beyond. But in 1492 came Christopher Columbus, who knocked off the *ne* with the flat side of his sword and shouted to the world *plus ultra*, there is more beyond. The speaker applied the motto to Chicago and the great West. It is a good word for quoting to day. It is more expressive of the spirit of Chicago than probably any other phrase that might be chosen—"more beyond."

Our travels brought us to Hampton, Iowa, the seat of the Upper Iowa Conference, about to convene.

A word about the conference, and then a word about the State of Iowa.

This is the conference of that noble and well known christian gentleman, the Rev. Dr. Kynett, corresponding secretary of the Board of Church Extension. The Doctor is here at home among his brethren.

There is no African blood or color here; none in the conference; none in the town, so far as we discovered. The only sample of Africa and of Louisiana that we were aware of, was our good friend, the eloquent representative of the Freedmen's Aid Society,—the worthy alumnus of the New Orleans University—the Rev. M. C. B. Mason, A. M. He had just been charging the winds of Minnesota with his message more charming than the echoes of Minnehaha; and now he was about to wake up the music among the "hawk-eyes." He did it.

There are many brainy men in this conference. It were invidious, perhaps, to name any; but it is fair to say that such as Clinton, Pratt, Fellows, Magee, Rhea, Swearingen, Chaffel—who are easily *primi inter pares*—and others who are not named, would take front rank in any conference.

Bishop Andrews—always and everywhere a christian scholar and gentleman, whose dignity and suavity eminently fit him for his exalted position—presided with great ability and to the great delight of the members of the conference.

A Methodist conference, presided over by an experienced bishop, is a splendid object-lesson in the dispatch of public business.

Ministers are as good natured as any class of men, and sometimes as merry.

There was an ecclesiastical court in session. It was afternoon and warm. Members were just from

dinner and in an easy mood. Three men were as yet missing, and the time was up for business. Said the chairman: "During this interval of enforced waiting, you will please listen to the Episcopal appointments." There was a twinkle in his eye, and a smile went round the room. One said: "Has the chair an inside view? Hints from the cabinet?" Another said: "We can go home to night; can't we?" and a general merriment began. "Attention," said the chair. "Brother A will go to C. F. District, and will eat pound cake and crow." A shout of laughter.

"Brother B will be expected to hunt prairie wolves in a buggy." "That's fun! How about the blizzards?"

"Brother C will have charge of the kite-shaped track." "Ha! ha! ha! Good for C." "There'll be some record-breaking, don't you forget it."

"Brother D will live among the alligators; eat soup, I suppose."

A tall and venerable man, with mock-heroic style, said very deliberately: "I understand Brother D is here in the alligator business." "That's it; he! he! he! he! Good for D." "I accept," said D.

So the fun went on until the absentees were announced as present, and all settled down sturdily to business.

A word now about the State of Iowa.

We are not in the line of statistics at present. Our first recollections of this great and beautiful State go back nearly forty years to the days of stage coaches, bars and cock-tails. We never had any experience in these things,—save the coach,—but we had plentiful observation of swaggering, swearing men, brave to compound and drink the fiery draughts; ready to encounter the wild Indian and the cutting blizzard; generous to a fault; with open hearts and homes and a ready hand for any enterprise to build up the then new State.

What do we see now? Everywhere sober, diligent men, with clean, white faces, not ashamed to look you in the face, and unacquainted with tobacco-smoke in the streets, whisky and beer in the saloon, brawls in public places, or disorder in the highways. There is neither saloon nor beer in the State, unless it be hidden from sight.

You will see no drunken man from Sunday to Sunday. There are no beer signs, no liquor signs; no piles of odoriferous kegs with swarming flies and bees.

On Saturday p. m. you will see the public square surrounded with teams of all kinds; wagons, buggies, carts; men and women, boys and girls—all in town for a week's shopping and the general news. There is no disorder of any kind; no loud talking; no bolstering laughter; no fighting; no swearing.

Look a little further, and you will find the jails are nearly empty; jailors are almost a superfluous luxury. Policemen! Well you don't see them. The sum of things is, that the present condition of things of Iowa suggest the possibility of a millennium. We are convinced that those who seek to overthrow prohibition here, are the emissaries of that talented sinner who leaped over the wall of Eden, and persuaded Adam and Eve to violate the first prohibition,—whereby they brought us "all our woe."

A THREE HUNDRED DOLLAR PREMIUM.—Crabston & Curtis, Cincinnati, are offering the foregoing premium and several smaller amounts for some special work in authorship. Persons interested will find particulars in the Western, Northwestern, or Central Christian Advocates of Oct. 26, and Nov. 2.

The Man for the Emergency.

JOHN H. REED, A. B.

(Read before the Houston District Conference, Richmond, Tex., Oct. 14, 1892, and published by request.)

II.

The prophetic dispensation resonnds with the voice of those heaven-inspired characters who made the nations tremble under their denunciations and threatenings against the idolatrous practices of the age. Every age has had its champion for truth, in the midst of darkness and superstition that shrouded the human mind in the night of error and bigotry. When the most corrupt and false systems of philosophy had burdened the minds of men, and the polytheistic spirit of the age pervaded human society, together with the degeneracy of morals, the Athenian Sage came forth in the person of Socrates, who stood out as some lonely tower in the mists of antiquity. He proclaimed the doctrine of the soul's immortality in contradistinction to the theory of transmigration that had deluded the minds of the nations for centuries. His ethics were purer than those practiced and proclaimed by his ancestors. Struggling and groping in the dark, without one ray of light from the fount of infinite wisdom, he has left an influence upon the world which shall be felt until the mighty heart throb of the nations shall be hushed in the quiet of the millennium. Arabia was one seething, surging mass of social, political and religious strife when Mohamet arose in the East, as a star of the first magnitude, to dispel the gloom which shrouded the religious world in the blackness of darkness. His system, as first proclaimed, was in advance of the religious practices of his age, and, in fact, a spur to the Christian Church, which then suffered under the bigotry of heartless prelates and monks. Confucius, centuries previous to this, had appeared upon the stage in China when that ancient country needed a reformation from the dead practices of ancestral religion. Some noted writer of the present century has said that the doctrines of Confucius were as far ahead of his age as our advanced civilization is in advance of the middle ages.

We can stand to-day and look back upon two great champions; the one a heathen sage, with a most prodigious intellect, towering alone in the heights of reason; the other a christian philosopher, unfolding the mysteries of divine revelation,—the one a disciple of Socrates, the other an apostle of Jesus Christ—Plato and Paul. The comparison of these great characters, made by a recent theologian and scholar, who not long since heard the summons from on high and dropped his pen to join the shining ranks above, is the most profound and beautiful to which human tongue ever gave expression, or pen ever inscribed upon the history of the world.

These two great characters stand out in the past like two great monuments whose bases are far removed, but whose summits touch and make an arched bridge over the chasm which has so long separated Christianity and philosophy. And now evolutionists and christian philosophers meet upon the heights and shake hands over the bridged chasm of eternal truth. When Christianity had slumbered for twelve centuries amidst the high handed practices of the "Holy See," and the chains of Catholicism bound the church with an unrelenting grasp, and when only secloded monks and unholy prelates had the right to dispense the word of God, Germany produced the man for the emergency, who afterward nailed his ninety theses to the church at

Wurtemberg, which was a death knell to a corrupt system that had caused the nations to struggle amid the throes of the age, all of which was the product of that system. Born in poverty and obscurity, cloistered for a priest, Luther finally set in operation a stream of influences that have flown onward through the centuries and rescued the world from ruin. When the church of England struggled with combination of church and state, Scotland was then contending for the ascendancy of Catholicism, and her proud queen was beheaded, while the restless spirit of Puritanism called for a separation of church and state; hence, the birth of Protestantism. But before this system could be fully developed, Italy must produce the world's great discoverer, who awoke Europe from her long slumber and set the kingdoms of the earth in commotion. Mark how the lines of providence converged as the centuries retreated. Catholicism was made the servant of Protestantism, and the surrender of Quebec called forth the joy of the whole earth under the victorious arms of General Wolfe upon the plains of Abraham.

But God needed another hero still, when finally the mighty spirit of the Wesleyan reformation began, which set spiritual truth upon the wings of light, turned loose the pent up energies of the English church, and Protestantism, with John Wesley as the man for the emergency, planted itself upon the American shores, and prostrated the dragon of Rome at the feet of the American Eagle. All of this seems to prove conclusively that great men are not made only by the times in which they live, but for the time and occasion, to accomplish plans preconcerted by an omniscient mind. This fact is no less true now than then.

For the SOUTHWESTERN.

God's Hidden Power.

W. L. DUNCAN, B. D.

II.

And there was the hiding of His power.—Habakkuk iii; 4.

In connection with this, and very closely related to it, notice the instrumentality of the telephone. How marvelous its use! How efficient as a medium of communication! God has already laid his hand and placed his seal upon it by appropriating it to his own purposes in the transmission of Gospel messages. Already it has been placed in some of our pulpits, so that the messages of love and mercy, as they fall from the lips of his ministers, are carried to the homes of those who are detained from God's house; and may, with the same ease, be carried to every house, hotel and club-room, so that men will ever have the Gospel ringing in their ears, "whether they will hear, or whether they will forbear." Is there any one so dull as not to perceive the hand of God and a divine instrumentality in all this? Any one so blind as not to see that the great Ruler is now evoking these long hidden powers, and making them his servants. Ascending now from the physical or material to the intellectual, we ask you to consider very briefly this power as it is hidden for a time in men; and then as it is afterwards revealed through them. See it in Moses. Behold the power that lay hidden in that tender infant when taken from its cradle of rashes! That child was to become the Jewish law giver—to stand and talk with God amid the lightnings and thunders of trembling Sinai—to be made the instrument of Jehovah's power in dividing the sea and leading the

[CONTINUED ON PAGE FIVE].

LETTERS FROM THE CONFERENCE.

Central Alabama Conference.

J. H. Scales, Mt. Sterling, Ala.

We are glad to report that we have just closed our protracted meeting a few days ago. God blessed our labors. Fifteen were added to the church; many souls were constrained to strive after that higher obtainance of christian religion. [Praise the Lord.—Ed.] The whole church is spiritually alive. The Sunday school is in a good condition. We have just received a lot of new Sunday school books, and are doing all we can for the SOUTHWESTERN. [Amen.—Ed.] God bless Dr. Hammond in his great work. [Thanks.—Ed.] Pray for our success.

G. W. Winn, Tallahassee.

Sunday night, Oct. 16, was the closing revival meeting on this circuit, which resulted in the conversion of fifteen souls and twenty-five accessions. We had the Rev. A. A. Jackson, of Lafayette, with us, and he did great service. The church was greatly revived. The fifth Sunday of this month is set apart as a day of benevolent rally.

A. G. Glean, Pratt Mines.

After a two week's revival, my meetings closed with eight souls happily converted and thirteen added to the church. This is a new work and we need a new church. The outlook is grand. Our church here is destined to become one of the leading churches of this conference. Praise God from whom all blessings flow.

Obadiah W. Trammell, Fredonia.

Our fourth and last quarterly conference was held at Mt. Pleasant M. E. Church, Oct. 15-16. Rev. W. F. Smith, Presiding Elder, was on time Saturday. We are alive on Fredonia circuit. Our last quarterly meeting was a glorious and lovely meeting. Our pastor, G. H. Hamilton, as a faithful and earnest worker. Every interest of the church is carefully looked after. On Sunday the Presiding Elder, assisted by the pastor in charge, administered the Lord's Supper to 111 communicants. Our Presiding Elder makes it a special part of his labor to urge his members to take the SOUTHWESTERN. The grand old defender of the cause of Methodism should be in every family. Success to the Editor and the cause which he so ably defends.

Kentucky.

J. E. Warren, Irvington.

Dear Editor: I regret to chronicle the death of one of our most estimable members, Sister Angeline Pyles. Her husband, a worthless fellow, having recently served a term of imprisonment for a grave misdemeanor, came home and in a fit of rage cruelly shot her to death. It was a great shock to the community, by whom Sister Pyles was held in high esteem. She was converted a few months ago, in our protracted meeting, and joined the church during our last quarterly meeting, only a few days ago. She leaves two little children, who should have the sympathy of all lovers of humanity. Things are moving along nicely on the charge. The spiritual tone is high, and the people are alive to the work of the church. Pray for us.

Little Rock Conference.

W. Brooks, Lockesburgh, Ark.

Mr. Editor: We have held a protracted meeting on the Lockesburgh circuit, and the Lord has blessed us abundantly. Forty-six were added to the church. Baptizing will take place on the second Sunday in November. Have added 53 to the church this year. The times are hard, but we are hopeful and doing all we can for the SOUTHWESTERN, so pray for us.

J. C. Crowley, New Gascony, Ark.

Dear Editor: We have had considerable suffering and hardship since the high waters. Our people are compelled to draw their rations every Saturday. It is hard to get

support for the pastor under the circumstances, yet I am holding on the best I can. I asked the Bishop to relieve me, but he said, "Stay, in the name of the Lord." I am trying to follow his advice. If we could get what little missionary money was due us, it would help a little. Pray for us.

G. W. Thompson, Clow, Ark.

We have had thirty conversions, baptized twenty-two children and received on probation twenty-five; have raised \$16 for benevolent causes. I have obtained some subscribers for the SOUTHWESTERN, and will send the cash with the names soon.

[Please send in the names that you have secured, also the cash. If you cannot collect for the whole year's subscription, get them to subscribe for six months, or even three months, and send the cash and names.—Ed.]

L. Mallory, Clarendon Circuit, Ark.

Mr. Editor: Please allow space in the SOUTHWESTERN to report our third quarterly conference, which was held at Cross Roads Chapel Oct. 15-16, with Presiding Elder W. R. R. Duncan in the chair. Our people will not soon forget the impression made from the two sermons preached by the Elder. We have received six in the church this quarter with others to follow. This is only a mission with fifteen members. God is blessing us. Pray for us.

Lexington Conference.

W. H. Brown, Oberlin, Ohio.

Dear Editor: Six months have passed since I took charge of Oberlin. It was with many misgivings that I entered upon the work, for it was generally believed that our church here was dead, but thank God, to-day she liveth. We have had no special efforts, but have worked faithfully and steadily on, and the church has been quickened by the Holy Spirit.

The morning light is breaking. Our Presiding Elder, Rev. M. S. Johnson, has helped greatly in the work, and deserves great credit for the special efforts he has made to help this work. Rev. Johnson seemed to be inspired for the occasion, preaching with power. Our love feast on Monday night, the 17th inst., was a glorious closing of our quarterly meeting, and truly the King was in our midst. The Presiding Elder was present. Our people love the old Methodist way of preaching the gospel. Our church is on the upward grade, and the outlook for the future is bright. Oberlin is coming to the front. I shall send in some cash subscribers for the SOUTHWESTERN. Dear Doctor, you are grandly meeting the hope and expectation of your friends. Go on. God bless you in your noble work. We are getting ready to make a special effort to save souls.

On the evening of the 18th, under the leadership of our always willing and noble workers, Sisters Elizabeth Phoenix, Wood, Brown, Cora Phoenix, with a great number of members and friends, with the pastor and wife, went to the residence of Bro. Adam Nnn, the worthy superintendent of our conference, and pounded him with many of the necessities of life, also presented him with a nice little sum of ready cash, and every one present seemed to be happy. This was a fit recognition of the faithfulness of Brother and Sister Nnn. [Praise the Lord for this wonderful success.—Ed.]

Louisiana.

W. R. Butler, Baton Rouge.

Mr. Editor: A tribe rally was held at Wesley Chapel, Oct. 9, and was a financial success; \$209.79 was collected. Miss Alice Thomas, our worthy Sunday school superintendent, raised the largest amount, and was presented with an Oxford Sunday School Teachers' Bible. The Captains reported the following sums: tribe of Judah, Alice Thomas captain, \$41.29; tribe of Reuben, Martha Ricks, \$26.00; tribe of Dan, M. Jennings and D. T. Scott, \$20.60; tribe of Ephraim,

B. Henderson, \$17.25; tribe of Gad, Sarah Johnson, \$20.50; tribe of Asher, H. Windfield, \$23.60; tribe of Manasseh, E. L. Barrow, \$40.90; tribe of Benjamin, J. W. Henry and J. E. Gilbert, \$19.30.

Revs. T. A. Wilson of the A. M. E., and H. Williams of the Baptist Church, were present with their congregations. Also, Revs. J. R. Scott of Priestley Chapel and G. W. Washington of Jones Creek.

All of our benevolent monies are raised. We are yet on the Lord's side.

Rev. Price, Mallieu Chapel, New Orleans.

Our third quarterly love feast was held Thursday night, Oct. 20. We had a glorious time; four joined the church; one convert. Rev. S. S. Wright of Gretna was with us. Sunday night, Oct. 23, Rev. M. P. Franklin of Cushman Chapel preached a good sermon, and all were made to feel happy. We wish them to come again.

F. M. Lashington, DeSiard.

Our third quarterly conference convened at Beulah Chapel, Sept. 24, Presiding Elder S. Priestley in the chair. The session was a grand one. The pastor and people are striving to do all they can for the upbuilding of the work. We have organized and bought ten acres of land in Union parish. Have five members there. We are preparing to build a new church.

Mississippi.

C. W. Butler, Elliott, Miss.

I have just closed a protracted meeting on the Grenada circuit, at Hickory Grove, with 24 souls happily converted, and 22 joined the church. That circuit being without a pastor, on the 22d of September it was put in my hands. Rev. J. W. Parks is now carrying on a meeting at Spring Hill Church, on the same circuit. He has three converts and several members. Pray for our success.

W. H. Whitlock, Brookville.

Our grand rally came off Sunday, Oct. 16. Nature smiled upon the event. We have only organized at this place. Rev. J. C. Eckles, D. D., preached. We collected \$71 for building a church in Brookville. "Praise God from whom all blessings flow." W. H. Whitlock preached in the afternoon, and Rev. G. R. Gipson at night. It was truly a great day in Zion. Everybody went home with their hearts filled to overflowing. The members of the Second Baptist church tendered us the use of their church building, for which we were thankful. The choir of the same church, led by Bro. Samuel Walker and his amiable daughter, rendered excellent music. We hope to have our building up by conference. Now for the SOUTHWESTERN. Look out for subscribers, for they are coming.

[All right, we will look for them.—Ed.]

W. H. H. Gallion, Shelby.

Dear Editor and Brother: I met with a sad accident on Tuesday night, Oct. 18. My horse and household goods were entirely consumed by fire, leaving me in a destitute condition. I was not able to save anything. I appeal to the pastors, members and friends of the several churches to assist and aid me, as everything was burnt up, leaving me and my wife without a change of clothes. It is needful for me to make an appeal for help. My library, which I have been adding to for 20 years, was also consumed. I do pray that each church will donate to me, as I am in need. Remember that the Bible teaches us that he that giveth to the poor lendeth to the Lord, and he will repay at the latter day. So I hope that all donations will be forwarded to Shelby, Bellevue P. O., Bolivar county, Miss.

[We believe this to be a truly needy case, and join in the appeal to help our brother in this time of his greatest need. Help now. Send money direct to him at Shelby, Bolivar county, Miss.—Ed.]

H. A. Johnson, Sturges.

Dear Editor: My fourth quarterly

conference convened Oct. 15, 16, Presiding Elder P. O. Jamison in the chair. Reports showed advancement along the line of church work. Six conversions and eight accessions during the quarter. Sister Jamison, the Elder's wife, is accompanying him, and did grand work in lecturing on the various benevolences and periodicals, especially the SOUTHWESTERN, taking a list of ten cash subscribers for the paper. Sister Jamison is a vigorous church worker. She has left a lasting impression in the hearts of the people, that will be remembered when she is gone. Sunday was a high day at New Light. Sister Jamison lectured to the Sunday school in the morning. At 11 a. m., Elder Jamison preached an able sermon. The Lord's supper was administered to quite a number. The Epworth League was organized at New Light Church on my work by Sister Jamison.

G. Orange, Ackerman.

My fourth quarterly conference was held according to appointment, with Presiding Elder P. O. Jamison in the chair. He spoke with power and interest of the SOUTHWESTERN. The circuit is still alive. Have added 102 souls to the church. At each church on the circuit our protracted meetings were a success. We were greatly favored with the outpouring of the Holy Ghost. Many, both old and young, professed a hope in Christ. I can say there has been a time when Methodism was at zero in Ackerman, but thank God it takes the lead now. We will raise our benevolent money. We are trying to get a good list of cash subscribers, and will send them in as soon as received.

C. W. Ivy, Paulding.

My protracted meeting just closed with 66 conversions and 11 backsliders reclaimed. The work is in good condition. Self-denial week was observed at our church with much prayer, and raised \$3.50. Two subscribers for the SOUTHWESTERN. Pray for us.

[This is glorious news. The card was addressed to Hunt & Eaton instead of to the SOUTHWESTERN. Send more of such news, brother, but direct your letter to the editor of this paper.—Ed.]

A. D. Payne, Moss Point.

A protracted meeting just closed with 22 converts and 29 accessions to the church. Rev. I. C. Rucker preached four able sermons, and rendered faithful service. On the closing night of the meeting Rev. P. F. Robinson of the Summerville circuit preached a spiritual sermon and assisted the writer in baptizing 16 persons. We were sorry to leave a number of anxious seekers at the bench.

S. McDavis, Hazlehurst.

We held a revival at the new church. This year the Lord has blessed us with great success; had 21 conversions. Now we are 48 strong at this place. We held a

meeting the first week in October and had a grand time. The last quarter was a good one. The Elder preached and administered the sacrament to 72.

P. C. S., Handsboro.

Rev. H. P. May of Handsboro M. E. Church, has had his niece, Miss S. A. Collins, of Hazlehurst, visiting him this summer. She has been teaching school. She left for home, from whence she goes to attend Mary Holmes school. She made a great many friends on the coast. We hope to see her again next vacation. May the Lord bless her.

Delaware Conference.

The Salisbury District Monthly Preacher's Meeting, Epworth League Convention and Educational Mass Meeting, held in John Wesley M. E. Church, Salisbury, Md., Oct. 12, 1892, unanimously passed the following resolutions:

Resolved, That we appreciate the good and great work accomplished through the SOUTHWESTERN under the management of Drs. Hartzell, Cushman, Taylor and Albert, whereby the paper became a great power in Methodism.

Resolved, That we heartily endorse the election of Dr. E. W. S. Hammond by the last General Conference as the able and worthy successor of the talented, faithful and successful Dr. Albert, and pledge him our hearty co-operation in his effort to secure 10,000 subscribers for the papers.

J. H. B. HUBBARD, J. H. NUTTER.

South Carolina Conference.

J. C. Tobias, A. B., Longtown.

At the annual conference at Greenville, S. C., in 1891, I was appointed by Bishop Warren to the above named charge, having completed a three years' course at Gammon Theological Seminary. This was an entirely new field to the writer, but like Abraham of old, he went, having full faith in God that he would succeed. My first year's work ended with 50 conversions and 75 accessions, for which I thanked God and took courage. But this year I had one of the greatest revivals ever known in the history of this charge, and in this section of the country. The revival began in August and continued until September, when we closed with 80 conversions and 40 accessions to the church. "He that winneth souls is wise." An interest in your prayers is solicited.

Tennessee.

Program of the Chattanooga District Conference.

To be held at Cleveland, Tenn., Nov. 3.

The needs of pastoral visitation, B. B. Bryant.

The preachers required by the times, A. Martin.

The work of the Church Extension in East Tennessee, J. F. Prigmore.

The plan for raising money for ministerial support and other causes on the Chattanooga District, W. T. Anderson.

How to increase the circulation of our church literature within the bounds of the Chattanooga District, P. P. Brooks.

What of the future of the Epworth League? J. T. Henry.

Is there need of deaconess' work among our people? If so, how is it to be promoted? Dr. D. W. Hays.

Means to secure a better knowledge of the law of the church, W. T. Marley.

Importance of sustaining the week-day services, J. R. Hill.

The Sunday school as it should be, E. Province.

Church committees and their work, W. M. Galston.

Preacher's library, S. D. Brown.

D. W. HAYS, D.D., W. T. MARLEY, Committee.

Texas.

E. T. Johnson, Marshall.

Our fourth quarterly conference was held at Red Oak, Oct. 8, 9. Elder Hamilton was with us and preached acceptably. Eighty-three partook of the sacrament. May God bless Bro. Hamilton and his district this year. We hope Red Oak may get a good preacher next year.

[And a big list of subscribers for the SOUTHWESTERN.—Ed.]

J. K. Betts, LaGrange.

The fourth quarterly conference of St. James M. E. Church was held Oct. 15, 16, Rev. C. L. Madison, Presiding Elder, presiding. The conference was called to order at 4 o'clock by the Presiding Elder for the transaction of business for said quarter. A very pleasant time was spent. Everybody was preparing for a better time on Sunday, but sadly, to our surprise, after having spent a lovely time in Sunday school, it was announced by the pastor that the funeral of Prof. J. C. Williams would take place in the church at 3 o'clock. The service was conducted by the Presiding Elder and pastor. Prof. C. H. Lavender gave a few remarks concerning the last six years of his life, during which time they had known each other and been personal friends. It was very favorable and highly appreciated. Music by Prof. C. H. Lavender.

A CHOICE BIT OF SILVER For "My Lady's Chamber"

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Mention this Paper.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.
THURSDAY, NOV. 3, 1892.

The following is the Republican national ticket, with electors for Louisiana:

- For President,
BENJAMIN HARRISON.
For Vice President,
WHITELAW REID.
- PRESIDENTIAL ELECTORS FOR LOUISIANA.
- At Large,
A. H. Leonard and H. C. Minor.
- First District,
P. S. Chevallier, of Orleans.
- Second District,
C. C. Wilson, of Orleans.
- Third District,
P. O. Rousseau, of Lafourche.
- Fourth District,
Moses Sterret, of Caddo.
- Fifth District,
C. J. Green, of Lincoln.
- Sixth District,
L. J. Souer, of Avoyelles.
- For Congressman, Second District,
Morris Marks.

Special Notice.

We would most earnestly call attention to the printed directions at the top of the first column, first page.

All matter for publication, except advertisements, should be addressed to the Editor.

Private letters to the Editor should be marked Personal.

Now, in order to insure early publication in this paper, we hereby give notice that preference will always be given to those communications for publication which are addressed to the Editor of this paper. We will not be responsible for matter otherwise directed.

All matter of a business nature, such as advertisements, orders for books and papers, money orders, postal notes, checks, drafts or registered letters, should be addressed to Hunt & Eaton, 139 Poydras street, New Orleans, La.

Put these items down in your memorandum books, study them carefully, and when ready to write for the SOUTHWESTERN, or to transact business with the office, please remember and have your communications directed to the proper department.

THE EDITOR.

Joint Anniversary.

The joint anniversary of the Sunday School Union and of the Tract Society of the Methodist Episcopal Church, will be held in Chattanooga, Tenn., Nov. 13 to 21. The speakers will be the Rev. J. H. Pike, of Peking, China; the Rev. W. P. Thirkield, D. D., of Gammon Theological Seminary, Atlanta, Ga.; Dr. J. L. Hurlbut, Dr. J. M. Freeman, and Robert R. Doherty, Ph. D., of New York. The exercises will be held in First Church, and also in Wiley Memorial Church. A number of mass meetings will be held, also a Sunday school institute and tract conference. On Sunday morning the pulpits of the city will be supplied by the visiting brethren.

BISHOP Mallalien closed in September a very interesting Conference session at Seoul, Corea, and his administration has proved very helpful. The mission work reports fifty-nine probationers and eight additional members in full connection. On the two Sabbaths of the Bishop's stay he baptized six men and boys and twenty-six women and girls. Ten persons were received into full membership, and thirty-nine on probation. These figures speak for themselves. It is the opinion of all the missionaries of the Methodist and Presbyterian societies that they are at the beginning of an ingathering of an important work. The superintendent, the Rev. W. B. Scantor, writes that if our Mission Board will send him six men over and above what he asked for he will guarantee to locate each man of them in a large and important town, and with the government's consent. Physicians are specially needed and sought for.

Death of Mrs. Harrison.

The Nation has been called upon to mourn the death of the wife of our chief executive. The sad event, though expected, fell like a pall over the sad, stricken household. After a lingering illness, which was borne with characteristic christian fortitude, the "first lady of the land" passed away to join the ever increasing silent majority.

Mrs. Harrison was born at Oxford, Ohio, October 1, 1832, and was married to Benjamin Harrison October 20, 1853. She was a noble woman, and had by many acts of kindness, generous and womanly virtues, endeared herself to a large circle of acquaintances and friends. In the trying and exacting duties incumbent upon her as the wife of the chief executive, and mistress of the presidential mansion, she won encomiums of praise. While occupying the most exalted position of any lady in this land, she was yet the fond and faithful wife, the loving mother, the interested friend. She gave her last efforts to the work of making those around her happy. Hers was a model home, and in this sphere she shone with the brightest light.

Consecrated to God from early childhood, and being continually within touch of those helpful influences so essential in the development of christian character, Mrs. Harrison was peculiarly favored. To her death had no terrors. There might have been a pang at parting with loved and loving friends, but with this faith there was joy in the prospect of meeting with those who had gone before. Doubtless, while those mute lips, now yielding to the touch of death, would faintly utter a last loving farewell, her soul, now preparing for its immortal voyage, was singing:

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips, and with harps in our hands,
To meet one another again."

We offer our heartfelt sympathy to our beloved President and stricken family. Theirs is truly a great bereavement.

The National heart has been deeply touched, and thousands, yea, tens of thousands of prayers have ascended to the throne of Almighty God, that he would vouchsafe that comfort which he alone can give.

God's Providence in the Discovery of America.

The American people have been paying unusual attention to the celebration of an event which all conclude marked one of the most important epochs in the history of the world. The people will be pardoned if the magnificence of the display and the expenditure of wealth seem extravagant when it is considered that the mere accident that turned the course of the great explorer a little out of the chosen path, gave to Christianity and the world the fairest continent the sun ever shone upon; and made America the theatre of events which has startled the entire civilized world. In every great crisis through which the world has passed God has raised up men for the emergency. Christopher Columbus was the instrumentality in the hands of divine providence. That he was poor, does not detract from the importance of his great mission.

There is a tender pathos in the story of his struggles for recognition, his repeated failures to obtain the necessary help for his great expedition. His tearful and prayerful persistency, and his sublime confidence in his ability to throw new light upon the pathway of geographical science, is inseparably linked with the best civilization of all the ages, and lifts him to the dignity of one of the world's greatest benefactors.

The boom of the little cannon upon the deck of the Pinta on the memorable morning of October 21, 1492, not only aroused the aborigines from their sleep of ages, but

sounded the key-note for some of the most splendid triumphs of Christian civilization. We can afford to look over the faults of the man, which are the common heritage of fallen humanity, to offer gratitude to Almighty God for the magnificent results which have followed his achievements. Here, in this "New World," from 1492 to 1892, have been enacted some of the greatest events in the world's history.

Dedicated to God, and to Christian civilization, it were eminently fitting that it should be henceforth consecrated to religious liberty. The landing of the Pilgrim Father, the heroic struggles of the colonists, the battles of the Revolution, the establishment of a mighty republic, the opening up of new departments of literature and science and philosophy, the overthrow of slavery, are among the events which, following the great discovery, point unerringly to the splendid achievements of Christianity. Other discoveries will be made, other lands will be dedicated to God and humanity, and the Gospel of Christianity will go on in its triumphant march until He shall come, whose right it is to reign, whose dominion shall be from sea to sea and from the rivers to the ends of the earth.

Announcement Extraordinary.

It has been the constant aim of the Editor of this paper to furnish such reading matter as would be helpful as well as instructive and entertaining, and to place within reach of the thousands of our readers the results of the best thought and brain of the leading writers of the church, so far as we were able to command their time and talent.

The SOUTHWESTERN has been very highly favored in this respect, but there are yet greater surprises in store. Some of the ablest writers in Methodism of both races have volunteered their assistance to make the SOUTHWESTERN a thoroughly representative paper. Changes are being contemplated, looking toward the improvement of its several departments; and which must very materially enhance its value.

Our Symposium on the present status of the colored man in the South, morally, socially, industrially and politically, the first series of which will appear in our Thanksgiving number, will be well worth the price of a year's subscription.

The conference letters are becoming more and more interesting, and we have added to our attractive features a column devoted especially to our young people. Especial attention will be paid to the subjects of education, temperance, the Epworth League and Sunday school work.

Above all things, the SOUTHWESTERN will stand for the highest and best ideals of the christian life. We will stand for the purity of the home, the social, moral and intellectual improvement of the people, and the "spread of scripture holiness through these lands."

In order to reach this high ideal, we must do business on a strictly cash basis. The very reasonable terms of the publishers will place the paper within reach of all. By all means, send in your subscription for a year or six months, or even three months. It is hoped that this announcement may secure many thousands of new cash subscribers.

The Sixteenth Commandment

Blessed is the Editor that copies from the columns of the SOUTHWESTERN the whole article under the caption of "The New Commandments," and who, after carefully and diligently reading the same, publishes it in the next issue of his paper, at the same time informing his readers that it was copied from the SOUTHWESTERN. Selah.

The Central Methodist and Alabama Christian Advocate please copy.

Church Notices and Public Worship.

Our churches are too often used as advertising mediums. It frequently happens that from twenty to thirty minutes are devoted to reading notices. Every little insignificant meeting is to be announced from the pulpit. Strange to say, there are pastors who seem to take delight in encouraging this interruption of the solemn worship of God by emphasizing or elaborating upon them.

Surely this business ought to be regulated in some way. Pastors who love the church and are in favor of preserving the sanctity of public worship ought to take the lead in this desirable reform. It would be far better to have a bulletin board placed in some conspicuous place in the church, upon which all those notices ought to be written, rather than make the reading of them a part of the public worship. Let us have a reform in this respect.

What We Want.

ONE THOUSAND CLASS LEADERS, who will secure five cash subscribers each from his or her class, and forward the names with the cash to this office before January 1, 1893. Remember the price: Cash, \$1.50 per year; 75c. for six months; 50c. for three months. Who will be the first to respond?

ONE THOUSAND POSTAL CARDS from one thousand loyal friends of the SOUTHWESTERN, conveying the information that special mention was made of the SOUTHWESTERN and that cash subscriptions were taken during the Thanksgiving day exercises. This applies to the clergy as well as the laity, to male as well as female. Information to be in this office on or before November 30, 1892.

FORTY THOUSAND PEOPLE to read our "Symposium on the Present Status of the Colored Man in the South," which will appear in the Thanksgiving Number of the SOUTHWESTERN.

A STEADY INCREASE IN CASH SUBSCRIPTIONS. We do not care to have spasmodic, and consequently uncertain work, but believe that an earnest, honest, conscientious and persistent canvass will speedily put the SOUTHWESTERN on a permanent basis.

EVERY PASTOR IN ALL OUR PATRONIZING TERRITORY AND ELSEWHERE to appropriately celebrate January 1, 1893, as Emancipation Day. Keep the matter before the people. It is for the children of the church to be enlightened with reference to the great event which brought freedom and citizenship to more than four millions of the race. Let January 1st be a sacred holiday. Make due preparations for its appropriate celebration. Keep this office posted as to your plans, etc.

Brookhaven District Conference.

Hattiesburg, Miss., a beautiful village on the line of the Queen and Crescent railroad, was selected as the place for holding the district conference. Beautiful indeed, for situation is this, our Zion, nestling in the midst of a most beautiful grove and on a commanding eminence overlooking a most magnificent landscape.

The conference convened on Wednesday with Rev. B. L. Crump, one of the most efficient and popular Presiding Elders of the Mississippi Conference, in the chair, with H. L. Kennedy and H. May secretaries.

The attendance was good, considering the long distance of the place of meeting from most of the appointments.

It was a great pleasure to be the guest of the conference for a few days. Some of the leading men of the conference are members of this district. Reports show that they are fully abreast with the times, and doing heroic and valiant service for the Master.

Rev. J. M. Shumpert, Presiding

Elder of the Meridian District, was a welcome visitor.

Revs. Harris and J. S. Parker, the former a supernumerary and the latter the able and eloquent pastor of the M. E. Church South in Hattiesburg, visited the conference and made interesting addresses, which bristled with the spirit of genuine christian fraternity.

The noted preachers' assistant, Sister Elizabeth Spriggs, was present, and with song and speech added no little to the interest of the meeting.

The pastor, R. P. Threlkeld, with his most estimable wife and daughter, entertained us delightfully at the cozy parsonage.

The SOUTHWESTERN was cordially endorsed and a goodly list of subscribers secured. The preaching was of a high order, in the demonstration of the Spirit and of power. Rev. R. Roberts preached an able sermon on Friday night, and Rev. H. May gave an eloquent and able sermon on Saturday night.

The Sunday services were unusually impressive. At 10 a. m., a grand love feast was held, which prepared the congregation for the 11 o'clock sermon, which was preached by the editor of this paper.

At 3 p. m., Rev. H. L. Kennedy preached an able sermon.

At 8 p. m., Rev. A. D. Payne preached the closing sermon. It was a thrilling and eloquent effort. The closing scenes were unusually impressive. The glory of God seemed to hover over the tabernacle while the earnest, faithful people, many of whom had come from a great distance, took their departure with higher and nobler resolves.

The Brookhaven District Conference must be pronounced a grand success.

The people of Hattiesburg covered themselves with glory by the very splendid manner in which they entertained the conference.

The pastor, Bro. Threlkeld, and his excellent wife, are very greatly beloved by this people, and are doing a splendid work in pushing forward the various interests of the church.

OUR Thanksgiving number will be one of special interest. Among the features will be a Symposium on the present status of the colored man in the South. Our facilities for obtaining the most reliable information are first-class in every respect, and can hardly be equaled by any journal in the great Southland. We have called to our assistance some of the most distinguished leaders of the race throughout our vast patronizing territory, and the information which they will bring to bear upon this great subject will be an invaluable acquisition to the religious literature of the church and nation. The first of the series of papers will appear in our Thanksgiving number on the present moral status of the colored man in the South. Send in your subscriptions early.

Questions and Answers.

Question. If a complaint comes to a conference against one of its members, signed by the complainant, and the conference refers the complaint to a committee, has not that same committee the right to produce charges, if enough evidence can be gathered from the complaint, and the complainant so demands it, and is even willing to sign the charges?

Ques. 2. Who are the accusers in this case, the committee or the complainant?

Answer. The complainant.

We are pleased to inform our patrons that Mrs. A. L. Thomas, of 234 South Roman street, is a florist of considerable experience. Persons desiring choice flowers, plants, ferns, orange and plum trees, etc., will do well to give her a call. She is a member of our church in this city, and an ardent friend to the SOUTHWESTERN. Give her a call.

Personal.

—In the list of appointments of the East Tennessee Conference, published recently, there was an important omission. The Rev. Judson S. Hill, A. M., was appointed President of Morristown Normal Academy, and member of Morristown Quarterly Conference.

—Dr. W. N. Brodbeck, of Boston, Mass., declines to accept the general secretaryship of the Epworth League. The Doctor is regarded as one of the most efficient Epworth Leaguers in the church, and there are many regrets that he could not see the way clear to accept the position.

—Dr. H. A. Bnttz, president of Drew Theological Seminary, having been recently elected editor of the "Methodist Review," has declined; preferring to continue his connection with the institution over which he has presided with such signal ability.

—The members and friends of Thompson Chapel gave the pastor, Rev. Samuel Davage, and wife, a substantial token of their regard a few days ago. First a pound party, then a surprise, which made the hearts of the faithful pastor and wife rejoice with exceeding great joy. All honor to the people who thus love their pastors.

—Rev. E. A. White, of Litchfield, Ky., has been confined to his bed for a few weeks. At this writing he is much improved. The work in his charge is prosperous, and assisted by his accomplished wife, success is sure.

—Rev. M. P. Geddis, of the Cincinnati Conference, is spending the week with his friend, Rev. Geo. S. Easton, pastor of St. Charles Avenue M. E. Church. Bro. Geddis preached an able discourse there last Sunday. Under the able ministrations of Rev. Easton, the congregations are increasing, and there are indications of substantial growth.

—The office had pleasant calls this week from H. K. Loeb, of Mississippi; Revs. B. L. Crump, P. E. of the Brookhaven District of the Mississippi Conference; Stephen Priestley, Emperor Williams, and J. F. Marshall, Presiding Elders of the Louisiana Conference; Miss Medora Montgomery, of Durant, Miss.; Revs. R. S. Jenkins, pastor of Mt. James A. M. E. Church, and Samuel Davage, of Thompson Chapel M. E. Church, this city; Rev. M. J. Dyer, of Jeannerette; Mrs. Mary Karnick, evangelist; Rev. Henry Taylor, of Williams Chapel; J. W. Hudson, of Union Chapel; D. J. Price, of Sixth St. Church; and Frank Walker, of Algiers, La. We feel unusually honored in the pleasant visits of these distinguished representatives.

Special Notice.

The New Orleans Preachers' Meeting, at its last session, appointed a committee to consider questions vital to the interests of the Methodist Episcopal Church in this city. The committee met on Wednesday afternoon last at the office of the SOUTHWESTERN. There were present by invitation, besides the committee, Presiding Elders Stephen Priestley and J. F. Marshall.

After an interesting interchange of thought on the various questions presented, it was resolved to extend an invitation to the pastors of the Methodist Episcopal Churches in the city of New Orleans, the Presiding Elders of the Louisiana Conference, and all the members of the New Orleans Methodist Preachers' Meeting, to a conference, which will be held on Monday next, November 7, 1892, at 12 o'clock noon, at the rooms of the Preachers' Meeting, New Orleans University. Business of the most important moment necessitates this call.

A full attendance, especially of the city pastors, is most urgently requested by the committee.

Signed: Henry Taylor, J. W. Hudson, M. P. Franklin, Frank Walker, E. W. S. Hammond, Stephen Priestley, J. F. Marshall. E. W. S. HAMMOND, Ch'rman.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

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New Orleans Items.

Miss Lizzie Taylor, of Mt. Zion Church, who conducts a private school, observed Columbus Day by appropriate exercises, consisting of declamations, patriotic music, etc. The church was tastefully decorated with emblems, flags and flowers.

At First Street M. E. Church, this city, there was a reunion service of the congregations of Mt. Zion, Rev. F. T. Chinn, pastor, and of St. James A. M. E. Revs. Jenkins and Butler were present at the 3 o'clock p. m. services. The exercises consisted of short addresses, followed by the collection. The amount collected was not stated.

An Epworth League was organized at Mt. Zion M. E. Church, recently, with very promising results. Old and young are taking an active interest. The faithful and energetic pastor, Rev. F. T. Chinn, is at the helm, and is leading on the hosts. Mrs. Harriet Davis is president and Mrs. Alice Bell, one of our most promising young leaders, is the efficient secretary.

The SOUTHWESTERN would be glad to publish items of interest from the city churches, and invites the progressive pastors of our churches to furnish this office with the necessary information. If they do not have the time nor inclination, we believe that there are several progressive young people in all the churches in the city who would be glad to furnish this paper with the desired information if the pastors would only make the suggestion. If you are doing anything of interest to the public, let us know, brother pastors.

Miss Lizzie Taylor, a competent teacher, has opened a private day school in Mt. Zion M. E. Church on Jackson street. Her terms are only fifty cents per month, and we hope many will avail themselves of this opportunity.

A grand concert was given at Pleasant Plain Church, Oct. 17, by a committee of ladies led by Mrs. Hager Dutch, for the benefit of the pastor, from which a net sum of \$44 was given. The pastor renders great thanks to the kind friends for being mindful of him. S. EVANS, P. C.

Meetings of General Committees

The General Committee of Church Extension will meet in the office of the board, 1026 Arch street, Philadelphia, on Thursday, Nov. 3, (today.)

The General Committee of the Freedmen's Aid and Southern Education Society, provided for by the last General Conference, will hold its first annual meeting in Harrisburg, Pa., Monday and Tuesday, Nov. 7-8.

The General Committee of the Missionary Society will meet in Baltimore, Md., Nov. 9.

The General Missionary Committee is constituted as follows: All the Bishops, ex-officio; the Treasurer and Assistant Treasurer (Dr. Sanford Hunt and Dr. Earl Cranshaw); the Corresponding Secretaries (Drs. C. C. McCabe, J. O. Peck and A. B. Leonard); the Recording Secretary (Dr. S. L. Baldwin); and the following clerical and lay members elected last week by the Board of Managers:

Clerical.—The Revs. Drs. J. F. Goucher, J. M. Buckley, S. F. Upham, M. D. Crawford, A. K. Sanford, A. S. Hunt and James R. Day.

Reserves.—The Rev. Drs. D. R. Lowrie, Homer Eaton and Ensign McChesney.

Lay.—Hon. Alden Speare, Hon.

John French, J. S. McLean, Esq., E. B. Tuttle, Esq., Gilbert Oakley, Esq., Charles Scott, Esq., and H. K. Carroll, LL. D.

Reserves.—Hon. E. L. Dobbins, H. W. Knight, Esq., and J. A. Punderford, Esq.

Houston District Conference.

REV. G. J. IZARD, Report.

The annual session of the Houston District of the Texas Conference, met in Mt. Vernon M. E. Church, Richmond, Tex., Oct. 12, at 10 o'clock a. m., with Dr. I. B. Scott, Presiding Elder, in the chair.

The devotional services were conducted by Revs. V. M. Cole, E. Lee and H. S. McMillan, after which took place the organization.

The following officers were elected: Rev. W. S. Curtis, secretary; Rev. Jesse Jones, assistant; Rev. G. A. Helm, recording secretary; Rev. A. C. Culbreath, treasurer; Rev. G. J. Izard, reporter.

Dr. Scott made a touching address.

All the pastors were present except two;

The afternoon session was given to literary work.

First subject.—"If flesh and blood cannot inherit the kingdom of heaven, how then shall we be judged?" H. S. McMillan.

E. Lee presented a subject on the status of the woman question in the church.

Prof. J. H. Reed, A. B., chaplain of the Prairie View Normal School, read a subject on "The man for the emergency."

At 8 p. m. G. A. Helm and A. Brittan preached sermons of much power.

Thursday at 9 a. m., the second day's session began.

First to report was the Presiding Elder, who showed that he had spared no means, nor time to make the district what it ought to be, and success had attended his efforts.

This was followed by reports from exhortors, which showed that a great number of them had stood faithfully and uncompromisingly by their pastors and every interest of the church.

The district stewards, class leaders and Sunday school superintendent's reports showed marked advancement.

A majority of the local preachers were present with written reports.

The pastors made very encouraging reports.

Financially, the district is far ahead of last year.

The reports of pastors showed a great increase in conversions.

Friday's afternoon session was given to the sisters of the W. H. M. Society.

Mrs. V. M. Cole, Mrs. I. B. Scott, Mrs. I. Howell, Mrs. Jones and others were present, while the above named ladies officiated. Quite an interest was manifested.

Rev. V. M. Cole preached to a filled house Thursday night.

Rev. W. H. Logan, Presiding Elder of the Navasota District, was present, and took a welcome part in the business of the conference. He also preached for us Friday night.

A motion not to renew the license of local preachers who were absent from the conference, prevailed. Also a motion not to examine local preachers who have not made progress in their course of study, prevailed.

The following brethren preached acceptable sermons during the session: Rev. E. M. Talbot, J. Smith, G. W. Norris, S. S. Landy, W. W. Brown, Wm. Brooks, H. S. McMillan.

Love feast was conducted on Sunday at 2 a. m. by T. Williams and L. Burton.

The sad task of preaching the funeral of Sister Fannie Brooks fell upon the writer, who is pastor at the seat of the conference. Her funeral was attended by a large procession at 2 o'clock, the 16th inst. Rev. A. C. Culbreath, her ex-pastor, assisting.

Statistics show that more than

\$600 of benevolences have been raised this year. The following places reported: E. M. Talbot, Oyster Creek, \$12; H. S. McMillan, St. Paul, Galveston, \$70; G. Todd, Boynton, Houston, \$3; V. M. Cole, Trinity, Houston, \$26; A. Britten, Rowville, 10; Wm. Brooks, Columbia, \$6; L. Burton, Wallisville, \$18; G. J. Izard, Richmond, \$30; W. S. Curtis, Richmond circuit, \$49.50. Total reported, \$224.50.

Fifty-seven dollars and seventy-five cents were raised during the session. Many repenting sinners came forward for prayer and four joined the church.

Rev. L. Branch, pastor of the Missionary Baptist Church, was introduced.

Rev. R. H. Harbert was recommended for restoration of credentials.

The following resolutions were passed:

WHEREAS, The SOUTHWESTERN is the journal and vehicle of the great M. E. Church, especially in the South, and one of the best papers of the large family of advocates; always telling the truth and bringing good news every week to our homes; therefore,

Resolved, That each pastor urge every official member, Sunday school officer and teacher, as well as every member of his church, to subscribe and pay for it at least six months or a year.

Resolved, That in Dr. E. W. S. Hammond, elected by the late General Conference, we have a fearless, wise and uncompromising editor, and welcome him to our homes and to our conference; and that we, here in session to-day, before Almighty God, promise to stand by him with our financial and moral strength.

Resolved further, That as each pastor can better circulate the paper in his charge by appointing an active agent of his church to press the claims of the SOUTHWESTERN upon all our people, we recommend the appointment of such an agent.

R. H. HARBERT.

A. C. CULBREATH.

WHEREAS, We recognize in the Rev. I. B. Scott, D.D., Presiding Elder, a friendly and brotherly man, well cultured and fitted for the important work to which he has been appointed.

Resolved, That we, the members of the Houston District, tender him our thanks for the able manner in which he has discharged the duties of his office.

Resolved, Seeing the great work the Woman's Home Missionary Society is doing and has done for the lifting up of falling humanity, especially the orphans and destitute; and, whereas, the workers in the persons of Mesdames I. B. Scott, V. M. Cole, J. Howell, Jones have given a new impetus to the work; be it therefore

Resolved, That each pastor of the Houston District take immediate steps to do more for this cause than ever before.

G. J. IZARD.

A. CULBREATH.

Resolved, That we tender our thanks to the members and citizens of Richmond for the very hospitable way in which they have entertained the District Conference, and our prayers for their continued success.

H. S. McMILLAN.

G. W. NORRIS.

The next conference will be held at Columbia.

Conference adjourned.

Covington, Ky., Letter.

BEDFORD WILLIAMS.

Our colored population will aggregate about five thousand. We have four colored churches—two Baptists, one M. E. and one A. M. E. There are seven secret societies among the colored people, and all seem to be well patronized. A few of them boast of a fat treasury; some of a large membership and a poor treasury. The colored people are, of course, barred out from the principal skilled industries on account of their color. We have two colored men in public office—W. A. Gaines, revenue gauger, and B. Williams, letter carrier.

The First Baptist Church is out of debt. Rev. J. F. Hummons, the pastor, is doing very creditable work.

The M. E. Church, or Big Ninth Street, as it is commonly called, is also paid for.

We have valuable property in the heart of the city valued at \$35,000. Rev. W. H. Evans is pastor-

ing this church with marked success.

We held a rally day last month for the purpose of remodeling the church. The total cost will be about \$2,000. We collected over \$400 in one day. We will have the work done in the spring.

Mrs. Lydia Harris, wife of Mr. Fleming Harris, died Oct. 18. The funeral was held in Ninth Street M. E. Church, of which she was a faithful member. She was a member of the Household of Ruth 96 and the Good Samaritans Lodge 40, both of which attended her funeral. She left a bright christian testimony, and passed away shouting.

The public schools turned out with flags and banners, and marched through the streets in honor of the discovery of America. White and colored marched together.

The choir of the Ninth Street M. E. Church will give a grand concert next Thursday evening for the benefit of their church. All are invited.

The SOUTHWESTERN is the paper for our people, and should be in every home. I am doing what I can to increase its list of subscribers, because it is truthful and reliable.

Meridian, Miss., Letter.

T. M. MURRAY.

Matters in and around our city are moving along in their even tenor. There is the usual excitement incident to the campaign. The churches are prosperous, and the outlook promising.

Our community has been called upon to mourn the death of Mrs. Betty Frantz, wife of Mr. Ben Frantz. She died Sunday evening at 4 o'clock. She was an old and very highly respected citizen of Meridian, where she has lived for many years. She was a woman of singular christian piety, and died in full triumph of faith. New Hope Baptist Church was filled with a sorrowing congregation to attend her funeral. Revs. E. H. Triplett, C. L. Harris and T. W. Payne officiated.

Not long since we were called upon to chronicle the death of one of our most estimable young men, Randolph Johnson. He was a bright and promising young man; was held in the highest esteem by both white and colored people. His funeral was largely attended, and the services unusually impressive.

Bidding the dead farewell, we again turn toward the sunlight. There is much for us all to do. We will be glad to give you items of Meridian from time to time.

A papyrus manuscript supposed to be the oldest copy of the book of Zachariah has been found in Egypt. It is in Greek, and is thought to date from the third or fourth century. It thus ranks in age with the oldest Greek manuscripts of the Septuagint version of the Old Testament in London, Rome and St. Petersburg.

Subscribe for the SOUTHWESTERN.



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from which she could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner pills. They assist digestion and cure headache.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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[CONTINUED FROM PAGE ONE.]

millions of Israel from their captivity to the promised land.

See it in Luther, a little harefoot boy singing on the streets for his bread, and afterwards shaking kingdoms, and by the information he brought in, revolutionizing the world! See also the power which for more than half a century lay concealed in the person of Abraham Lincoln! There it slumbered, unseen, unfelt. And yet, through that human arm, feeble as it was, was to come the power of God that should strike the fetters from four millions of slaves.

And I include the hero of Donelson, Vicksburg and Richmond, who, after all others had failed, God brought forth from his seclusion to be the leader of our armies to victory! In all of these men was there the hiding of the power Most High.

Taking a second step, we ascend from the intellectual realm to that of the spiritual. Consider, first, the latent power there is in the simple Gospel of Christ and its institutions—a power exceeding all of which we have spoken. There are many who are charmed with music. The melodious notes of the human voice and the mystic tones of the organ sweep over their souls with waves of delight, transporting them, as it were, to the skies. And there are those who love rites and forms, who delight in the pomp of ritualism, who look with contempt upon the simplicity of service of other churches.

Well, there is to some a helpfulness in forms, a grandeur in the organ's swelling notes, a power in human tones, an inspiration in music's joyous strains. To many they are a blessed means of grace. By them they are lifted to a higher plane, helped to a holier life, and inspired with a lofty and sublime enthusiasm for the christian religion. But even in the simplest and least formal ordinances of the church of God—in the sacraments, when received in the true spirit; in the plain, child-like teachings of Christ, when fully received into the heart—there is a power that nothing on earth can equal. For example, we go to the sacramental table. A few crumbs of bread and a few drops of wine are given us as Christ's disciples to eat and drink. How simple. How quietly it is done. No pomp or parade! And yet there is in that simple ordinance—in that bread and wine which symbolizes the broken body and shed blood of Christ, a hidden power destined to be felt throughout the world—a power that is to subdue all kingdoms and bring them under the power and dominion of Christ's spiritual kingdom.

There is, therefore, in this simple Gospel—this Gospel which multiplies neglect, which thousands reject, and which infidels defame—a power sufficient to evoke a spirit of faith and christian heroism that will lead a million martyrs to the stake—a power destined ultimately to subdue the world, and bring it to lay itself down as a royal trophy at the great Redeemer's feet.

Catarrh in New England. Ely's Cream Balm gives satisfaction to every one using it for catarrhal troubles. - G. K. Mellor, Druggist, Worcester, Mass.

I believe Ely's Cream Balm is the best article for catarrh ever offered the public.—Bush & Co., Druggists, Worcester, Mass.

An article of real merit.—C. P. Alden, Druggist, Springfield, Mass.

Those who use it speak highly of it.—Geo. A. Hill, Druggist, Springfield, Mass.

Cream Balm has given satisfactory results.—W. P. Draper, Druggist, Springfield, Mass.

Our Children's Watch Tower.

Burdette concludes an article on smoking with these words: "so don't smoke, my boy. It makes you stupid, so it doesn't help you in your studies. It is bad for the heart, so it doesn't advance you in athletic sports. It makes you nervous, so it doesn't make you a better shot. It makes you smell like a tap-room, so it doesn't make you a pleasant company. It doesn't do you one particle of good; it makes you appear silly and ridiculous; it is as disagreeable and offensive to yourself as it is to anybody else; you don't get a bit of comfort out of it, and you know it; so don't smoke!"

When will christian parents learn to put good reading in their households to replace the bad? Hundreds of boys have been led astray, and many ruined by reading corrupt and wicked literature. Especially is this the case with boys who have read the lives of the thieves and murderers known as the James boys. "I take so many papers I can't afford a religious paper," is the oft repeated saying of many a Methodist. They take papers of all kinds—some of them of doubtful morals, if not of vicious tendency—but no paper or book that points their boys to education, morality and religion. Read this sad commentary on the above assertion. Last week Byron A. Dalton, father of the Dalton boys who were killed at Coffeyville, Kansas, arrived in Pueblo to visit his married daughter, whose identity he will not reveal. He made the following statement to a reporter:

"My oldest boy has always been honest and industrious, but the others, through novel reading, took to crooked ways when the James and Younger boys began their career of crime. They would not go to school, refused to work and lagged at anything that was honest. My sons were not addicted to drink, but they desired a life of luxury, and would not attempt to secure it honestly. My heart is broken, and so is their mother's. We can't crush down a parent's natural love for a son. We all have our faults, and my boys gave up their lives for theirs. They have passed to the great unknown, and we bow to the will of God."—Kansas Methodist.

Bishop Hendrix says: "When I felt called to preach I felt called to abandon the tobacco habit which had no slight hold on me." Two calls that should be twin brothers.—Episcopal Methodist.



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VETERANS' DEPARTMENT.

BY REV. J. BENSON HAMILTON.

Rev. J. B. McCullough, D.D., editor of the Philadelphia *Methodist*, said: "The duty of the church to assist its veteran ministers to obtain a comfortable support after they shall have been retired from the regular work, has long been recognized, and attempts have been made, from time to time, with more or less success, to adopt plans for securing the needed help. But the misfortune has been, in almost every move in this direction, that the recipient has been obliged to put himself in the position of a pauper before he could be recognized as one entitled to assistance from the fund provided. For nearly forty years the writer has had a part in the distribution of the funds for the veterans in the Philadelphia Conference, and he can honestly say that he has always sought to do his duty towards the several recognized claimants. And yet he has done it under the protest of his better judgment, and with a sense of humiliation, especially in the case of the old ministers. He has been obliged in conformity with the plan adopted, to ask questions of these brethren that he felt ought not to be asked—questions against which he knew every honorable claimant must in his heart rebel, and which only stern necessity would induce him to answer. We are glad to know that public sentiment is changing on this subject, and that both ministers and laymen are beginning to look on the matter from a business standpoint, and to seriously inquire whether these funds should not be distributed on some more equitable and less humiliating plan than at present in use."

The Central Illinois Conference contributed to benevolences in 1891, \$32,729, or one dollar and six cents per member. The contributions to the veterans were \$3,282, or eleven cents per member. Eighteen charges gave from \$2 to \$5 each; four gave \$1; two gave \$0.

"The men who have wielded sharp scythes in the harvest field, must not be forgotten when reaped at the end of the day. The church dare not forget them, or a single one of those whom they have loved. All honor to the heroes of the past! The church of the present is their achievement."—Bishop John F. Hurst.

If any one imagines that the veterans of Methodism alone are in need, it would be well to remember that we take better care of our old ministers than any Protestant church in the land.

The New York *Observer*, February, 1888, contained an address by Rev. Howard Crosby, D.D., in which he said: "I found in a poor, filthy lodging house in Chatham street a broken down minister, who was compelled to live in such a place because he could get his room for twenty five cents per day. This minister had, during thirty years, in all weather, and most of the time on foot, for lack of means to keep other conveyance, gone up and down in the wilds of Nebraska and Dakota doing the Master's work, and had planted over thirty Presbyterian churches. One of his trips he suffered a sunstroke, and when seventy-five years old found himself a helpless occupant of a twenty-five cent lodging house; he who had done so much work for one common church and one common Lord, he our brother and fellow-laborer." This old minister was provided with a home at Perth Amboy and died in a few months. His old mother, aged ninety-three, a recipient of charity in Vermont, wrote to Dr. Crosby, pouring out her earnest thankfulness for his kindness to her boy.

A CARD.

NEW ORLEANS, La., Sept. 29, 1892.
I take this method of informing my many friends and the public in general that I will be prepared to furnish cash in large or small quantities, and at the lowest market rates. The cash is freshly mined, free from slate and other impurities. Thanking you for past favors and hoping for fair dealing for a continuance of the same, I remain, respectfully,
A. A. CRAYTON.
P. O. Box 866.
Office: 67 Carondelet Street.

Plan of Episcopal Visitation, Fall Conference, 1892.

(CHRONOLOGICAL).
Conferences in the United States.
Conference and Place. Time. Bishop.
Upper Iowa, Hampton, Ia., Oct. 5. Andrews.
Holston, Morristown, Tenn., Oct. 5. Foss.
C. New York, Auburn, N. Y., Oct. 5. Fowler.
Rock River, Sterling, Ill., Oct. 5. Fitzgerald.
Minnesota, Minneapolis, Minn., Oct. 5. Goodsell.
N. Mex. Eug. Mission, Alhambra, N. M., Oct. 5. Vincent.
N. W. Indiana, Ellettsburg, Ind., Oct. 12. Fitzgerald.
C. Tennessee, Nashville, Tenn., Oct. 12. Bowman.
Blue Ridge, New Home, N. C., Oct. 13. Foss.
N. Mex. S. Miss., Las Alamos, N. M., Oct. 13. Vincent.
N. Dakota, Devils Lake, N. D., Oct. 13. Goodsell.
Tennessee, Franklin, Tenn., Oct. 19. Bowman.
South Dakota, Madison, S. Dak., Oct. 19. Goodsell.
N. Carolina, Raleigh, N. C., Oct. 20. Foss.
Austin, Ft. Worth, Texas, Nov. 24. Merrill.
Texas, Marshall, Texas, Dec. 1. Merrill.
S. German, Indianapolis, Ind., Dec. 6. Merrill.
West Texas, Austin, Tex., Dec. 15. Merrill.

FOREIGN CONFERENCES

Japan, Tokyo, Japan, July 14. Mallison.
Denmark Mission, Copenhagen, Den., July 14. Joyce.
Norway, Drammen, Norway, Aug. 14. Joyce.
Korea Mission, Seoul, Korea, Aug. 18. Mallison.
Sweden, Göteborg, Sweden, Aug. 18. Joyce.
Bulgaria Mission, Sofia, Bulgaria, Sept. 8. Joyce.
North China Mission, Peking, China, Sept. 15. Mallison.
Italy, Turin, Italy, Sept. 29. Joyce.
Cent. China Mission, Hankow, China, Oct. 13. Mallison.
Fochow, Fochow, China, Oct. 13. Mallison.
West China Mission, Chungking, China, Oct. 13. Mallison.
S. American Miss., Buenos Ayres, S. A., Nov. 2. Newman.
By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS,
Secretary.

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MUSIC.—Arrangements have been made for giving special instruction on the piano, organ, violin, cornet, and in voice training, harmony and thorough base. Instruction will be given in this department and the course of study will be similar to that of the Royal Academy of Berlin.
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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 189 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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L. S. THORNE, General Superintendent.

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No. 42, 6:00 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago and St. Louis.	No. 41, 8:25 a.m.
No. 46, 12:01 p.m.	Chicago and New Orleans Limited. Solid Vestibuled train bet. New Orleans & Chicago.	No. 45, 2:00 p.m.
No. 42, 6:00 p.m.	Express. The only line running cars through to Kansas City without change. Sleeping cars through to Memphis and Kansas City.	No. 41, 8:25 a.m.

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Sunday-School and Children.

FOURTH QUARTER.—Lesson IV. Peter Delivered From Prison. A. D. 44. Acts 12: 1-17. Commit to memory verses 5 & 8. Nov. 6, 1892.

HOME READINGS.

M. Acts 12: 1-10. Th. Acts 12: 11-17. W. Acts 12: 18-25. Th. Acts 16: 19-31. F. Matt. 7: 7-12. S. Matt. 18: 15-20. S. Isa. 54: 11-17.

GOLDEN TEXT.

The angel of the Lord encampeth about them that fear him, and delivereth them. (Psa. 34: 7.)

LESSON HYMN. L. M.

Thus far the Lord hath led me on,
Thus far his power prolongs my days;
And every evening shall make known
Some fresh memorial of his grace.

Much of my time has run to waste,
And I, perhaps, am near my home;
But he forgives my follies past,
And gives me strength for days to come.

I lay my body down to sleep;
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations round my bed.

Time.—A. D. 44.
Place.—Jerusalem.

QUESTIONS FOR HOME STUDY.

1. Peter Imprisoned, v. 16.
What ruler persecuted the Church?
What did he do with one apostle?
What prophecy was thus fulfilled?
(Matt. 20: 23.)
What was his next move?
Why?
What measure did he take to secure the prisoner?
What did the Church do for Peter?
What encouragement had the Church to pray? (Matt. 18: 19.)
How was Peter guarded while the Church prayed?
2. Peter Freed, v. 7-17.
What visitor came to Peter?
What did he do and say?
What further did he tell Peter to do?
What did Peter think of all this?
How did they get out of the prison?
Where did the angel leave Peter?
To what conclusion did Peter then come?
What truth concerning God's care does this illustrate? (Golden Text.)
To whose house did Peter go?
Who came to the door when he knocked?
What did she do?
Why?
What did the disciples think?
When they saw Peter how did they feel?
What did he tell them?
What did he bid them do?
What "James" was this? (Matt. 10: 3.)

TEACHINGS OF THE LESSON.

- Where in this lesson are we shown:
1. The strength of prejudice?
 2. The value of united prayer?
 3. The power of God?

HOME WORK FOR YOUNG BEREANS

Was the Herod mentioned in this lesson the Herod who put the babes of Bethlehem to death? If not, what relation did he bear to that king?

Was this James the same as the one who with Peter and John accompanied the Saviour on so many occasions?

Put down the names of as many Bible characters as you can recall who were for a while put in prison.

THE LESSON CATECHISM.

[For the entire school.]

1. What did King Herod do in opposing the Gospel? He killed the apostle James.
2. Whom did he next intend to slay? The apostle Peter.
3. What did the Church do for Peter in prison? They prayed without ceasing.
4. How did God answer their prayers? By sending an angel.
5. What did the angel do for Peter? He set him free from prison.

EXPLANATIONS.

Herod the king.—This was Herod Agrippa I., not the one who killed John the Baptist, but related to him. Stretched forth his hands.—Undertook, began. To vex.—To do harm. Killed James.—The apostle who had been one of the three most intimate with Jesus. Pleased

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the Jews.—They were always pleased to have Christians slain. To take Peter.—Who was the leader among the apostles. Unfeathered bread.—The time of the passover. Four quaternions.—Sixteen soldiers in all. After Easter.—This should be "after the passover."

Doctrinal Suggestions.—The ministry of angels.

THE CHURCH CATECHISM.

101. Can any man be saved by keeping the law? No; "By the deeds of the law shall no flesh be justified." (Rom. 3: 20.)

102. What then is the use of the law? It serves to show men their need of Christ; "For by the law is the knowledge of sin." (Rom. 3: 20; Gal. 3: 19.)

Don't become constipated. Take BEECHAM'S PILLS.

Marriages.

Livonia, La.—Oct. 20, Mr. Sam Jackson to Mrs. Edy Sealy, both of Pointe Coupee.

B. J. Reddick officiated.

New Orleans, La.—At the residence of the bride's mother, 330 General Taylor street, Oct. 21, Mr. John M. Williams to Miss Mary Mitchell. We bid them God speed.

D. J. Price officiated.

At Gunnison, Miss., June 17, Mr. John Stokes to Miss Cornelis Slate.

C. E. Lamar officiated.

At Kosciusko, Miss., Oct. 6, Mr. Robert Hazeley and Miss Charlotte Marsh.

R. Henry, P. C.

Obituary.

Davitts, Ga.—Sister Jones, wife of Brother H. P. Jones, passed away Sept. 23. Her last words were, "I am ready and resting." She leaves four children to mourn her loss.

A. G. Gill.

Groesbeck, Texas.—Sister M. J. Davis departed this life Sept. 25, in full triumph of faith. She was a worthy member of the church and was beloved by all. She leaves a husband and a little child to mourn her loss.

J. W. Wormley.

Dangerfield.—Oct. 13, Bro. Joe Holliman departed this life, leaving five children and a wife to mourn his loss. Age 55. A faithful member 22 years.

M. H. Hawkins.

Lake, Miss.—Sister Mary McGathay, a member of the M. E. Church for many years, departed this life Oct. 13. She died in the full triumph of faith. Her last words to her daughter were, "Do not weep for me, for my home is in heaven. I have nothing to fear." She leaves a husband, daughter, and many friends to mourn her loss.

I. D. Walden, P. C.

New Iberia, La.—Miss Fannie Eaton, a probationer of St. James M. E. Church, departed this life Oct. 18, in "the faith delivered unto the saints." She was buried from the above church by Rev. Valcour Chapman, assisted by Revs. M. J. Dyer and C. H. Claiborne.

Glencoe, La.—Sister Silvy Gains, a faithful member of Mt. Zion M. E. Church, departed this life Oct. 11, in full triumph of faith, aged 100 years. She was a member of the church about 60 years. She is the grandmother of Rev. Thos. McCary, pastor at Franklin, La. She leaves a large family to mourn her loss.

E. Fields, P. C.

At the age of 60 years, in hope of a blissful immortality, Sister Sarah Brown departed this life June 18.

July 2, Sister Polly Comfort died in great peace.

Brother Phillip Perry, a prominent class leader for many years, entered into rest.

Also, Joseph Beeman, infant son of Nelson Beeman.

R. Henry.

Sister Fannie Brooks, a faithful member of Mt. Vernon M. E. Church, Richmond, Tex., Oct. 15. She died the death of the righteous, and left a nice family of children.

G. J. Leard.

Conference Notices.

Palatka District, Florida Conference.

First Round.

Palatka	Nov. 10-11
Hawthorne	" 12-13
Anthony	" 14-15
Cumbe	" 16-17
Mt. Zion	" 18-19
Cotton Plant	" 20-21
Orange Lake	" 22-23
Santos	" 24-25
Irvin Lake	" 26-27
Tarpon Springs	" 28-29
Tampa	" 30-31
Lakeland	" 32-33
Homeland	" 34-35
Punta Gorda	" 36-37
Edinburg	" 38-39
New Smyrna	" 40-41

Dear Brethren: Please be ready to report all of your benevolent collections, so your statistics can be made out in the quarterly conference. Make a thorough canvass for the "Southwestern," and put it in every home on your charge.

S. A. HUOKER, P. E.

Birmingham District, Central Alabama Conference.

Fourth Round.

St. Paul	Nov. 5-6
Browsville	" 7-8
Etowah	" 9-10
Irondale	" 11-12
Pratt	" 13-14
Warrior	" 15-16
Elm Springs	" 17-18
Village Springs	" 19-20
Springville	" 21-22
Fort Payne	" 23-24
Centre	" 25-26
Gadsden	" 27-28
Cedar Bluff	" 29-30
Howell Cross Roads	" 31-32
Centre	" 33-34
Bessemer	" 35-36
Anniston	" 37-38
Riverside	" 39-40
Oxford	" 41-42
Ireton	" 43-44
Kidd Street	" 45-46

The Presiding Elders of the Central Alabama Conference are asked to meet in Birmingham, Nov. 2, at 9 o'clock, to look up a location for the school in Alabama.

I. TOWNSON, P. E.

Dadeville District, Central Alabama Conference.

Fourth Round.

Opelika	Nov. 5-6
Pine Grove Church	" 7-8
Boonville	" 9-10
Union Chapel	" 11-12
Rocky Mount	" 13-14
Mount Olive	" 15-16
Dadeville	" 17-18
Princeton Hill	" 19-20
Jackson Gap	" 21-22
Alexander City	" 23-24
La Fayette and Mt. Lebanon	" 25-26
Goodrich	" 27-28
Tallapoosa	" 29-30
Cedar Grove	" 31-32
Rock Fort Chapel	" 33-34
Bennett Hill	" 35-36
Talladega	" 37-38
Ashland	" 39-40
Sylvaugha	" 41-42

Brother Pastors: Begin at once to take the balance of the benevolent collections. If each of you will put earnestness into your efforts, and instruct the people that giving is an obligation and a duty which they owe to God and the church, they will contribute more liberally than ever before. Do not think just a part of these collections will do. We want each and all of these collections fully taken. Let us fully resolve upon success, and we will have it. I shall be glad to render what help I can in regard to all your benevolent collections, while I am on this, my fourth round. Let each of us do our very best to raise our full apportionments.

W. F. SMITH, P. E.

Greenwood District, Upper Mississippi Conference.

Kosciusko sta.	Nov. 5-6
West sta.	" 7-8
Drum	" 9-10
Drum	" 11-12
Goodman	" 13-14
Ebenezer	" 15-16
Benzer	" 17-18
Winona	" 19-20
Valden Mission	" 21-22
Valden	" 23-24
Correllton	" 25-26
Lexington	" 27-28
Tchula	" 29-30
Bee La	" 31-32
Little Rock	" 33-34
Shelburne	" 35-36
Minter City	" 37-38

The Greenwood District Conference, second session, will convene in the town of Winona, Nov. 23, at 9 o'clock a. m., in the M. E. Church. A full attendance is desired the first day. Now, to the pastors of the above named district: Don't fail to raise your apportionments, and be able to make good reports in that direction. Don't fail to take the number of subscribers asked by the editor for the "Southwestern." Dr. E. W. S. Hammond is invited to be with us during the session.

W. McDONALD, P. E.

Florence District, South Carolina Conference.

Fourth Round.

Shiloh, St. John	Nov. 2
Lynchburg, St. Paul	" 4
Timmonsville, Timmonsville	" 6-7
Florence, Chamberland	" 8
Swain and Wm. Salem	" 9
Mt. Zion	" 10
Marion, Springville	" 11
Pea Dee, St. Philip	" 12
Little Rock, Helen Green	" 13-14
Chlo, Chlo	" 15
Hopewell Station, Hopewell	" 16-17
Smyrna, Gallie	" 18
North Marlboro, Wesley Chapel	" 19-20
Cheraw, Wesley	" 21
Bothel and Mt. Zion, Mt. Zion	" 22-23
Chesterfield, John Wesley	" 24
Ebenezer, Hopewell	" 25
New Hope, New Hope	" 26-27
Lynch's Silver, Ebenezer	" 28
Lydia, Wesley	" 29-30
Darlington Station, St. James	" 31
Harvesting Mission, New Providence	" 32
Darlington Circuit, New Providence	" 33-34
Lamar, John Wesley	" 35
Mayesville, Mt. Moriah	" 36-37

Beloved Brethren: Labor to win souls for Christ and instruct them in righteousness. Push the work with all diligence.

A. G. TOWNSEND, P. E.

We are a patient people—the ox is nowhere in comparison.

Webulamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather "his chimneys would break; 'it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

Geo. A. MacKee & Co.

Knoxville District, East Tennessee Conference.

Knoxville	Nov. 5-6
Oliver Springs	" 12-13
Clinton and Coal Creek	" 19-20
Friendship	" 26-27
Moody Creek	" 33-34
Tazewell	" 40-41
Morristown sta.	" 47-48
Russellville	" 54-55
Newport	" 61-62
Morristown	" 68-69

The district conference will meet at Mossy Creek, Dec. 1.

OWEN HYNNER, P. E.

Vicksburg District, Mississippi Conference.

Gloster	Nov. 5-6
Natchez	" 12-13
Vicksburg	" 19-20
Bohanna	" 26-27
Hamburg	" 33-34
Meacham	" 40-41
Union Church	" 47-48
Vicksburg	" 54-55

We shall expect every member of the conference to be present with a well written report. Push the benevolent collections, and let us close the conference year grandly.

S. A. COWAN, P. E.

Beaufort District, S. C. Conference.

Cattle Creek	Nov. 4
Wet Grove	" 5-6
Keeseville	" 12-13
Roseville	" 19-20
Holly Hill	" 26-27
Walterboro	" 33-34
Grahamville	" 40-41
Beaufort	" 47-48
Yemassee	" 54-55
Cannahatchee	" 61-62
Felt's Store and Vauville	" 68-69
Alondale	" 75-76
New Hope	" 82-83
Appling	" 89-90
Graham	" 96-97
Jacksonboro	" 103-104
Summerville	" 110-111
Wilmington	" 117-118
Hickory Hill	" 124-125
Enford Bridge	" 131-132
Clifton and Pine Grove	" 138-139
Wilmington	" 145-146
Barnwell	" 152-153
Alken	" 159-160
Springfield	" 166-167

Brethren, as men of God, see to it that there are no blanks in your statistical reports, and that the be marked advancement in all things relative to your several charges.

H. F. WITHERSPOON, P. E.

Gainesville District, Florida Conference.

Fourth Round.

St. White	Nov. 4
Newmansville	" 5-6
Flag	" 12-13
Conover	" 19-20
Sampelaski	" 26-27
Arredondo	" 33-34
Valle	" 40-41
Stark	" 47-48
Mt. Vernon	" 54-55
Otto Creek	" 61-62
Cedar Key	" 68-69
Archer	" 75-76
Pineau Plain	" 82-83
Wilton	" 89-90
Minnow	" 96-97
Levyville	" 103-104

Dear Brethren: I may make some change, if so, you will be duly notified. Bend all your energies to get your benevolent collections in hand, that you can report them in full at the quarterly conference. Let the local preachers and exhorters have their license out, so they may be renewed. Don't forget the Southern Worker. Take as many cash subscribers for it as you can.

A. DEROSE, P. E.

Monroe District, Louisiana Conference.

Fourth Round.

Vidalia	Nov. 5-6
Lake Providence	" 12-13
Debl	" 19-20
Rayville	" 26-27
Winneborough	" 33-34
Jones Chapel	" 40-41
Wilhelm	" 47-48
Mt. Nebo	" 54-55
Mt. Sinai	" 61-62
Warrington	" 68-69
Washington Chapel	" 75-76
Moore	" 82-83
Waco and Columbia	" 89-90

We ask the committees on Missions and Church Extension especially to report, with all other benevolent collections. We have had nearly twelve months to work for these apportionments.

STEPHEN PRIESTLEY, P. E.

Tupelo District, Upper Mississippi Conference.

Fourth Round.

Ripley	Nov. 5-6
Ripley	" 12-13
Pontiac	" 19-20
Pontiac	" 26-27
Okolona	" 33-34
Okolona	" 40-41
Houston	" 47-48
Roll	" 54-55
Union Grove	" 61-62
Shannon	" 68-69
Amory	" 75-76
Amory	" 82-83
Tupelo	" 89-90

The district conference will convene at New Albany, Nov. 17. We hope the brethren will be able to make full benevolent reports. The Sunday School Institute for the Tupelo District will convene at New Albany, Nov. 13.

R. SEWELL, P. E.

The Minutes of the Baton Rouge District Conference are now ready, and will be mailed to all those who have paid their apportionment on receipt of 25c. to pay postage. In behalf of the committee,

FRANK C. BLUNDON,

Baton Rouge, La.

West Tennessee District, Tennessee Conference.

First Round.

Martin sta.	Nov. 5-6
Alamo	" 12-13
Crockett Mills	" 19-20
Friendship	" 26-27
Memphis	" 33-34
Memphis	" 40-41
Memphis	" 47-48
Memphis	" 54-55
Mason sta.	" 61-62
Mason sta.	" 68-69
Mason sta.	" 75-76
Atoka	" 82-83
Atoka and York	" 89-90
Kenton and Union	" 96-97
Gardner and Shearon	" 103-104
Clarkburg	" 110-111

Dear Brethren: Let us begin in the first part of the conference year to raise the benevolent money. Do not come up to conference next year with five cents only, but let a dollar be the less.

Remember that our first district conference will be held in Centenary M. E. Church, Dec. 29. Let all district stewards be on hand.

B. F. ANDERSON, P. E.

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Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All druggists sell it. Genuine trade mark and crossed red lines on wrapper.

Letter from Alfred Grunfeld.

[Translated from the German.]

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In particular, is the action absolutely incomparable, enabling the rendering of effects which I considered heretofore impossible.

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ALFRED GRUNFELD, Imperial and Royal Austrian Court Pianist, and Royal Prussian

Southwestern Christian Advocate

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Nuggets.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin.—Bible.

"One touch of nature makes all the world akin," may be a beautiful sentiment; but Christian fellowship, inspired by Him who is the Light of the World, is a beautiful truth.

"Truth crushed to the earth will rise again," but don't crush it merely for the sake of experiment; let it rise, and help it to rise by loving and living it.

Wearing the world as a loose garment is a dangerous experiment. Better not wear it at all. "Come out from the world, be ye separate," is the injunction.

Some people sing, "Lord, I care not for riches," yet they sacrifice every principle for the "almighty dollar."

The class leader was late; the people tired with waiting; the meeting was dull and lifeless, and the devil was happy.

Some people weary your patience with the recital of their woes. The fact is they have driven their friends away by continual fault-finding and suspicion, and finding themselves shunned by friends and derided by foes would pose as martyrs. The remedy for this condition is within reach of all such. "A man that hath friends must show himself friendly." Prov. 18-24. Hold on to the friends you have. Treat them kindly. Be sweet. Don't regard them with suspicion. Cultivate sweetness of temper and disposition. This is the remedy. The last clause of the verse quoted shows the result. "And there is a friend that sticketh closer than a brother."

Under the plan of Episcopal visitation, the month of January will be a busy month in the South.

So. Car.	Jan. 11	Bish. Walden
Georgia	" 12 "	Bowman
Savannah	" 12 "	Foster
Mississippi	" 12 "	Andrews
Alabama	" 19 "	Bowman
Florida	" 19 "	Foster
Gulf Mission	" 19 "	Andrews
Cent. Ala.	" 26 "	Bowman
St. Johns Riv.	" 26 "	Foster
Louisiana	" 26 "	Andrews

OWING to an error in the count, last week's issue ran short of supplying the demand. We will regard it as a special favor if persons who, having read the issue and not caring to preserve it, will return it to the office.

For the SOUTHWESTERN.

God's Hidden Power.

W. L. DUNCAN, B. D.

III.

And there was the hiding of His power.—Habakkuk iii; 4.

Consider next the power of steam. See how God, through all the ages past, has concealed his power in the little water drop. "In the beginning," when he created the water, he mingled this latent element in its composition, with the purpose full in view of calling it forth in this, the nineteenth century of the Christian era. Look at the old hills which have stood mute, motionless and useless through all the centuries—the resorts of wild beasts and poisonous reptiles. Until within a very few years the lauds which embrace those hills were almost without value. But now, as you well know, many of them are more valuable than the level lands which lie at their feet. And why? Because God has there hidden away the stone, the marble, the iron and the brass, out of which our machinery, railways, bridges and tunnels are to be made; with which our forts, houses, asylums, colleges and churches are built. And see what magazines of oil, minerals and valuable metals he has hidden away in the valleys, to be called forth just when they are needed; especially the vast and inexhaustible coal mines which he has secreted in the earth. In these resides a power which, to us, is utterly incomprehensible. And how deeply has God hidden some of these agencies! No wonder that they have slept undisturbed through the centuries! God alone held the key of the door leading to their deep and dark recesses. At Leavenworth, Kansas, there is a coal mine seven hundred and fifty feet deep. From the main shaft veins have been followed in various directions, one of which runs under and entirely across the Missouri river. Now, who of the citizens of Kansas and Missouri thought, as they stood on those grounds thirty years ago, that seven hundred and fifty feet beneath them lay hidden the fuel that was to warm their dwellings in the years to come—the power that was to propel their machinery, drive their locomotives and carry them from city to city.

At Virginia City, Nevada, there is a silver mine seventeen hundred feet deep. And there in that deep cavern, far down beneath God's snugglet, are men delving in the bowels of the earth, searching with eager eyes for those hidden treasures. How strangely and wonderfully God works! For who, I ask again, who have dreamed twenty years ago, as he walked over those sterile grounds, that the Almighty had there, concealed so far beneath the surface, the agencies by which he is to carry on (in part at least) the great plan which his eternal mind has purposed with regard to the interests of man and the regeneration and final redemption of this wicked world? For, that he is now bringing to light and using those agencies for this purpose, no intelligent observer of the openings and movements of God's providences will dispute. Truly, his ways are "past finding out." That we may witness a further revelation of God's hidden power, consider for a moment the agency of electricity. In the ages past, even up until the last half century, God saw that the progress of art, science, knowledge, truth and religion was slow. He desired that these should move with more rapid strides. Accordingly, in the year 1706, on the streets of Milk and Washington corners, Boston, a child was born, which the world was to know as Franklin, and which, when he was

grown to manhood, was to be taught where to find and how to combine the elements necessary to produce the same subtle and electric force which is found in the lightnings that leap across the skies, and in which there slumbers such terrific power. Now, Franklin tamed, so to speak, this wild, nimble and potent agent, so that it is now ready and waiting to do practical service, both for man and for God. A century later a Morse steps forth and proposes to harness this fiery steed and send it on errands and with messages from city to city, from ocean to ocean. A little later Cyrus Field engages to make for it a passage under the ocean, and send it around the world. And who is it that cannot see that God has accepted this newly revealed agency from the hand of man, and is using it to accomplish his purposes in the earth? See how, by the slightest touch of the finger of man, he is writing and sending on his law to the nations—sending messages of mercy to the ends of the earth—scattering light, knowledge and truth all over the world.

For the SOUTHWESTERN.

Prayer.

REV. J. W. WINBUSH.

Why is it that Christians are so indifferent about prayer? Why should we hesitate to ask our heavenly Father for any spiritual blessing we want? We do not hesitate to ask an earthly parent for anything we want or desire. Why should we hesitate to ask our Father in heaven? For he says he is more willing to give good things to his children than earthly parents. I am too careless myself. I give way to very small trifles, which prevent my retiring to some secret place and lifting up my soul to God in prayer; notwithstanding, I most always feel my strength renewed. I do not know why it is, unless it is sin that dwelleth in me. I do not think it is for want of faith, for I believe God and trust in him, and I know he answereth prayer. We should pray without ceasing, for it is only those who pray that way who can have power with God. The apostle Paul says that "God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Dr. Keen (in Faith Papers) says: "It is one of the offices of the Holy Spirit to inspire in the hearts of believers prevailing prayer." Paul says, Romans, viii, 26: "We know not what we should pray for as we ought, but the spirit itself maketh intercession for (in) us with groanings, which cannot be uttered."

So then, if we want power with God, we must pray for it, and pray often; let him know that we are in earnest. I do not know how often we should pray. David says: "It is a good thing to give thanks and to show forth thy loving kindness in the morning and thy faithfulness every night." At another place he said he praised the Lord seven times a day for his righteous judgment. We do not hesitate to pray when we are in distress, or pain, or fear, and why not pray when we have none of those distresses bearing upon us, and thank the Lord for his blessings? Why do we not pray for the conversion of our friends and for the Lord to guide us and help us to do his holy will? Why not covenant with some brother or sister to pray for any blessing we need? For our Saviour said, if two agree on earth as touching anything that they shall ask, it shall be done for them of our Father in heaven. Let us do this. Let us take God at his word, believing he will do what he says. John says: "If our hearts condemn us, God is greater than

our hearts, and knoweth all things; and if our hearts condemn us not, then have we confidence towards God, and whatsoever we ask we receive of him, because we know his commandments and do those things that are pleasing in his sight."

Let us watch and pray that we may guard against our besetting sins and be delivered from them. Let us pray, like David, that we may be delivered from secret faults and from presumptions sins, that they may not have dominion over us. Let us pray with the Spirit. We find in God's words: "That if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." Seeing, then, that we have a Great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession, for we have not a High Priest which cannot be touched with feeling of our infirmities; but in all points tempted like as we are yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find help in time of need.

Goodman, Miss.

"Energy."

MRS. MATTIE A. SIDDLE.

In our introductory theme we considered energy one of the first essential qualities in securing a decisive character. Energy is defined as an internal, inherent power, a capacity for performing work or moving against resistance; distinguished as actual energy, in reference to the work which, in a given case, it actually performs; and potential energy, in reference to the work which it is capable of performing, if fully exerted.

We will only consider such persons as are blessed with actual energy, as we have said that actual qualities were the real constituents of this valuable acquisition. How can we disobey the divine command given us in Chron. xxii, xvi?

"Arise, therefore, a d be doing, and the Lord will be with thee."

Actual means real; energy is an exertion; an exertion is an aim effected, which results in work. How noble are we then when we possess this energetic spirit? In laboring we obey the will of him who sent us, and it is a true requisite of all that is chaste and commendable.

Sydney Smith says: "Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best."

Work is said to be one of the best educators of practical character; the law of our being, the living principle that carries men and nations onward.

This idea is well supported by the present time, as the labor question is receiving no little attention, and is of vast importance.

The majority of men have to work with their hands, as a matter of necessity, in order to live; but all must work in one way or another if they would enjoy life as it ought to be enjoyed.

Labor may be a burden and a chastisement, but it is an honor and a glory. It is a pivot around which all else must move, or nothing is accomplished.

All that is great in man comes through work. The demonstrations that have been made over the anniversary of the discovery of America shows the greatness of work. The struggle for means to accomplish the work of a brain and the sacrifice of life by Columbus, indeed puts an indelible stamp upon the fact.

But how strange it is that we are given to a disposition, which could well be considered a slow-

ness of duty, in waiting until one has accomplished a good aim, sacrificed life, and is almost to be regarded in the light of a martyr before just praise is given him.

Not unlike the martyrs, discoverers, inventors of his day, he lived, labored and died without a hope of personal reward. Why? Because we seem to think all credit and honor should be given after death; when if a few of the words that are spoken after us and a flower or two be given before death, possibly life would be prolonged.

We don't expect to be worthy of any honor that belongs to the above mentioned classes, but when our time shall come to an end, we hope that nothing beyond true courtesy will be extended; we feel that if there is any due reward for work to be given by earthly friends, it should be while we are of ourselves earthly, as God alone will reward us in the future life.

Work is considered a universal duty; the duty of industry applies to all classes of society; all have their special work to do in their respective condition of life, the rich as well as the poor. Samuel Smiles says to be idle and useless is neither an honor nor a privilege, and though persons of small natures may be content men of average endowment, of manly aspirations and of honest purpose, will feel such a condition to be unharmonious with real honor and true dignity.

There is a contagiousness in every example of energetic conduct, says one. The brave man is an inspiration to the weak, and compels him as a load stone draws iron. To illustrate, we chanced to listen to Ingersoll on "the life of Shakespear." The production was grand; the delivery sublime; the character described was pictured beyond the ordinary. About two hours had passed when the speaker concluded, and the time seemed only half an hour. There were times when we felt inspired by the air; the magnetism was so great, and the eloquence, all combined, was simply electrifying.

So thoroughly convinced are we that good and great men draw others after them, that were we other in belief than Methodists, we would not trust ourselves to hear him on a religious theme.

It is evident that work is the true basis and the only firm foundation to greatness—a quality that all admire, though it be not personally achieved.

Indianapolis, Ind.

Our Heroes.

MISS MATTIE SMALL.

Once more in the annals of time have we been permitted to recall the memory of those who fell upon the battle field and to honor the living as well. On this day we, with flowers to strew upon the graves of the loved ones who have fought for the welfare of our country and have been laid low by the reaper, death. By this our hearts bear memory of some dear one whose body has been laid to its last resting place.

This, I consider one of the most important and sacred days in the history of a nation. As we look around us we see the survivors of the great struggle. They forsook wife, children, father, mother and all that was dear to them and went to battle; some never to return.

As they stood amid the roaring of cannon and the clashing of sword, witnessing the great carnage. They resolved to do and to die for their country's honor. They fought and bled for our country's flag. We can truly say of those who died upon the battle field, that they desired to see flag of the Union wave; "but died without the

sight," and I imagine, as I gaze upon the old flag, every star and stripe grows brighter and brighter, as within our hearts we sing that old patriotic song of: "My Country 'Tis of Thee."

I hope this day may never grow dim in the hearts of a nation, but our children may celebrate it in days to come.

"Abraham Lincoln was one of the greatest men of any age or country; a man in whom the quality of genius and common sense were strangely mingled. He was peaceful, gentle, tender hearted, thoughtful, far-sighted and great. We can justly style him the true friend of the Negro."

It was he, who from his childhood days, looked with disfavor upon the slave-labor system of our country. It was he who issued that great "Emancipation Proclamation," which brought freedom to millions. The noble work begun by Mr. Lincoln will never die.

"But years have fled,
The war is over,
North and South
Have taken hands.
One sweet country, one proud nation,
And no slave in all the land;
But the names of patriotic soldiers,
Who went down to death sublime,
Pour an ever lasting lustre
Through these long arcades of time."

And may this day bring to our hearts memory of many dear friends whose bodies have returned to the dust. We can only say of the dead, rest in peace. "Sons of veterans" and "sisters of the relief corps," your work is too great and well know for explanation. Stand by your country's flag—the banner of the free. Long may it wave. You have a right to raise your voice in its defense.

But, dear fathers, we hope this monument of freedom that you have erected shall ever stand in undiminished glory. The past has been cloudy; the present seems bright. Let us meet the future with brightest hope for brighter times. And may God hasten the day when this prejudice against color shall be blotted out from the hearts of men forever. May this day bring to our hearts the memory of many dear one whose body has returned unto the dust.

To the G. A. R., Sons of Veterans and Sisters of the R. C. I. let me say, God bless you all, and may the flag which you have helped raise over a united nation continue to wave over the land of the free and the home of the brave.

What Some of Our Presiding Elders are Doing.

STARKVILLE, Miss., Nov. 1.

Dear Editor: Enclosed find a list of six new subscribers, cash five (\$5) dollars. Sent in some new names last week, also cash; hope it has reached you. I am doing all I can to circulate the grand old paper. You have my support and prayers.

Will you send me a New Discipline ('92) by return mail. Send charges.

Yours in Christ,

P. O. JAMISON, P. E.

The above letter was not intended for publication, but there is so much that savors of loyalty, push and vim in it that we publish it, with the hope that other Presiding Elders may see their way clear to do some good work for the SOUTHWESTERN. May the Lord bless Brother Jamison of the Starkville District. May his tribe increase.

PASTORS of the Tennessee, East Tennessee and North Carolina Conferences who are not receiving the SOUTHWESTERN, will please at once furnish us with their correct postoffice address, mentioning their former address.

N. B.—The new Disciplines are 35c. each by mail. If only 30c. is sent we shall understand that the old one is desired.

LETTERS FROM THE CONFERENCES.

Louisiana.

South New Orleans District.

PIERRE LANDRY, P. E.

Rev. J. J. Parker has just closed one of the most successful revivals known in the history of our church at Centreville, and still they come. Thirty-three young men and women presented themselves for baptism on Sunday, Oct. 9. Bayou Teche and the church were the points of interest. The ceremony was performed by the Presiding Elder, assisted by Revs. Thos. McCary, J. M. Dyer and Travis Larkins.

For her power in prayer, song and christian zeal, Sister Parker deserves special mention.

The quarterly conferences and other services were largely attended by all classes of the people of Centreville. Our white friends took much interest in the meeting, and contributed liberally.

At Winsted, peace and harmony reign. Rev. E. B. Richards is nobly leading his host. Everything bids fair for a good year's work spiritually and financially.

Gilbert Seminary opened Oct. 4, under favorable auspices, with the promise of a successful year's work. The arrangement of teachers, with Prof. A. E. Clements, M. D., as vice-president, and Prof. B. M. Hubbard, A. M., formerly principal of the Alexandria Academy, now occupying an important chair there, is very satisfactory.

President W. D. Godman, D. D., spent a few of his most important October days in the North, arranging matters connected with the church and school. In a conference with his Presiding Elder, plans were laid for greater christian activity and an enlarged church work in St. Mary Parish.

The doctor departed for his field of operation in the East, and will be met by Mrs. Dr. Godman at Philadelphia.

Under the able pastorate of the Rev. Thos. McCary, Franklin is in a first class condition.

At Thibodaux, Rev. Chas. Monroe is succeeding grandly.

The session of the quarterly conference at Morgan City, Oct. 14, was a season of much spiritual refreshing. Bro. Larkins is doing a noble work for our Methodism.

The need of the old Mother Church is greatly felt at Patterson. We have a good victory for a young, educated man. Who will go? We have 10 members there and a Sunday school, but no building. This town is full of people hungering and thirsting for the Methodist Church, her Discipline, and the pure Gospel of the Son of God. With its inviting surroundings, fertile lands, sugar plantations and refineries, three lumber yards, sash and blind factories, with grace and christian pluck, no better field can be found. Who will go?

Rev. Stephen Green is doing a good work at Schriever. Our people here are determined to have a new church and parsonage, and are making the necessary preparations for building.

After a two days' session of the quarterly conference at Houma, we inaugurated plans by which our church there will return to its former glory. Rev. R. Anderson is serving there acceptably. The return of Mother Charlotte Williams has inspired the work. Under her leadership, with the co-operation of our faithful brothers and sisters, Houma will be nobly represented at the annual conference.

A. Luster, Bertie.

Oct. 19 was a grand day with us. We had a meeting to raise our benevolences. We raised \$11.80. A company of young ladies, led by Miss E. Handist and Miss M. Tunson, willing workers, raised the sum of \$4.95. May the Lord bless them. We have had a sad accident on the Rosedale plantation. The house of one of our members caught fire and was consumed, destroying everything he had. One of his children, being shut up in the house, was burned to death.

We ask the prayers of the church for him.

C. Crockett, Shady Grove Circuit.

We have had a grand camp meeting, beginning Oct. 12 and ending Oct. 19 with great success. We have received six converts and many penitents at the anxious seat. This was one of the grandest camp meetings ever held in this part of the country. Two thousand people from all parts of the States of Louisiana and Mississippi attended. The greater part of them came to see the laying of the corner stone. But we had a grand time in the midst of the disappointment. We ask the prayers of the brethren.

H. Davis, Longstreet.

As soon as I returned from the district conference I began a revival at Pleasant Grove, and the Lord blessed us with twelve converts. Bros. H. O. Williams and W. M. Harris were with us. I went to Mt. Zion, where there were but five sinners, and the Lord gave four of them to us.

P. Bibbs, Abbeville.

In our tribe meeting we collected \$54.10. We had a good time here Sunday, Oct. 9. The order of the day was well attended. Rev. J. C. Smith, of Opelousas, J. A. Vincent, former pastor, I. C. Matthews, of Pleasant Grove, W. Woodson, Baptist preacher, Frank Ovlorge, Prof. Shells, of Abbeville, rendered good service. The names of the persons of the different tribes, are as follows: Misses C. Lemard, \$9.15; E. Briggs, \$4.45; A. Briggs, \$2.95; E. W. Hunsberry, \$14.25; M. Hills, \$2.90; J. Moor, \$1.95; L. Guibson, \$1.90; C. Gravano, \$3.95; M. Parish, \$9.35; Frank Arlanged, 75c. Total collection, \$51.10.

G. A. Payne, Green Store.

We are very thankful to say that we are not entirely flooded out. I started out among the brethren with hopes to get some aid, but finding hard times along the line, I returned a poorer man, notwithstanding, I had the sympathies of all the brethren. I spent two nights and a day with Rev. Price and his good, faithful and loving wife. It was quite a treat to me to find the Presiding Elder of the Shreveport district, who gave me strong but touching words of encouragement, which greatly renewed my vigor. I returned home to receive my Presiding Elder, Rev. Marshall, who was on time for the fourth quarterly conference, Oct. 15-16. He finds me at my post living upon one meal a day. Many souls have been brought to Christ. We reported twenty-two converts, twelve received into full membership and twenty-six accessions to the church. Pray for us.

Mississippi.

A. Handy, Summit.

I have just closed my revival at Summit, and the Lord poured out his blessings upon us. During the two week's meeting I received twenty-five converts and baptized twelve infants. At Magnolia, Sept. 24, the members, led by E. James, came with many good things. We will be glad for them to call again. Pray for us.

E. Lamar, Gunnison.

This is my second year in the work. I like it very much, and propose by God's help to push the battle to the gate. The third quarterly conference convened Oct. 8. We met in our new church. Pray for us.

H. Heslop, Durant.

I was sent to the Decatur work this year, but the work could not give a support for my family, and I wrote to my Elder about the matter, and he wrote me to hold on if I could this year, but the people were not able to support me, though they were willing to do so. Then the Elder released me from the work. This is the first time in my life I ever left a work given me. I have been helping the brethren on the Greenwood district. Durant has had a wonderful revival. Bro. D. Green had twenty-nine converts and thirty accessions.

My family has been very sick this year, and I have lost one of my boys in July.

W. H. Smith, Scooba.

I am glad to say that my work is alive, spiritually and intellectually. We have been wonderfully blessed all over the work. We have only three churches on this work. We have added eighty members. There have been 101 conversions in the charge from 13 to 70 years of age. We have just finished repairing the church, and will repair the parsonage. The Meridian District Conference will be held here, and we expect the SOUTHWESTERN to be represented by Rev. Dr. Hammond, the editor.

A. B. Blewett, Bee Lake.

Our third quarterly conference was held Oct. 1 and 2, with Elder W. McDonald in the chair. Several of the conference brothers were absent. Our pastor, Wm. Bell, was present with his report, which showed that he had been confined to his bed for six months. Some conversions and accessions were reported. The pastor is still sick, and asks aid from his friends.

J. Burton, New Albany.

Our fourth quarterly conference was held Oct. 23-24. Rev. R. Sewell, Presiding Elder, presided. The business of the conference moved off nicely. The reports shows the work to be in a good condition. Sixty-eight conversions and nineteen baptized were reported. The Elder preached two soul stirring sermons. Fifty-five communed at the Lord's Supper. The Presiding Elder is well beloved among our people.

James Jordan, Shubuta.

Shubuta circuit is spiritually alive. We have closed our meeting with grand success. Sixty-two joined the church; forty-seven baptized. Pray for us.

D. W. Johnson, Woodburn.

We have been successful in the effort to raise within one night \$52.70, to pay on old church debts. The church is up and moving along all right. Our meeting just closed. Nine professed hope in Christ. Twenty-nine accessions this year. The good Lord is on our side. Pray for us.

W. T. Wright, Tchula.

I am glad to inform you of our conference. It was a good one. Rev. W. McDonald being absent, sent Rev. S. H. Nevils, of Greenwood. We are just closing our revival on the work. Thirty-four have been added to the church this year. We are preparing to build a new church at Beaumont Chapel. Pray for us.

Program of the Second District Conference of the Holly Springs District, Upper Mississippi Conference.

To convene at Holy Springs, Miss., Nov. 21.

THURSDAY.

9 a. m.—Conference preliminaries. 9:30 a. m.—Reports and other conference business.

12 m.—Adjournment.

2 p. m.—Discussion—subject, Best mode for attracting an interest among the young people for church work, L. L. Shumpert, J. C. Coggins and J. H. Kolheim.

2:45 p. m.—The Epworth League as a great stimulant to the church, Revs. J. W. Parks, B. F. Woolfolk and Miss S. Johnson.

3:30 p. m.—The Sunday school as a nursery for the church, Revs. H. Y. Salter, H. A. Robinson and C. W. Butler.

4:15 p. m.—The necessity of an educated ministry, Revs. O. W. Butler, S. D. Tronpe and George Baker.

7:30 p. m.—Sermon, Rev. B. F. Woolfolk.

FRIDAY.

9 a. m.—Conference business.

12 m.—Adjournment.

2 p. m.—The M. E. Church a unit, Revs. B. H. S. Ferguson, J. W. Parks and B. F. Woolfolk.

2:45 p. m.—Class meetings and their value, Revs. E. H. McKisack, F. D. Avant and N. H. Isom.

7:30 p. m.—Sermon, Rev. J. W. Parks.

SATURDAY.

9 a. m.—Conference business, reports, etc.

12 m.—Adjournment.

2 p. m.—Prayer meetings and their benefit, W. S. Swinney, E. J. Turner and G. G. Lonard.

2:45 p. m.—What is it to be a local preacher? Revs. M. B. Sykes, W. S. Gillespie and Wm. Isaacs.

3:30 p. m.—The benevolent institutions of the church, Revs. H. C. Griffin, W. H. Hunley and Prof. A. M. Wells.

4:15 p. m.—Rust University and Freedmen's Aid and Southern Education Society Anniversary, Revs. C. F. Libby, S. T. D., E. W. S. Hammond, D. D., and H. R. Revels, D. D.

The SOUTHWESTERN as an educator for the church, E. W. S. Hammond, D. D.

7:30 p. m.—District sermon, G. W. Baker; alternate, W. H. Hunley.

SUNDAY.

9 a. m.—The model Sunday school conducted by Profs. McKisack and Sawyer.

10 a. m.—Love-feast, J. C. Coggins, L. L. Shumpert.

11 a. m.—Sermon, Dr. C. E. Libby.

3 p. m.—Sermon, Dr. E. W. S. Hammond.

Dedication of New Asbury M. E. Church.

7:30 p. m.—Sermon, Dr. H. R. Revels.

Devotional exercises each morning will be conducted by some one appointed. Dr. Hammond has kindly consented to be with us during the session of the conference. A full attendance is requested.

Committee: B. H. S. Ferguson, C. W. Butler, J. C. Coggins, J. W. Love, B. F. Woolfolk.

H. R. REVELS, P. E.

D. D. Goodwin, Cary.

We had a good time in our protracted meeting. Fifty-three conversions and accessions to the church. The fire is still burning in the hearts of the people. While the high water prevented our cotton and corn crops in many places, it did not prevent a good harvest of souls this year. Bros. W. N. G. Lipscomb and J. F. Knox spent one week with us, and did much good. Pray for us, that many more may be converted before the close of the year.

A. W. Wright, Lexington Circuit.

We have built one new church this year at Mt. Ephraim. Notwithstanding the hard times, we have built this a nice frame church. We have paid for everything as far as we have gone. The Lord has blessed us spiritually this year. We have had forty-five accessions. Rev. J. W. Winbush was with us at Shady Grove.

E. Troup, Dahomey.

A wonderful surprise occurred at Dahomey Oct. 24. The best men and women of the church came in a storming party to the parsonage with one barrel of flour, fifty pounds of meat and many other good things, which gladdened the heart of the pastor and his

wife. Such visitors are always welcome. Come again.

H. R. S. Erby, Fayette Circuit.

I have conducted three revivals, which resulted in great good. Twenty-seven were added to the church. Rev. M. C. Buffington, of Natchez, assisted me in one of my meetings. I have suffered much this year, owing to the small settlements where our churches are located and the small membership. We have two local preachers, M. Crockett and N. Hall, and good leaders who love the church and pastor. We have just closed our last quarterly conference for this year. The work is advancing, both spiritually and financially. Rev. S. A. Cowan, Presiding Elder, is doing good work. One of the oldest members of the church passed away recently.

S. H. Nevils, Greenwood.

The revival which has just closed at the M. E. Church here, proved a grand success. We added thirty-four to the church, which greatly strengthens us, financially and spiritually. The Rev. W. E. Mask, of Greenville, rendered valuable service. The Presiding Elder, W. McDonald, held his quarterly conference here on the 15th inst. The services were largely attended. The sacrament was administered to 110 communicants.

R. N. Jones, Carthage.

On the 25th of September I was sent to this circuit. I found my way through the lonely country to this point. I have been over the work and found it in a good state, but it seems to be alive. I was stormed with many necessary articles, which were very acceptable. Many thanks to W. Scott, L. Fulton, M. A. Word, M. Haul, C. Haul, J. Fulton, W. Teller and others. We are building a church at this town. I have made a visit around the work. I ask your prayers.

Brookhaven District Conference Resolutions.

Resolved, That we have listened with much delight and great profit to the able addresses and edifying and soul stirring sermons of the gifted, talented and brilliant Rev. E. W. S. Hammond, D. D., editor of the SOUTHWESTERN.

Resolved, That we recognize in him a broad-minded christian gentleman; and

Resolved, That we, as a district conference, welcome him in our midst, and do, as a whole, hereby most earnestly pledge ourselves to stand by and do all possible for the grand old SOUTHWESTERN.

Respectfully submitted,
A. D. PAYNE,
H. MAY,
H. L. KENNEDY.

Central Alabama Conference.

T. J. Jackson, Eutaw.

The church at Eutaw is spiritually alive. Have added 20 members to the church. Prospects for raising all the benevolent claims are very bright. Found the church \$450.50 in debt, and have brought it down to \$300. Through the efforts of one of our local preachers, a church with 15 members has been organized. The church at Eutaw surprised me with about 50 pounds of provisions. The Sunday school is in a flourishing condition. We use our own church literature. Pray for us.

J. Ellis, Talladega.

Our camp meeting closed Nov. 27. Thirteen joined the church at Sylacauga, Ala. Thirty-two converts in all. We have all the framing and lumber on our lot at Sylacauga, and will commence building soon. Our third quarterly meeting closed with Rev. W. F. Smith, Presiding Elder, in the chair; 56 at the Lord's table; 5 baptized. My Sunday school is in good condition; from 4 to 5 accessions each Sabbath. Pray for us.

L. D. Williams, Bessemer.

We have commenced building our church, and have raised about \$300 this year. We expect to enter our building the third Sunday in November. The work is growing nicely. When our church is completed it will be an honor to the Birmingham District. With the help of the Lord, we are pushing the work to the front for Christ and our Methodism.

J. H. Scales, Mt. Sterling.

Our third quarterly conference was a grand success. Owing to the illness of Presiding Elder Rev. H. N. Brown, Rev. H. W. Carner held the conference, October 15, 16. Sunday was a grand day in the history of Wesley Chapel. Fifty-four partook of the sacrament. Pray for our success.

[CONTINUED ON PAGE THREE.]

Catarrah, Not Local, But Constitutional.

Dr. Dio Lewis, the eminent Boston physician, in a magazine article says: "A radical error underlies nearly all medical treatment of catarrh. It is not a disease of the man's nose; it is a disease of the man, showing itself in the nose—a Local exhibition of a Constitutional trouble." Therefore, he argues, the use of snuff and other local applications is wrong, and while they seem to give temporary relief, they really do more harm than good. Other leading authorities agree with Dr. Lewis. Hence, the only proper method of cure for catarrh is by taking a constitutional remedy like Hood's Sarsaparilla, which, reaching every part of the body through the blood, does eliminate all impurities and make the whole man healthier. It removes the cause of the trouble and restores the diseased membrane to proper condition. That this is the practical result is proven by thousands of people who have been cured of catarrh by taking Hood's Sarsaparilla.

A CHOICE BIT OF SILVER For My Lady's Chamber. TO ORNAMENT her dressing case and hold articles for her toilet. May also be used for cards, book-ends, stands for your studs, handkerchiefs, a rich and useful, quickly treated, well placed, and is truly an elegant article. OFFER: We will send this BEAUTIFUL SILVER, with one year's subscription to THE KIDNAPER NEWS, on receipt of \$1.00. SATISFACTORY GUARANTEE. ONLY \$1.00. If you are not interested in child-life give the news, program, etc., and receive a copy of the Kidnaper. FOR EVERY HOME. Address THE KIDNAPER NEWS, NEWARK, N. J.

DO YOU WANT TO MAKE MONEY? If so send for Illustrated Descriptive Circulars and Liberal Terms to Agents for our GRAND BOOK. THE BLACK PHALANX. A Complete History of the NEGRO SOLDIERS by the late Col. J. T. Wilson. 64 Magnificent Pictures of the NEGRO TROOPS, Battle Scenes and Famous Men. A BOOK FOR THE RACE. A remarkable Historical Work, the first book to record the services of the brave Colored Boys in Blue, from the beginning of the Revolution to the present time. A copy bound to be placed in the home of every colored family in the land. Come one, come all, ministers, teachers, scholars, men, women, all who are interested in the welfare of their people. Don't wait, but take hold now and help the grand work along. People make money by accepting opportunities. Our offer is A Big Opportunity, don't miss it; write for full particulars. Address AMERICAN PUBLISHING CO., (Hartford, Conn., Boston, Cincinnati or St. Louis. Mention this Paper.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, NOV. 10, 1892.

The "Southwestern's" Proclamation.

WHEREAS, On the 28th day of September, in the year of our Lord one thousand eight hundred and sixty-two, Abraham Lincoln, President of the United States of America, did issue his declaration of purpose to set free, on the first day of January, one thousand eight hundred and sixty-three, all persons who were held as slaves. This great proclamation issued by the immortal Lincoln, brought freedom to more than four millions of slaves. Nearly thirty years have passed away. They have been years of toil and trial and sacrifice; notwithstanding, we have been abundantly blessed by our bountiful heavenly Father. From four and a half millions, the race has increased to nearly eight millions. Coming out of a bondage of centuries, poor, despised, illiterate. We can look back over more than a quarter of a century of substantial progress. Our condition has been very materially improved. Education and wealth are leading to higher social conditions, while the religion of the blessed Lord and Saviour Jesus Christ is doing a marvelous work in the uplifting of the masses. It seems eminently fitting that we should, as an emancipated race, or as their descendants, offer up our deep and fervent gratitude to Almighty God for the great blessings of freedom, with our ardent prayers for his guiding, sanctifying and supporting presence in the successive steps of our future progress.

Let us, therefore, assemble in our respective places of worship on the 1st day of January, 1893, for the purpose of giving public expression of our gratitude to the giver of every perfect gift for the recurrence of this day, which commemorates the greatest event in the history of our race.

We cordially invite all who have in any way contributed toward the securing of these great blessings, join with us in an appropriate celebration of this memorable event.

Important Notice.

Look out for Our Symposium in the Thanksgiving Number of the SOUTHWESTERN, on "The Present Moral Status of the Colored Man in the South. Interesting papers are expected from Bevs. W. H. Logan, of Texas; A. M. Trotter, of Mississippi; Wesley Prettyman, of Alabama; C. O. Fisher, D. D., of Georgia; E. O. Brown, A. M., of South Carolina; E. L. Gilliam, of Kentucky; H. W. White, of Tennessee; W. R. R. Duncan, of Arkansas; Pierre Landry, of Louisiana; and E. M. Collett of North Carolina.

This series will be followed by the second, on the present social status of the colored man; third, on his intellectual; fourth, on his industrial; and fifth, on his political status. The series will be continued at intervals until finished. We have called to our assistance some of the ablest writers in our vast Southern territory, and elsewhere, and the various topics indicated will be intelligently treated by persons of the widest personal experience. This symposium is expected to be in every respect a most reliable collation of facts on a subject of the most vital importance to the church and to the race.

The several topics, with the names of the writers, will be announced in advance. Presiding Elders and pastors are earnestly requested to push the canvass for cash subscribers, so that the SOUTHWESTERN may be able to carry the glad tidings to the hearts and homes of many, many thousands more.

Subscribe for the SOUTHWESTERN.

Bringing up the Benevolent Collections.

It is to be seriously deprecated that just before the meeting of the annual conferences there is an unusual stir to collect the benevolent apportionments. Pastors too frequently put off these very important claims until within a few months, or even weeks, before the annual conferences. There is the usual stir, and bustle, and confusion, and strain, and the pastor goes to the conference leaving the church exhausted, if not disgraced. Experience has taught us that the early part of the conference year is the best time to inaugurate and execute plans for taking the collections.

Of course, many excuses could be given why this important matter should be deferred. But we have the most abundant evidence from those faithful pastors who have tried it, that the course indicated is invariably followed by the most satisfactory results. The annual conferences should arrange a systematic plan, by which certain days should be devoted to the various connectional benevolences. As far as practicable, these collections should be taken throughout the bounds of the conference at the same time, and always as the Discipline directs. Let there be no omnibussing nor resorting to questionable methods, such as fairs, festivals, cake walks, raffles and the like, which are too frequently indulged in. Let the people be educated along the line of systematic benevolence. Preach sermons. Enlighten the people with reference to the great demands upon them. Teach them that "it is more blessed to give than to receive." Organize the Sunday schools into missionary societies. Devote at least one Sabbath in the month to the cause of missions. Complaint is made that there seems to be a lack of appreciation of our great benevolences in many parts of our Southern field. There is not a conference in our vast territory which is not able to bring up its entire benevolent assessment, and more. Let the pastors be thoroughly informed as to their solemn obligations in this respect. Let them study carefully and prayerfully the relative value of the cause of Missions, Church Extension, Freedmen's Aid and Southern Education, Education, Tracts, Sunday School Union, American Bible Society, and Conference Claimants, to their great work. Let them "read, ponder and inwardly digest" the disciplinary instructions pertaining to them severally. Then let us have a fair, square and honest effort, and success is sure. Intelligent, conscientious and progressive Presiding Elders will take the lead in this important matter, and see to it that the very best results are secured.

Our Book Concerns.

An intelligent study of the great work which these institutions are doing, cannot fail to inspire every Methodist pastor to renewed zeal in the diffusion of the literature of the church.

Our Methodism has taken first rank in the matter of publishing books and periodicals. The character and quality of the work, cheapness in price, etc., place them almost beyond successful competition. Our quadrennial sales run up into the millions of dollars. There is an increasing demand for the books and periodicals published by our Book Concerns. Our trade mark is recognized and acknowledged the world over as a guaranty of the highest merit.

"Dividends" amounting to hundreds of thousands of dollars are distributed annually to the various annual conferences, for the benefit of the superannuated and worn-out preachers, and the widows and orphans of deceased traveling preachers. The faithful Agents at New York and Cincinnati are planning to increase our already marvelous facilities for printing and publishing in order to meet the great de-

mands upon them. Every Methodist itinerant is a regularly accredited agent, and is expected to labor earnestly, ardently, and faithfully to increase the sales of our books and periodicals. Pastors should see to it that all our Sunday schools are supplied with the literature of our church. They are under the most solemn obligations to encourage and promote the circulation of our official periodicals.

Paragraph 411 of the new Discipline reads: "The annual conferences are affectionately and earnestly requested not to establish or encourage the founding of any more conference or local church papers; and where such papers exist, to discontinue the same when it can be done consistently with existing obligations."

If every traveling preacher in the Methodist Episcopal Church would heed this "affectionate" and "earnest" request, the circulation of our "ADVOCATES" would be doubled, aye quadrupled in a single year, the dividends increased, and such a spirit of loyalty to our great connectional interests fostered, as would give increased momentum to our tremendous activities as a church. But there are other obligations which ought to be considered in this connection. The Book Concerns place within reach of the pastors the most liberal discounts from the regular catalogue prices. Large credit is frequently given, which necessarily increases the liabilities of the Concern. The Agents are very anxious that the debts should be settled up on or before the meeting of the annual conferences. Our pastors should see to it that these obligations are sacredly met; remembering always that a failure to meet these sacred obligations necessarily reduces the dividends awarded to the conferences. Brethren, by all means let our Southern conferences resolve that no indebtedness of theirs to the Book Concerns shall retard the progress and development of our vast publishing interests.

Clark University.

Our friends will remember that Chrisman Hall, which was the boys' dormitory and college chapel of Clark University, Atlanta, Ga., was destroyed by fire last April. The building cost forty thousand dollars and had twenty-one thousand dollars insurance upon it. The walls had been built of sand brick, and stood up well after the fire. The adjusters of insurance awarded the university eighteen thousand dollars. The Board at Cincinnati, about the first of July, ordered President Hickman to superintend the work of rebuilding. Chrisman Hall is the result, and will be dedicated Nov. 30 and Dec. 1. A larger and better building than ever. It will now accommodate seven or eight hundred students. The building is changed on the inside so as to redeem certain lost rooms, and the several stories are changed after the best plans for convenience and work. The insurance money will more than meet the expenses of rebuilding. The entire building is to be warmed by steam. The boilers are in an engine house adjoining the shops, so that Chrisman and Warren Halls can be warmed from this plant. It will take about five thousand dollars to refurnish the boys' dormitory, complete the heating plant, supply musical instruments, etc., to take the place of what was lost by fire.

The school has opened with the most flattering prospects. The enrollment is larger than ever before in the history of the school, at this date there being over three hundred. It will doubtless reach five hundred during the college year. The grade of students is unusually high. Clark University has indeed entered upon a wider range of usefulness. The friends of Christian education are asked to consider this great school in this hour of refitting. The Society is unable to give a dollar beyond the insurance money.

Clark University has one of the largest and best trade schools in

the South, and has been selected as one of the special schools by the Slater Board to receive aid in industrial training from the John F. Slater Fund.

On the day of dedication, Nov. 30, there will be a roll call of the Savannah Conference in the presence of a large number of church officials and distinguished visiting friends. The conference has promised to help to the extent of its ability to refurnish the new building. Bishops Walden and Fitzgerald, Drs. Hartzell, Hamilton and Rnst, corresponding and honorary secretaries of the Freedmen's Aid Society; Rev. M. C. B. Mason, A. B., Field Agent; Gov. Northern, the Editor of the SOUTHWESTERN and other distinguished gentlemen will be present. Will the friends of Christian education send to President Hickman contributions for this great day. Let there be a hearty, generous response to second the noble efforts of our brethren of the Savannah Conference. Our Methodism should see to it that our educational work at this important centre should be established upon the broadest and most permanent basis.

Personal.

—Rev. and Mrs. N. H. Williams rejoice at the stranger boy who appeared at their home Oct. 30.

—Rev. W. W. Heston of Cory Chapel M. E. Church, Cleveland, Ohio, has been remarkably successful in his pastorate this year. He is to be congratulated also on having one more accession to his home. The little visitor was warmly received.

—We are very much pained to hear of the death of Sister Lydia Harris, of Covington, Ky. She was an earnest, faithful, conscientious Christian, and her loss will be very deeply felt in the Ninth Street M. E. Church, of which she was a member, and in the community in which she lived. Brother Harris, her faithful and beloved husband, has our profound sympathy in his great bereavement.

—Mrs. Elizabeth Sarah Spriggs, of Brookhaven, Miss., is in many respects a remarkable woman. She is regarded by the Mississippi and Upper Mississippi Conferences as an assistant to the pastors. She visits the charges and takes an active part in collecting funds for the liquidation of church indebtedness; helps in the benevolent collections, etc. She is a splendid musician, a sweet singer, and a cultured Christian lady.

—Presiding Elders Emperor Williams, Pierre Landry, J. F. Marshall, Stephen Priestley and Stephen Duncan, of the Louisiana Conference, held an important meeting at the Medical College this week. Matters of importance were discussed.

—The New Orleans Preachers' Meeting was quite largely attended last Monday. Bro. Bunton read a very able paper on the subject, "Does the study of the lesson leaf promote the reading of the Bible?" The discussion was quite interesting. The city churches were represented as follows: Camp Parapet, Rev. Wm. P. Forest; Thompson Chapel, Rev. Samuel Davage; Union Chapel, Rev. J. W. Hudson; Simpson Chapel, Rev. J. W. Hilton; Onshman Chapel, Rev. M. P. Franklin; St. Matthews, Rev. Frank Walker; Malden Chapel, Rev. J. W. Turner; Pleasant Plain, Rev. Simeon Evans; First Street, Rev. T. G. Montgomery; LaHarpe Street, Rev. A. J. Pickett; Williams Chapel, Rev. Henry Taylor. There were present also Presiding Elders Williams, Priestley, Duncan and Marshall, President Adkinson of the New Orleans University, Revs. Bunton, Panalle and the editor of the SOUTHWESTERN. It was one of the most interesting meetings of the session. Every church in the city intending to keep step with the progress of this important hour should be represented in this meeting.

—Pastors of the Tennessee Conference who are not receiving the

SOUTHWESTERN will please furnish us at once with their correct post-office addresses, mentioning their former address at the same time.

—Rev. J. Wesley Turner, of Malden Chapel, met with quite a sad bereavement a few days ago, in the death of his little son, J. Wesley Turner, Jr. The funeral took place on Thursday of last week. Brother and Sister Turner have our most profound sympathy and prayers.

Tennessee Conference Appointments.

CUMBERLAND RIVER DISTRICT.—A. Phillips, P. E. (P. O., Nashville, Tenn.)
Alexandria, Miles Williams.
Cookville, Robert Johnson.
Gainsboro, Benj. Sneed, supply.
Gordonsville, E. J. Gnthrie.
Hartsville, B. F. Whitley.
Liberty, R. A. Dowell.
Mt. Zion, Frank Smith.
West End Mission, Doc Ransome.
Brierville and Hendersonville, Sammel Hartsfield.
North Lebanon, David Scott.
Lebanon sta., L. M. Moores.
Springfield, Thomas Ward.
Mitchellville, Simon Ridont.
Rock Spring cir., Ned Betty.
Braden Chapel, G. C. Harden.
Gallatin, F. W. Puryear.

TENNESSEE RIVER DISTRICT.—J. B. Bradford, P. E.

Adamsville, to be supplied.
Beech Grove, A. F. Same.
Brentwood, Peter Martin.
Clifton, C. L. Fields.
Columbia cir., to be supplied.
Cumb, Fnr and Charlotte, Geo. Sanford.
Dickens, J. P. Gregg.
Dover and Clarkville, C. H. Bullington.
Franklin, H. Primm.
Laurenceburg, S. B. Danley.
Lewisburg, G. W. Marsh.
Paris, T. E. Woods.
Perryville, to be sup.
Clark Chapel, C. B. Wilson.
City Mission, to be sup.
Petersburg, W. M. Goodner.
Spring Hill, C. E. Alexander.
Waynesborough, J. R. Summerhill.

NASHVILLE DISTRICT.—J. B. Price, P. E. (P. O., Nashville, Tenn.)

Christiana cir., Thomas Allen.
Gainsville, West Lillard.
Farmington, Rufus Smith.
Hillsboro and Manchester, Thos. Belcher.
McMinville sta., J. W. Richmond.
McMinville cir., J. W. Hall.
Murfreesboro, H. W. White.
Murfreesboro cir., Jas. Pickett.
Lamden Hill and Flat Rock, W. B. Denny.

Seay Chapel, W. H. Vangun.
Thompson Chapel, to be supplied.
Nolenville cir., Willis Ellison.
Shelbyville, Samuel Knight.
Smyrna and Stone River, P. R. Woodson.

Sparta sta., A. P. Blakemore.
Sparta cir., Jas. Price.
Tallahoma, Joseph Reasonover.
Wartrace and Beach Grove, S. T. Miller.

J. Braden, President of Central Tennessee College, and Wesley Patterson, Professor in Central Tennessee College, and members of Thompson Chapel quarterly conference.

WEST TENNESSEE DISTRICT.—B. F. Anderson, P. E. (P. O., Martin, Tenn.)
Alamo and Cypress, A. Swift.
Atoka, H. Dnnlap.

Brownsville, Matt. Donaldson.
Clarksburg and Henderson, J. M. Moody.

Crockett's Mill, J. W. Kenscer.
Friendship cir., A. L. Nelson.

Fowlkes and Yorkville, J. H. Coppage.
Gardner and Sharon, F. J. Yeargins.

Galoway, A. P. Porter.
Huntingdon cir., E. F. Douglas.

Kenton and Union City, R. A. Fletcher.

Memphis cir., H. W. Key.
Memphis Mission, R. Palmer.
Mason sta., J. S. Foster.

Mason cir., A. Burdette.
Martin sta., S. T. Hickerson.
Porter's Chapel, J. L. Massey.

Schools and Colleges.

Dedication of the New Chrisman Hall, Atlanta, Ga.

To the Members of the Savannah Conference:—

The new Chrisman Hall, rebuilt on the ashes of the old one, will be dedicated Wednesday and Thursday, November 30 and December 1, 1892. It is proposed to make it a great occasion. Clark University has entered upon a very prosperous year, both as to attendance and the character of the students enrolled. The dedication of this new building will enable us to call the attention of the whole Church to this great educational center.

The dedicatory services will begin Wednesday, November 30th. There will be present during the services, in addition to both of the Corresponding Secretaries of the Freedmen's Aid and Southern Education Society, Bishop J. M. Walden, Bishop J. N. Fitzgerald; also Rev. Dr. R. S. Rnst, Rev. Dr. E. W. S. Hammond, editor of the SOUTHWESTERN, Rev. M. C. B. Mason, B. D., Field Agent of the Society, and others. Governor Northern and other distinguished citizens will be present.

Wednesday evening there will be a public reception to the visitors, from abroad and to the presiding elders and pastors of the Savannah Conference. You are cordially invited to be present at that reception.

On Thursday morning, December 1st, at 10 o'clock, in the new and beautiful chapel, the names of the presiding elders and pastors of the Savannah Conference will be called, and an opportunity given for each to pay the amount apportioned by the last Annual Conference to his district or charge, to be raised for the new building, together with any subsequent subscriptions which have been made by individuals or churches. Your last Conference appropriated \$3,000 to the various charges, and your apportionment as reported by your presiding elder is \$—. We sincerely hope that you will either be present, in person with the full amount, or send it to the presiding elder, or mail it directly to Rev. M. C. B. Mason, B. D., South Atlanta, Ga.

Dear Brother: This is a most important matter, and we hope that there will be no failure in your raising the full amount of your apportionment, at least. If you have already raised your apportionment in part or whole, and forwarded the money either to Cincinnati or Atlanta, please report the fact to Brother Mason.

Free entertainment will be furnished for the presiding elders and pastors, and you will please notify President Hickman as soon as possible whether you will be present, so that he can provide entertainment for you.

We join earnestly in the prayer that the dedication of this building, with the thank-offering which our pastors in the Savannah Conference will bring, may prove a great blessing to our cause, and will aid in calling the attention of the whole Church to this institution and its great work.

Sincerely and faithfully yours,
J. O. HARTZELL,
J. W. HAMILTON,
Corresponding Secretaries.
W. H. HICKMAN,
President Clark University.
M. C. B. Mason,
Field Agent.

To-Day

Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

HOW'S THIS!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.
F. J. CHERNEY & Co., Props., Toledo, O.
We the undersigned, have known F. J. Cherney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.
West & Traux, Wholesale Druggists, Toledo, O.
Walding, Kinnas & Marvin, Wholesale Druggists, Toledo, Ohio.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Eyes Cream Balm For CATARRH
THE POSITIVE CURE.
ELY BROTHERS, 44 Warren St., New York. Price 50 cts.

Curious and Interesting.

A Wonderful Magnet.

Probably the largest and strongest magnet in the world is that at Willett's Point, New York. It came to be made by accident. Major King happened to see two large fifteen-inch Dahlgren guns lying unused side by side on the dock.

He immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannons, with submarine cable wound around them.

The magnet, which stands about ten feet from the ground, is eighteen feet long, and has eight miles of cable wound about the upper part of the guns. It takes a force of twenty-five thousand pounds to pull off the armature. A crowbar applied to the magnet required the combined force of four strong men to tear it away. A seemingly impossible experiment was performed with some fifteen-inch cannon-balls. They were solid, and as much as a strong man could lift; yet the magnet held several of them suspended in the air, one under the other.

The most interesting experiment was the test made of a non-magnetic watch. Ever since the great railroads of the country have compelled their employes to provide themselves with time-pieces that would not be affected by the magnetism generated by the car-tracks, there has been much speculation as to whether such a watch could be made, and a sharp rivalry has been going on between the American and Swiss manufacturers. The test was highly satisfactory. The magnet was so powerful that an ordinary watch was stopped stock still as soon as it came within three feet of it, while an American non-magnetic watch was for ten minutes held in front of the magnet, and it did not vary the hundredth part of a second.

An amusing experiment was made with a sledge hammer. When one tried to wield it in a direction opposite to the magnet, he felt as though he were trying to hit a blow with a long feather in a gale of wind.

A broken wooden horse, with which Napoleon Bonaparte played when a child, was recently sold for 1,000 francs.

Think of paying \$250,000 for a single meal! That is what a wealthy Roman did, when he wished to impress a dozen guests with his disregard for riches.

The most valuable of modern paintings is Meissonier's "1814," which was bought by a Frenchman for \$170,000. The same gentleman paid \$150,000 for "The Angelus," by Millet, of which you all have doubtless seen photographs or other productions. — Harper's Young People.

It is not what its proprietors say but what Hood's Sarsaparilla does that tells the story of its merit. Hood's Sarsaparilla CURES.

Dairymen, stockmen, livery-stable men and horse-car men unite in saying that no such horse and cattle liniment as Salvation Oil has ever been put upon the market. It should be kept at every stable and stock yard in the land. 25 cts.

FOR DYSPEPSIA.
Indigestion and Stomach disorders, take BROWN'S IRON BITTERS.
All dealers keep it. \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

A. E. P. ALBERT, M. D.,
Physician & Surgeon.

Office:
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Hours: 1 to 3 p. m.

Residence:
No. 1956 St. CHARLES Ave.,
Corner Burdette Street,
Hours—8 to 9 a. m. 5 to 7 p. m.

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A CARD.

New Orleans, La., Sept. 29, 1892.
I take this method of informing my many friends and the public in general that I will be prepared to furnish coal in large or small quantities, and at the lowest market rates. The coal is freshly mined, free from slate and other impurities. Thanking you for past favors and hoping for fair dealing for a continuance of the same,
I remain, respectfully,
A. A. CRAYTON.

P. O. Box 866.
Office: 67 Carondelet Street.

Plat. of Episcopal Visitation, Fall Conferences, 1892.
(CHRONOLOGICAL).

Conferences in the United States.
Conferences and Place. Time. Bishop.
Upper Iowa, Hampton, Ia., Oct. 5. Andrews.
Holston, Morristown, Tenn., Oct. 5. Foss.
C. New York, Auburn, N. Y., Oct. 5. Fowler.
Rock River, Sterling, Ill., Oct. 5. Fitzgerald.
Minnesota, Minneapolis, Minn., Oct. 5. Goodsell.
N. Mex. Eug. Mission, Alb., Oct. 6. Vincent.
Quebec, N. B., Oct. 6. Fitzgerald.
N. W. Indiana, Fort Wayne, Ind., Oct. 12. Fowler.
C. Tennessee, Nashville, Tenn., Oct. 12. Fowler.
Blue Ridge, New Home, N. C., Oct. 13. Foss.
N. Mex. S. Miss., Taos, N. M., Oct. 13. Vincent.
N. Dakota, Devils Lake, N. D., Oct. 13. Goodsell.
Tennessee, Franklin, Tenn., Oct. 19. Bowman.
South Dakota, Madison, S. Dak., Oct. 19. Goodsell.
N. Carolina, Reidsville, N. C., Oct. 20. Foss.
Austin, Ft. Worth, Texas, Nov. 24. Merrill.
Texas, Marshall, Texas, Dec. 1. Merrill.
S. German, Industry, Tex., Dec. 1. Merrill.
West Texas, Austin, Tex., Dec. 1. Merrill.

FOREIGN CONFERENCES

Japan, Tokyo, Japan, July 14. Mallalieu.
Denmark, Mieson, Svendborg, Den., Oct. 14. Joyce.
Norway, Drammen, Norway, Oct. 28. Joyce.
Korea, Mission, Seoul, Korea, Aug. 18. Mallalieu.
Sweden, Goteborg, Sweden, Aug. 18. Joyce.
Bulgaria, Mission, Slatov, Bulgaria, Sept. 8. Joyce.
North China, Peking, China, Oct. 13. Mallalieu.
Italy, Terni, Italy, Oct. 29. Joyce.
Cent. China, Nanking, China, Oct. 13. Mallalieu.
Fochow, Fochow, China, Nov. 10. Mallalieu.
West China, Miss. Chung-king, China, Nov. 10. Mallalieu.
S. America, Buenos Ayres, A., Oct. 24. Merrill.
By order and in behalf of the Board of Bishops
EDWARD G. ANDREWS,
Secretary

THE ORIGINAL
Patented Feb. 23, 1886. New Patent Stamp on each Waist.
TAKE NO OTHER.
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COLLEGE PREPARATORY.
NORMAL.
ENGLISH.
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COMMERICAL.
MUSICAL—Vocal, Instrumental.
NURSE TRAINING.
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LOCATION.—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and its salubrity. It is a center of learning and culture for the State, affording to those who attend the schools the highest opportunities for culture and refinement. The University occupies the finest site in town, overlooking it and the surrounding country, and the other advantages of the school can hardly be overestimated. It is a school for the future, and a noble deed. School opens Tuesday, October 3. For further information address the President.

C. E. LIBBY,

Holly Springs, Miss.

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Twenty-Eight Professors and Instructors. Six Hundred and Sixty-Three Students last session.

Both Sexes. All Races and Religions Welcome.

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Address the President,

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Morristown, Tenn.

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Academic, Industrial, College Preparatory, Scientific Agriculture.

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Labor, two hours per day..... 5 00

Other expenses, vide Year Book.

Autumn Term Begins Tuesday, Oct. 4.

Harvey J. Clements, A. M.,
Vice-President.

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OSCAR ATWOOD, President.

E. C. LITTLE, Treasurer.

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Common English Normal, College Preparatory, College, Theological, Medical, Dental, Pharmaceutical, Law, Musical, African Training.

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MUSIC.—Arrangements have been made for giving special instruction on the piano, organ, violin, cornet, and in voice training, harmony and thorough base. Instruction will be given in this department and the course of study will be similar to that of the Royal Academy of Berlin.

Students last year, 676.

Expenses from \$8.50 to \$10 per Month of four weeks.

Next school year begins September 19 and continues thirty-six weeks.

Tuition in Law, \$30 per year. In Medicine \$30 per session of five months.

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We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

Each Machine is furnished with the following equipment: One Foot Hammer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Ticker, One Foot Ruffer, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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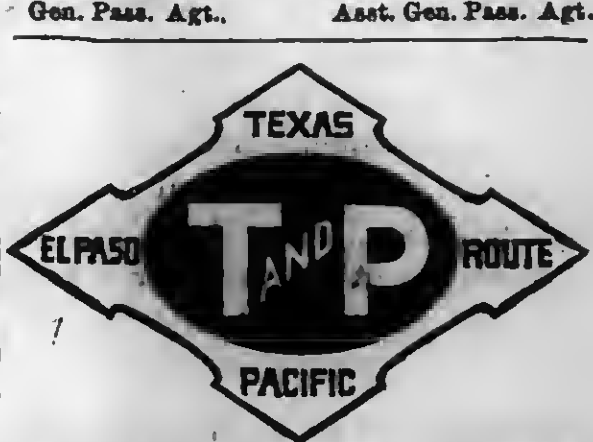
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FOURTH QUARTER.—Lesson VII. The First Christian Missionaries. A. D. 45. Acts 13: 1-13. Commit to memory verses 2-4. Nov. 13, 1892.

HOME READINGS.

M. Acts 13: 1-13. Tn. Matt. 28: 16-20. W. Rom. 10: 14-21. Th. Ezek. 2: 1-7. F. Deut. 13: 1-5. S. Rom. 15: 15-21. S. Mark 16: 14-20.

GOLDEN TEXT.

That repentance and remission of sins should be preached in his name among all nations. (Luke 24: 47.)

LESSON HYMN. L. M.

Go forth, ye heralds, in My name,
Sweetly the gospel trumpet sound;
The glorious jubilee proclaim,
Where'er the human race is found.

The joyful news to all impart,
And teach them where salvation lies;
With care bind up the broken heart,
And wipe the tears from weeping eyes.

Be wise as serpents, where you go,
But harmless as the peaceful dove;
And let your heaven-taught conduct
show
Ye are commissioned from above.

Time.—A. D. 45.

Place.—Antioch in Syria, and the island of Cyprus in the Mediterranean.

Connecting Links.—1. The death of Herod Agrippa (Acts 12: 18-23). 2. The return of Paul and Barnabas to Antioch (Acts 12: 24, 25).

QUESTIONS FOR HOME STUDY.

1. The Foreign Missionaries, v. 1-5.

Who were these first missionaries? What other prophets and teachers were in Antioch?

Who selected these two for their service?

How was the Church engaged? How were the missionaries set apart?

Where did Saul and Barnabas first go?

From thence where?

How?

Where in Cyprus did they begin preaching?

Who went with them as a helper? By what name is he more commonly known? (Chap. 12: 25.)

2. The False Prophet, v. 6-11.

What three things are said of this prophet?

Where was he found?

To whom had he attached himself? What did the deputy do?

What did Elymas do?

Who rebuked him?

How did Saul rebuke him?

What prophecy did Saul utter?

What at once followed?

3. The Famous Convert, v. 12, 13.

Who was this convert?

What led him to believe?

In whom did he believe?

Where did the missionaries go?

Where did their helper go?

RECAPITULATION OF THE LESSON.

Where in this lesson are we taught: 1. That God chooses his own messengers?

2. That he gives his messengers success?

3. That he will punish his enemies?

HOME WORK FOR YOUNG BEREANS.

What great sorcerer and prophet sought to curse Israel, but was made to bless it?

What other name had "John"?

Who departed from them as told in verse 13?

THE LESSON CATECHISM.

[For the entire school.]

1. From what church were the missionaries sent out to preach the Gospel? From the church at Antioch.

2. Whom did they send? Barnabas and Saul.

3. Where did they begin the work of preaching? In the island of Cyprus.

4. Who was among the people converted through their labors? Sergius Paulus, the Roman ruler.

5. By what name was Saul henceforth called? Paul.

EXPLANATIONS.

The church . . . At Antioch—See the account of this Church in Lesson V. Prophets—Men who spoke by the inspiration of God. Teachers—Those who instructed others in the Gospel. Brought up with—One who had lived with him as a

child. Herod the tetrarch—Not King Herod, in the last lesson, but the one who slew John the Baptist. Saul—Name last, as perhaps the youngest. They ministered—Were engaged in a service of worship. The Holy Ghost said—By an inward voice to all those present. Separate me—"Set apart to my service." The work—The work of preaching the Gospel to the heathen world. Laid their hands—As an act of consecration to their mission. In the synagogues—They preached where the Jews met to worship, as through them they could reach the people. John—John Mark, who wrote the gospel. Their minister—Their attendant and helper. Through the isle—Preaching as they went. A certain sorcerer—One who pretended to have power to deal with spirits.

Doctrinal Suggestion.—The missionary enterprise.

THE CHURCH CATECHISM.

103. Are all Christians under obligation to keep the law? Yes; they are "not without law to God, but under the law of Christ." (1 Cor. 9: 21.)

104. Do we remain long in this world? No; life is short and uncertain, and we must die. (Job 14: 10.)

Indigestion. Dizziness. Take BEECH-AM'S PILLS.

Conference Notices.

Notice.

The cornerstone of Carper's Chapel, M. E. Church, will be laid Sunday, Nov. 27. The Presiding Elder, Stephen Priestley, will be present. The preachers of the Monroe District and all others are respectfully invited to attend.

J. W. LEWIS, P. C.

Notice.

The attention of the preachers in charge on the Austin District is now called to resolutions favorable to the American University, located at Washington, D. C., under the direction of the M. E. Church and superintended by Bishop J. K. Hurst. L. L. D. Read resolutions on pages 65 and 66 of Conference Minutes. The preachers on the Austin District are reminded of a suggestion, how and when to present the claims of that gigantic enterprise to the people and solicit aid for this school. The next Thanksgiving Day was agreed upon. Please forward all monies by draft or post office money order to Bishop J. K. Hurst, and get his receipt for same. Let our people everywhere avail themselves of the opportunity to enroll their names alongside of God's conquerors of the world. There's nothing on earth too great for Methodists to do.

MACK HENSON, P. E.

Notice.

The members of the West Texas Conference Mutual Aid Association will convene Dec. 14, at 10:30 a. m., the day before conference meets, to attend to important business and elect officers for the ensuing year. You are further notified to come prepared to pay \$2.50 each, death assessment, to the legal heirs of Rev. London Morris, deceased member of the Association.

MACK HENSON, President.

Greenville District, Upper Mississippi Conference.

Fourth Round.

Itabena.....Nov. 12-13
Woodburn.....15-16
Bar.....17
Indiana.....19-20
Heathman.....22-24
Shelby.....26-28
Bobo.....29
Clarkdale.....Dec. 1-2
Webb.....3-4
Clover Hill.....5-6
Jopetown.....7-8
Lula.....11-12
Tonika.....13
Garrison.....14
Dahomey.....15
Greenville and Mission.....17-18
Arcola.....20-21

Dear Brethren: Take due notice, and urge all the officials to be present. J. W. DAVIS, P. E.

Greensboro District, N. C. Conference.

First Round.

Raleigh and Oberlin.....Nov. 12-13
Towansville.....15-16
Creedmore.....17
Holmes and Rankin.....19-20
Franklinville and Kemp's Mills.....22-24
Center.....26-28
St. Matthew and Browning.....29
Weoley Chapel.....Dec. 31, Jan. 1
Casswell.....4
Reidville.....5
Leaksville.....14-15
Madison.....17-18
Sumnerfield.....20-21
Mt. Taber.....22-23

Let us plan for a great revival of religion. Take up the benevolent collections. R. SMITH, P. E.

Tennessee River District.

First Round.

Clifton.....Nov. 12-13
Adamsville.....15-16
Waynesboro.....17
Lawrenceburg.....19-20
Petersburg.....22-24
Lebanon.....26-28
Spring Hill.....Dec. 31, Jan. 1
Franklin.....4
Beech Grove.....5
Clark Chapel.....14-15
Brentwood.....17-18
Dickson.....20-21
Cumberland Furnace.....22-23
Springville and Paris.....24-25
Dover and Clarksville.....26-28

District Conference convenes January 10th, at Clark Chapel, Nashville, Tenn.

J. B. BRADFORD, P. E.

West Tennessee District, Tennessee Conference.

First Round.

Martin's.....Nov. 12-13
Albany.....15-16
Crockett Mills.....17-18
Friendship.....19-20
Memphis.....22-24
Memphis.....26-28
Galloway.....29
Mason.....Dec. 31, Jan. 1
Atoka.....4
Foulks and York.....5
Kawson and Union.....14-15
Gardner and Sherron.....17-18
Clarkburg.....20-21

Dear Brethren: Let us begin in the first part of the conference year to raise the benevolent money. Do not come up to conference next year with five cents only, but let a dollar be the least. Remember that our first district conference will be held in Centenary M. E. Church, Dec. 8-9. Let all district stewards be on hand.

E. F. ANDERSON, P. E.

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For INVALIDS, CONVALESCENTS, NURSING MOTHERS.

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Physicians Prescribe It. Your Druggist Sells It.

The Ale & Beef Co., 217 W. 17 St., New York City.

Mexico, Texas.

The Palestine District Conference will convene in Palestine, Texas, Nov. 24. The Editor of the "Southwestern" is respectfully invited. Your presence will stir up an interest in the church, especially for the paper. W. WESLEY, P. E.

Western District, N. C. Conference.

First Round.

West Asheville.....Nov. 19-20
Asheville.....22-23
Asheville.....24-25
Asheville.....26-27
Asheville.....28-29
Asheville.....30-31
Asheville.....Dec. 1-2
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Marriage Notices.....25 "
Special Notices.....15 "

Memory Notes From the Great Organizer, and the Great Hymn Writer of the Church.

Our readers will find it quite profitable to commit these notes to memory, they will thereby add to their acquisitions a most useful repertoire of the choicest selections from the writing and hymns of these distinguished founders of our Methodism:

If a man pursues his business, that he may raise himself to a state of figure and riches in the world, he is no longer serving God in his employment, and has no more title to reward from God, than he who gives alms that he may be seen, or prays that he may be heard, of men.—John Wesley.

O would'st Thou, Lord Thy servant guard,
'Gainst every known or secret foe;
A mind of all assaults prepared,
A sober, vigilant mind bestow,
Ever apprized of danger nigh,
And when to fight, and when to fly.
CHARLES WESLEY.

Never let it enter the heart of of him whom God hath renewed in the spirit of his mind, to hide that light, to keep his religion to himself, especially, considering it is not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great authors of it.—John Wesley.

How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in heaven?
What we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible.
CHARLES WESLEY.

Sure it is, that a secret, unobserved religion, is not the religion of the Lord Jesus Christ. What ever religion can be concealed, is not Christianity.—John Wesley.

Celebrate Immanuel's name,
The Prince of life and peace;
God with us, our lips proclaim;
Our faithful hearts confess.
God is in our flesh revealed;
Earth and heaven in Jesus join;
Mortal with immortal filled,
And human with divine.
CHARLES WESLEY.

WINCHESTER, Ky., in the Lexington District of the Lexington Conference, leads the conference with a splendid list of cash subscribers to the SOUTHWESTERN. Result: The church is improving on all lines, with an increased attendance upon all the services and a widespread desire to be thoroughly informed with reference to the various phases of the great work of our Methodism. A reading people are a progressive people. Rev. Simon G. Turner is the able and efficient pastor. Who will follow?

The Insight of Sympathy.

W. D. COLLINS.

"Read him again and again," said the editor of one of the earlier editions of Shakespeare's complete works; "and then if you do not like him, surely you are in some manifest danger not to understand him." And that declaration involves a truth of very wide application. Unless you really like a person of any profound personality, you will not be likely to understand his words or himself.

Without the insight which sympathy gives, you can never be able to penetrate the recesses of his mind and character so as to know him as he is, and to understand his sayings and his doings as he intends them.

The common thought is, that to come in sympathy with a man, and to like him heartily, you must first know him thoroughly and understand him as he is. But the truer truth is, that in many cases the sympathy and liking must precede the understanding; and the worthier one is of being loved and honored, the more difficult there is of understanding him until you do love him, or at all events, until in some way you come to a fellow feeling with him.

There are persons, to be sure, who show themselves at best on the surface, who in fact have nothing but surface to show. Seeing them once you know them as well as you could know them, were you to see them a thousand times.

There is nothing to be wondered at or questioned over in their case; there is no mystery there, no need of the insight of sympathy to give you an understanding of them; or of their sayings and doings you like them or dislike them or you have no sense of either like or dislike in their case at the start, and you have never a reason afterwards, to change your opinion of them; for you can never have any different basis of opinion.

But, again, there are other persons who have depth of character not to be fathomed at a glance. You are conscious you do not understand them, fully to begin with; and the more you see of them, and study their ways and words, the less confident you are of your real acquaintance with their main characteristics, or their methods of thought and habits of feeling; the surer you are that there is a great deal yet to be learned about them before you can know them thoroughly. They may be exceedingly winsome in their manners and bearing, yet unapproachable beyond a certain point. Or, they may be in a measure repellent to you, yet hold you at a distance, to their study, by an undefined sense of their hidden power. These of the sort of persons who can never be understood except through the insight of sympathy, who must be thoroughly appreciated before they can ever be studied to advantage.

Unless you come to be at one with them in feeling if not in thought, you can never know them at their best or know them as they are.

It is not the coarser but the finer fiber of the soul that is covered over from the outer gaze. It is the gentler, lovelier side of refined nature that shrinks from exposure to every eye; there are hearts that ache for love and sympathy, that cannot ask for either.

Timid and sensitive, with all their longing for friendship and fellowship of soul, they can not give a single look or word of personal interest or attachment where affection for sympathy with them is not already manifest. Even when their hearts are full of bursting of kindly feeling, they can not give it such expression in formal words as will make it plain to the unsympathetic ear.

Contentment.

MRS. W. H. KELLER.

Everyone to a certain extent, forms for himself a theory of life, and the ideas of each individual are made more or less manifest by his daily intercourse with those around him. When we meet with a man for the first time he makes upon us a certain impression, often indeed, sufficient to enable us to form a correct notion on his most prominent characteristics, and of his general views of the purpose of human existence. Often, without speaking a word, by the mere interchange of a passing glance, are we enabled to arrive at something like a correct and definite idea of the state of another's mind and, consequently, the point of view from which he regards life, though there is every conceivable shade of difference in men's opinions of human life, from him who is all sunshine and happiness, to the morose misanthropic, whose very gestures contain a complaint, yet I think they can all be reduced to two classes; those that seem born to laugh alike at happiness and misery, who go through the world as if sent upon an agreeable errand, and those, on the other hand, who always look and speak as if they had conceived some dislike to the world in their infancy and were determined to carry their resentment with them to the grave. We meet with some one of each of these classes at every step in life now, you are approached by one who by his bland manners, unaffected sincerity, and cheerful deportment never fails to impart to you something of his own happy disposition; we greet him as we do the warm sunshine of heaven, and we experience in his society the highest happiness that life can afford. And you meet with one who is in every respect his opposite; slowly he advances toward you, with a cold look, and averted brow, as if he saw an enemy in everything by which he was surrounded, he offers you his hand as if you were hardly worth the effort it cost him, he opens his mouth with as much deliberation as if lips were regulated by the principles of arithmetic, and he speaks as if the fate of the world hung upon every word he uttered, and yet all he says is lure to relate to himself. Such a one never fails to inspire you with gloom and ennui. Some men seem to commence their earthly pilgrimage with the idea that everything ought to contribute to their enjoyment; and the great end of all their actions appears to be, to make everything contribute to this result, and when at length, they are disappointed, which, of course, they always are, they seem to derive a malicious pleasure in with holding from society, the contribution of a smile they put on a long face, and grumble at every occurring event as if to chastise the world because it has not made their happiness its end and aim who are they that are the most constantly repenting at their lot? Is it the poor, the friendless, the misfortunate? No usually quite the reverse. It is those who complain because they have nothing else to do, those who for the most part, are compelled to contend with the stern and terrible realities of life, whose pathway is marked with nothing so much as suffering and sorrow, who bear without a murmur more than their share of the burdens of the world. It is such that most frequently exhibit in its beauty and attractiveness, the virtue of contentment; instead of regretting what they have not, they thank God for what they have and go on their way rejoicing. Give me who has a heart for any fate; who is

greater than his circumstances, from whom no calamity however appalling, can chase away the cheerful smile whose great soul rises above the petty annoyances and ills of life; who amidst the darkness of the present, can always see bright and glorious future beyond. Where shall such a one be found? Not among the favored few, but among the poorly favored many. Not in the palaces of the rich, but in the abode of poverty. There is nothing which so resembles the repose and quietude of nature, as the spirit of contentment in the human soul. Contentment gives consistency and beauty to our daily life and enables us to impart a portion of our serenity to those with whom we associate. Virtue is lovely in any of the thousand forms in which it may present itself. But there is no trait of the human character more necessary to be cultivated, and more worthy of our admiration than contentment. Do you ask whence it comes? I will tell you. It flows from a grateful heart, a well spent life, from a conscience void of offense towards God and man.
Jackson, La.

Our Southern Educational Work.

Meeting of General Committee at Harrisburg, Pa.

The General Committee of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church held its first meeting in Grace Church, Harrisburg, Pa., Nov. 7-8.

The committee began its session Monday morning at half past ten o'clock. Bishop J. M. Walden called the meeting to order, and Rev. R. S. Rust, D. D., honorary corresponding secretary of the Society, conducted the devotional exercises. Sessions were held Monday afternoon, Tuesday forenoon and Tuesday afternoon.

Members Present
There were present the following bishops: Bowman, Merrill, Foss, Walden, Fowler, Vincent, FitzGerald, Goodsell.

The following General Conference District representatives were present: Rev. J. M. Darrell, D. D., Tilton, N. H.; Rev. G. B. Wight, Millville, N. J.; Rev. Manley S. Hard, D. D., Kingston, N. Y.; Rev. J. H. Hargis, D. D., Philadelphia, Pa.; Rev. R. M. Freshwater, D. D., Scio, O.; Rev. J. M. Carter, D. D., Tullahoma, Tenn.; Rev. W. H. Shier, D. D., Detroit, Mich.; Rev. T. E. Fleming, Davenport, Iowa; Rev. J. F. Chaffee, Minneapolis, Minn.; Rev. C. T. Creighton, D. D., Lincoln, Neb.; Rev. J. J. Bentley, D. D., St. Joseph, Mo.; Rev. G. C. Wilding, D. D., Vancouver, Washington.

The following members of the Board of Managers from Cincinnati and vicinity were present: Rev. R. S. Rust, D. D., Rev. H. Liebhart, D. D., Rev. T. H. Pearne, D. D., Rev. W. L. Hypes, D. D., Rev. Joseph Courtney, D. D., Rev. D. W. Hays, D. D., Rev. D. H. Moore, D. D., Rev. William Runyan, D. D., Rev. John Pearson, D. D., Rev. W. P. Stowe, D. D., Rev. W. H. Hickman, D. D., James N. Gamble, Esq.

Of the officers of the Society, the following were present: Rev. J. C. Hartzell, D. D., and Rev. J. W. Hamilton, D. D., the two corresponding secretaries; Rev. W. H. Rees, D. D., the recording secretary; and Rev. M. C. B. Mason, B. D., field agent.

Blazing the Way.
This being the first meeting of the committee since its appointment by the General Conference, there were naturally many questions of precedent to be settled.

The charter of the Society has been amended so as to conform with the legislation of the General Conference and the work of the So-

ciety, as set forth in the charter, is as follows:

"ARTICLE II.—Its object shall be the establishment and maintenance or aiding of institutions of Christian learning among colored and white people in the Southern States, and in such other territory as the General Conference of the Methodist Episcopal Church of the United States may from time to time designate."

Report of the Board of Managers.

Dr. Hartzell submitted the report of the Board of Managers for the financial and school year ending June 30, 1892, which was received with great satisfaction.

The expense of administration for the year was \$17,555.61. This is about five per cent of the total receipts, exclusive of loans.

The increase in Conference collections during the year was \$14,821. The receipt of \$44,000 endowment funds during the year was an encouraging communication. A very important part of the work from this time forward is the securing of permanent endowments for the various institutions.

Indebtedness.

The indebtedness of the Society, June 30, 1892, was \$16,580. This includes a balance of uninvested special funds of \$18,500.

Apportionment and Collections for the Southern Conferences for Fall Conferences of 1892 and Spring of 1893, and Apportionment for 1893.

	App't.	Raised.
Alabama.....	\$ 250	\$ 32
Arkansas.....	500	815
Arizona.....	500	
Baltimore.....	9,000	2,565
Blue Ridge.....	250	111
Central Alabama.....	750	179
Central Missouri.....	750	731
Central Tenn.....	250	113
Delaware.....	1,500	1,936
East Tennessee.....	750	372
Florida.....	500	219
Georgia.....	500	29
Holston.....	1,000	466
Kentucky.....	1,000	1,126
Little Rock.....	750	946
Louisiana.....	1,250	1,287
Mississippi.....	1,000	771
Missouri.....	900	1,769
North Carolina.....	750	471
St. John's River.....	250	78
St. Louis.....	2,250	1,913
Savannah.....	1,000	622
Southern German.....	170	
South Carolina.....	2,000	892
Tennessee.....	750	288
Texas.....	750	
Upper Mississippi.....	1,250	835
Virginia.....	800	108
Washington.....	2,000	1,250
West Texas.....	1,000	
West Virginia.....	750	552
Wilmington.....	4,000	1,913
	\$39,620	\$21,367

The past year has been the most successful in the history of the Society in the character of the work done. The various departments have been more thoroughly organized, the teaching, especially in the higher and normal grades, has been more thorough, the graduation of students through all the departments more systematic, and the spirit of revival has been in all the schools.

The amount of \$250,000, for the ensuing year, was apportioned to the Conferences and a committee of Bishop Fowler, Dr. Hartzell, Dr. Hargis, and Dr. Hypes, was appointed to draft and publish an address to the Church on the necessity of raising the full amount.

No money will be expended on buildings unless raised specifically for that purpose. Here is a department of the work where friends who have means to contribute can do great service by helping.

Important Action as to Special Donations.

The General Committee directed that after any change had raised its full apportionment for the General Fund of the Society, that any attendant on the Church, who made a special donation for any school, could have credit for the gift given to the Church. It must, however, be distinctly remembered that this credit can only be given to the charge after it has raised its full apportionment. The donation must be made and sent to the office with the statement that the charge has raised its full apportionment, and a voucher will then be sent to the pastor and to the donor, which

can be used at Conference, and the donation placed to the credit of the charge on the books of the Society, and given to the object for which it was designated.

General Church Extension Committee.

REPORTED BY J. N. CORNELIUS.

The Twenty-seventh Annual Session of the General Committee of Church Extension was held in the City of Philadelphia, at Wesley Hall in the Methodist Episcopal Church Book Building, beginning Thursday afternoon, November 23, and closing Saturday afternoon, the 5th. This committee is composed of the sixteen general superintendents, the fourteen representatives of the General Conference district, fourteen others elected by the Board of Church Extension; seven ministers and seven laymen, the two corresponding secretaries, the recording secretary of the Board of Church Extension (who is also *ex-officio*), the recording secretary of the General Committee and the treasurer.

The meeting was opened by Bishop Foss, president of the Board of Church Extension, who presided at the first session. Bishops Bowman, Foster, Merrill, Andrews, Warren, Goss, Hurst, Walden, Fowler, Vincent, Newman and Goodsell were also present. The corresponding secretaries and other officers were present, and a large proportion of the representatives elected by the General Conference and of the representatives elected by the Board of Church Extension.

The report of the Board of Church Extension was read by the first corresponding secretary, Dr. W. A. Spencer. It calls attention to the revelations of the United States census of 1890 respecting the church property of the Methodist Episcopal Church. In the five great States lying between the Hudson and the Mississippi—New York, Pennsylvania, Ohio, Indiana and Illinois—there are \$49,000,000 of the whole \$96,000,000 of the property of the connection, or 51 per cent.

The favored territory has gained thirty-two per cent, while the remainder of the Church outside of this rich belt has gained in the last ten years eighty-five per cent. A large part of this gain has been in the States west of the Mississippi, which have been the most fruitful field of our work. The five strong States mentioned are comparatively well provided with churches, which have an average value of over \$5,000 each; but outside of this belt the United States census shows that there are nearly three thousand congregations which have no place of worship, and most of which are in the West and South. The total of receipts, as given by the report, from the beginning of organized Church Extension work, is \$4,649,779. These receipts include the General Fund of \$3,035,143, the Loan Fund, including loans returned, \$1,614,635. The number of Churches aided from the beginning are 8,447. For the fiscal year ending October 31, 1892, the receipts on the General Fund for conference collections have been, \$158,940.27; from other sources, \$47,431.64; total \$206,371.91. On the Loan Fund, from gifts, etc., adding to capital, \$37,684.06. From loans returned, \$75,924.87; total \$113,608.93; making the entire receipts for the year just closed \$319,980.84. The loans outstanding November 1, 1892, amount to \$735,978.77. Comparing these receipts with that of the year proceeding, there is a net increase on General Fund of \$12,683.81. There is a decrease on Loan Fund of \$4,

[CONTINUED ON PAGE FIVE].

LETTERS FROM THE CONFERENCES.

Central Albama Conference.

Wm. Perry, New Berne.

The revival closed with twenty-eight souls happily converted, and twenty-three of that number joined our church. The circuit has been greatly revived this year. We have eight who take the SOUTHWESTERN here, and I am pleading for a great many more to subscribe.

R. J. Gibson, Mobile.

I take pleasure in asking the prayers of all my brethren in the name of the Lord. I have had a good time this year in my revival. Five were converted and two reclaimed. This is a piney woods country, but God is with me. Our church and Sunday school is going ahead. God is in the midst of us. Pray for us.

H. Matthews, Opelika Charge.

My protracted meeting opened Sept. 4 and closed Sept. 24 with twenty-four happily converted. Sixteen of them joined the M. E. Church. The church and Sunday school is moving on nicely. We are trying to finish our new church. Times are very hard here, but we are going on.

S. J. Robinson, Village Springs.

Our protracted meeting closed Sept. 26 with 19 converts, and 91 souls in all happily converted this year on this work. Pray for the prosperity of our Zion.

Louisiana.

B. Belden, Shreveport.

I came here from conference and found the old church in a bad condition. We were unable to hold services in it. I found but few members, and they were unable to do much to help build up the church. I was almost discouraged; yet the Lord helped me. I continued to pray for the up-building of Zion. In July we tore the old church down and began to build. Oct. 16 found us in the church; that was the reopening day. We were assisted by Revs. S. Carrial, of Mt. Zion, H. C. Lawson and T. Williams, of the Baptist Church, and others. We had a grand time. The church is marching on.

S. R. Hason, Bedford.

Our fourth quarterly conference was held Oct. 21. Rev. S. Duncan, Presiding Elder, was present. Many of the members of the conference were present. The reports showed that the circuit was in good condition. We have had 9 converts and 14 additions. Three have died. In the midst of these hard times, our people seem to love the church and try to do the best they can for the preacher, and church, and poor. The Elder preached two sermons and administered the Lord's Supper. Rev. W. W. Williams, of the Baptist Church, was present at the evening service and preached us a good sermon. The Presiding Elder is highly appreciated. I went with the Elder to assist him in holding the Grand Case Conference. We found Rev. Wm. Harrison at his post, with his faithful men. Had a good time. Went to Mansfield on Friday to hold conference, and found Rev. H. O. Wilson engaged in a revival. Seven happy souls rejoiced in Christ. I have the promise of five subscribers for next week. I will do my best for the paper.

H. C. Wilcox, Mansfield.

I have just closed a glorious revival, and for several weeks it seemed that old Wesley's sons and daughters had met with a pentecostal shower. We rejoice over 18 leaving the city of destruction. For the year, 35 and more coming in. The work of the Lord moves on.

S. S. Wright, Gretna.

On the 30th of this month we had a self-denial day with our church. We had with us Rev. C. Fromen, who preached an able sermon. Other ministers present were: Revs. D. J. Price, S. J. Channel, Edward Colmon and D. C. Cobb. They edified the people very much. In our last protracted

meeting we added seven souls to the church. Most of these are young men full of promise. The following sums were reported: A. Hamilton, \$3; Rev. Fromen, \$2.25; D. J. Price, \$2.50; E. Colmon, \$5.45; A. Camble, 65cts.; S. J. Channel, \$3.55; J. Wilson, \$2.50; B. Ingram, \$2.75; D. C. Cobb, \$7.45.

Paul Henry, New Roads.

Our fourth quarterly was held by the Presiding Elder, Rev. J. F. Marshall, Oct. 19. Reports showed progress. The Presiding Elder preached. Our membership is small. The country has been overflowed by the At-hafalaya river, but we are pushing forward the work. Is there not some loyal Methodists who will help us secure a house and lot for the parsonage? Now is the time to help. The pastor is doing all he can to secure cash subscribers for the SOUTHWESTERN.

A. A. Lacy, Slaughter.

We are closing up two years at this charge in peace and love with white and colored. I have succeeded at Lindsay in buying one acre of land. After raising \$75, clear of debts, deeded it to the M. E. Church for the purpose of building a church where one is greatly needed. At Lindsay, I have two members and five probationers. Pray for us.

S. Tillman, Buokie.

We must say, thank God Buokie is coming to the front again. We went to work and purchased a lot and have paid every cent on it, and are now ready to move the church on the lot. The sisters and ladies raised \$235 on Oct. 30 for the grand work. Sisters Milton, Harris, Jamison, Franklin, Long, Barnes, Greer, Washington and M. Franklin deserve much praise. Pray for us.

M. T. Fairfax, Boyce.

Oct. 30 was a grand day at St. Paul's. We laid our corner stone with imposing ceremonies. Rev. S. Duncan, the Presiding Elder, was present and conducted the services. Revs. F. Wallace, J. Obee and Geo. Pannal were present and assisted. The Sunday school is in a good condition.

J. W. Lewis, Monroe District.

On Sunday, Oct. 23, we had a grand baptizing at Jones Chapel. This place is alive. At Casper's Chapel the revival is still in progress. Several have found peace with God; among them is a Sunday school girl 9 years old and a man about 60. Many sinners are crowding to the minister's bench. On the second Sunday in November we will have another baptizing. We have built one of the finest churches on the Monroe District. Rev. S. Priestly is our efficient Presiding Elder. Pray for us.

Little Rock Conference.

Forest City, Ark., District Conference.

The first district conference of the Forest City District, Little Rock Conference, convened in W. Chapel, Brinkley, Ark., Oct. 19-23, with Rev. W. R. R. Duncan, Presiding Elder, in the chair.

Rev. D. B. Harston was elected secretary, with Rev. H. P. Stroug assistant.

The Presiding Elder's report showed progress; several new places had been organized.

The following pastors reported: E. D. Spencer, D. B. Harston, L. Mallory, H. P. Stroug, J. C. Sherrill, G. A. Hall, David Hall, B. J. Lewis, S. M. Stokes, W. H. Flowers, J. J. Freeman, H. M. Kenfroe, W. H. Higgins.

The local preachers, district stewards, district class leaders, district Sunday school superintendents and exhorters made reports showing progress.

The district Sunday school convention met on Friday. Several papers were read.

A motion prevailed, asking for the appointment of a Sunday school agent in the State by the Annual Conference.

Prof. Cox, of Philander Smith college, spoke to the conference touching the relation of the SOUTHWESTERN to the Little Rock Con-

ference, its great work in helping pastors on their charges and the need of swelling the number of subscribers. The brethren promised to work for it as never before.

The following were licensed to preach: Fletcher, Bridgets, David Ewing, L. G. Hodges and B. Jones.

Nearly all of the local preachers of the district had their licenses renewed.

David Hall, B. J. Lewis and W. King were recommended for admission.

G. A. Hall, David Hall, Wm. Lewis and B. J. Lewis were recommended for orders.

Revs. A. L. Riddiet, pastor of the A. M. E. Church, B. J. Griffin, A. J. Fletcher, J. D. Piggees, H. Hill, M. P. Mason, J. D. Humphries, R. Clayburn and Prof. Cox were introduced.

Sermons were preached by Revs. G. A. Hall, J. J. Freeman, J. C. Sherrill, A. B., Prof. Cox and A. J. Fletcher.

The anniversary of the Freedmen's Aid and Southern Education Society was held Saturday afternoon, and a meeting in the interest of the Woman's Home Missionary Society Sunday morning. Love feast Sunday morning.

The following resolution was passed, after which conference adjourned:

WHEREAS, Dr. Mason, president of Philander Smith College, has been very greatly afflicted in the death of his beloved wife.

Resolved, That this district conference sympathize with him in his bereavement, and earnestly pray that the Lord would vouchsafe his divine protection and comfort to himself and dear little children, and a copy of this resolution be sent to him.

Mississippi.

N. Cannon, Fayette.

I opened my revival at Adams' Chapel Oct. 6th and closed on the 27th. Twenty conversions and one backslider reclaimed; additions, seventeen; adults baptized thirteen; conversions from 10 to 60 years old. Our fourth quarterly conference was held Oct. 29-30. Rev. S. A. Cowan, Presiding Elder, was in the chair with a full attendance. Reports showed the charge in a good condition and the Sunday school flourishing. The love feast was a profitable one. The Elder preached and administered the Lord's Supper to 104 communicants. The SOUTHWESTERN is not forgotten.

J. H. Everett, Kosciusko.

Our fourth quarterly conference was held Nov. 5-6, with Elder W. McDonald in the chair. We are marching on gloriously. Conversions this quarter, five; accessions eight. The Elder preached, and the Lord's Supper was administered to eighty.

R. McAlpin, Canton Circuit.

I have just closed a protracted meeting, which resulted in thirteen converts. We had very good revivals throughout the Canton circuit. There have been forty-five added to the church up to date. Our Sunday schools, with 245 scholars, are in a fair condition.

R. B. Anderson, Quitman.

My fourth quarterly conference was held Oct. 30-31. Prof. J. H. Brooks was with us, and lectured to the Sunday school and preached at 11 o'clock. Rev. A. Quinn preached at 3:30 and J. M. Shumpert, Presiding Elder, preached at night. The church is spiritually alive. My protracted meeting is closed. We had a grand success. Forty-two souls were added to the church and I have baptized twenty-two children.

R. Sewell, Holly Springs.

I beg leave to assure the brethren that the conference will be amply provided for. Homes have already been secured for all the members and such visitors as may attend. The people of Corinth will be glad to welcome you. Rev. O. Gillespie has been sorely afflicted, having recently lost his mother-in-law and also his wife by death. He has manfully stood at his post, and is preparing to entertain the conference which meets in his church.

H. C. Route, Forest.

I have been a subscriber to the SOUTHWESTERN for several years, and cannot get along without it. It improves all the time. We are keeping it before the people here. The first Sunday in November will be our grand rally day for the Forest Church. Rev. P. R. Crump is the pastor, and is doing good work. Our revival resulted in a goodly number of conversions. Brothers Mimms and McNair assisted. Pray for us.

D. P. Shaw, Vaiden.

We gave a rally on the fifth Sunday in October, known as pastor's rally day. We succeeded in raising \$26.15. The good people of Vaiden circuit deserve credit for their punctuality in trying to take care of their pastor. This is my third year here. We have built one church and purchased a circuit home. One hundred and sixty-seven souls have been converted and many more have been added to the church. We are trying to make this the crowning year of our labors.

C. L. Chapman, Meridian.

The revivals on the Haven Chapel charge, East End, Meridian, are all closed. Rev. A. J. McNair has done a grand work for Christ and Methodism this year. Conversions, forty-nine; accessions, forty-five; total added to the church this year, eighty-nine. The Holy Ghost fire is yet burning, and more souls are coming. We are praying for 100 souls. The fifth Sunday in October was a grand day. It was a day of pentecost. Our pastor preached with much ability. Three joined the church; one happily converted.

J. C. Hilder, Canton.

We have closed our second revival. God blessed us with his presence, and poured out the Holy Spirit upon us. Nineteen souls were converted and twenty-one accessions to the church. Sixty-nine have made profession of religion and seventy-six have joined the church this year. The church is alive, and the mighty Christ is leading on.

N. B. Blackman, Louisville.

I have just closed my revival at Wesley Chapel M. E. Church with grand results. There were eight converts and thirteen accessions. The charge is spiritually alive. The fourth quarterly conference convened Oct. 29, with Rev. P. O. Jamison, Presiding Elder, in the chair. He did not forget the SOUTHWESTERN. Several subscribers were taken. Reports show progress.

C. S. Collon, Edinburg.

The good people and pastor are getting along very well. We have built a nice little church on the work this year. Rev. J. M. Shumpert, Presiding Elder, was first to preach, and held his third quarterly conference in it. We began a revival which lasted only a few days. We baptized twelve. Pray for us.

W. H. Scott, Caledonia.

Our revivals are all over. The Lord has wonderfully blessed us this year with seventy conversions and 105 accessions. Our rally day was a success at Military Chapel. We are wide awake, both spiritually and financially.

D. F. Dudley, Shubuta.

Our fourth quarterly conference convened at Shubuta M. E. Church Nov. 3, with Elder Shumpert in the chair. The conference was largely attended. This is our Presiding Elder's last year, and there is general regret. We had sixty-two conversions and forty-three accessions. God has blessed our work this year abundantly.

J. M. Walton, Ripley.

Nine months have passed since I was appointed to this charge. It was with many misgivings I entered upon this work. It was generally believed that our church here had reached its zenith. Some years ago and since then I have been on the decline. Thank God, we can say to-day she is on the upward march. Our fourth quarterly was held Nov. 5-6, with Rev. R. Sewell, Presiding Elder, in the chair. Reports show an increase along all lines of church work. At the first quarter the church was \$25 in debt, but at this quarter there was \$30 in treasury for painting. The Presiding Elder spoke very strenuously for the SOUTHWESTERN. We hope to be able to send in a list of cash subscribers soon. Our Sabbath school is said to be better than ever before. The Elder preached on the 6th. The doors of the church were opened and two were added to the roll. We ask an interest in your prayers.

J. J. Johnson, Ripley Circuit.

Our fourth quarterly conference was held Nov. 5-6. In the absence of Rev. R. Sewell, Rev. A. J. McAlister presided. The King of Glory was certainly in our midst. Conversions this quarter, twenty-six. I came to this work nine months ago and found thirty-three members; we now have seventy-three. Thank God, this work is fast improving. Pray for us.

R. Hays, Kosciusko Circuit.

Our fourth quarterly conference met Oct. 26, with Rev. W. McDonald. We had a good time. The Elder preached and administered the Lord's Supper to fifty-four communicants. Pray for us.

Central Missouri Conference.

J. A. Walker, Greenfield.

We have had so far ten accessions to the churches on this circuit.

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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallison, D.D.
SOUTHWESTERN CHRISTIAN ADVOCATE,
Office: 139 Poydras street.

SUNDAY SCHOOL AGENTS—Rev. Ernest Lyon,
A. A. 22, 121 Louisiana St., New Orleans.
ST. CHARLES AVENUE CHURCH—Rev. Geo. E.
E. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 2 and 7 p. m.; class, Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. F. Frost, pastor. Sunday services: Prayer meeting at 8 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sabbath school at 1 p. m.; class meeting, Thursday evening at 7:30 p. m.; general class, Monday evening at 7:30 p. m.

CUSHMAN CHURCH—on Carrollton avenue—Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a. m., 3 and 7 p. m. Sabbath school at 1 p. m.

FIRST STREET CHURCH—corner of First and Dryades sts. Rev. T. G. Montgomery, pastor. Sabbath: 8 a. m., prayer meeting, 11 a. m., 3 and 7 p. m.; public worship, communion, monthly, on first Sunday; Sunday school at 1 p. m.; class meeting, Monday evening, general class every fourth Monday evening; preaching, Thursday night, 7:30 p. m.; prayer meeting, Friday night, 7:30 p. m.

HAYEN CHURCH—Union street, corner of Third and Plumb streets. Rev. W. S. Harris, pastor. Services at 11 a. m., 3 and 7 p. m.; Sunday school at 9 a. m.; class meeting, Monday evening; preaching, Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 8 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting, Tuesday at 7 p. m.; preaching, Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. E. T. Chinn, pastor. Regular services at 11 a. m., 3 and 7 p. m.; prayer meeting, Monday evening at 8 p. m.; Tuesday night class meeting; preaching, Wednesday evening at 7 p. m.

MALDEN CHURCH—Washington street; Rev. Wesley Turner, pastor; public worship, Sunday at 11 a. m., 3 and 7 p. m.; Sunday school at 1 p. m.; NUBIA CHURCH—Union street, corner of Third and Plumb streets. Sunday school, 11 a. m.; preaching, Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting, Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Poydras street, between Johnson and Prieur; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3 and 7 p. m.; Sunday school at 1 p. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching, Thursday night at 7:30 p. m.; prayer meeting, Monday evening at 8 p. m.

ST. MATTHEW M. E. CHURCH—Vermont street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting, Wednesday at 7:30 p. m.; Sunday school at 1 p. m.

SIMPSON CHURCH—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m., every Sunday.

SIXTH STREET CHURCH—between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m., 3 and 7 p. m.; Sunday school at 1 p. m.; class meeting, Monday evening; preaching, Wednesday evening; prayer meeting, Friday evening; prayer service at 5:30 a. m.

THOMSON CHURCH—M. E. CHURCH—Foot st. nr. Rampart, Samuel Davage, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 8 a. m.; class meeting, Monday at 7 p. m.; Sunday school at 1 p. m.; preaching, Tuesday night; prayer meeting, Thursday night; prayer meeting, Friday night; Sabbath second Sunday night, in each month.

WESLEY CHURCH—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 206 Liberty street. Sunday services at 8 a. m.; prayer meeting, preaching at 11 a. m., 3 and 7 p. m.; Monday evening, class meeting on Tuesday evening at 7:30 p. m.; communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday school at 9 a. m.; prayer meeting, Wednesday evening at 9 p. m.

SECOND GERMAN M. E. CHURCH—Eighty street. Rev. Charles Sander, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings, Wednesday at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Officers of the Laton Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chinn; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent. Office, 139 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 15 m., at New Orleans University, 1428 St. Charles Avenue.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans.
Mrs. L. Mead, First Vice-President, 67 Adam Street, 7th district, Carrollton.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.

Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.

Mrs. Alice M. Marshall, Corresponding Secretary, 210 Constanline street, New Orleans.

Mrs. Alice L. E. Samuel, Treasurer, 125 Toulouse street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown, Local Worker. Mr. M. Harrison, Assistant.

South New Orleans District—Mrs. Rebecca Fisher, Local Worker. Mrs. Matthews, Assistant Manager. Mrs. G. Taylor, Local Worker. Mrs. E. Gant.

Baton Rouge District—Miss Alice Thomas, Local Worker.

Shreveport District—Mrs. Rebecca Shelby, Local Worker. Assistant, Mrs. Eliza Patterson.

Shreveport, Local Workers, Mrs. St. Clair and Mrs. C. Hunt.

Alexandria District—Mrs. F. Powell, Local Worker.

Monroe District—Mrs. Celeste May, Local Worker. Assistant District Manager.

All officers of this Society have certificates and a badge of office.

As an auxiliary to the Woman's Home Missionary Society we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct of the W. H. M. Society, and will make reports there. Miss E. Meacham, president; Mrs. A. M. Robinson, director.

The Board of managers meet the first Monday in each month at Peck Memorial Home, at 3 o'clock p. m.

[CONTINUED FROM PAGE TWO.]

LETTERS FROM THE CONFERENCE.

East Tennessee Conference.

A. Roach Dublin, Va.

I was for 12 twelve years in the Chattanooga district and built four churches. The Lord blessed me with over a thousand conversions. At the last session of the East Tennessee Conference at Pulaski, Va., I was sent to the State of Virginia, and I went to my work at Dublin, Va. The Lord blessed us with a wonderful revival. Twenty nine professions and twenty-eight joined our church.

Savannah Conference.

J. C. Hunt, Palmetto, Ga.

The fifth Sunday in October was set apart for the purpose of paying a debt against our church, which has retarded its progress for nearly five years. Prof. W. H. Crawford, of Gammon Theological Seminary, was with us during the day, and preached eloquent and thoughtful sermons, which will be long remembered by all who heard them. The entire membership of the church was divided into eleven clubs with chairmen, who reported the following amounts:

Mrs. Nancy Smith, \$13.21; Mrs. Josephine Smith, \$11.07; Mr. W. J. Smith, \$9.68; Mr. Yet Sims, \$9.01; Mrs. Clarissa Murray, \$7.85; Mrs. Nettie Biggy, \$7.65; Mrs. Charlotte Daniels, \$7.01; Mrs. Eugenia Sewell, \$6.55; Mrs. Esther Preddy, \$6.30; Mrs. Rosa Weaver, \$6.16; Mrs. Emma White, \$5.16; public collection, \$10.36. Total collection, \$100.01.

The church is progressing, both spiritually and financially. We are striving to pay off every debt and to raise every claim by conference.

[How about the SOUTHWESTERN in your charge?—Ed.]

A. W. Woodard, Cave Spring, Ga.

I am a local preacher of the Cave Spring charge. I found both churches of the Cave Spring charge crying in one voice. The Lord has blessed us most wonderfully during this conference year. Much good has been done for the cause of Christ and his church here. The SOUTHWESTERN has done a great work for God and his cause. The work here is in the best condition. Peace and love reigns. The pastor, Rev. J. H. Grant, is a God sent worker. One hundred and twenty have been added to the church this year. We are putting the finishing touches on our new church. The church at Chubbtown has been remodeled. The pastor is doing a great work for us on this charge.

M. D. Spencer, Waynesboro, Ga.

I had a revival that lasted three weeks. Twenty-seven souls were converted, among them was a man 100 years old, truly converted. God is with me in my work.

Lexington Conference.

Jos. Allen, Boyd, Ky.

Pleasant Chapel M. E. Church is in a good condition. We closed our meeting of thirty days and had a glorious time. Twenty-six conversions. God has been with us. W. M. Boltimore assisted us. We ask your prayers.

South Carolina Conference.

H. O. Frederick, Allendale.

We are alive somewhat, both temporally and spiritually. Our Presiding Elder, Rev. B. F. Witherspoon, held our third quarterly conference on Saturday. The meeting on Sunday was grand. The reports were above the average. It was a spiritual feast indeed. The Presiding Elder is held in the highest esteem by our people, and is rendering invaluable aid in bringing this work to the front. Our church here is greatly in need of repairs. The treasury is nearly empty. The pastor consulted the official board. The sisters were then asked to work. A committee was appointed. Sister L. Pickrum, chairman, who proved to be a financial heroine, with Sisters S.

Stoney, R. Gibb and P. Best in preparing and holding a fair for the benefit of the church in Messrs. Dishar and Pickrum's hall, which they gave for the occasion. The church feels very thankful to the committee for swelling the treasury to \$57.67, and to Messrs. Dishar and Pickrum for their hall, and Miss T. H. Moses for valuable help. The SOUTHWESTERN is not forgotten. We hope to send in subscribers with the cash at an early date. Pray for us.

Texas.

A. C. Culbreath, Orange.

Rev. I. B. Scott, D. D., held our fourth quarterly conference and meeting at this place. The work is progressing nicely. The Elder's sermons and addresses to the Sunday school were timely and instructive. Forty-eight partook of the sacrament of the Lord's Supper.

Navasota District.

The Navasota District, Texas Conference, convened at Hempstead, Tex., Oct. 20, at 9 a. m., with the Presiding Elder, Rev. W. H. Logan, in the chair.

The session lasted through four days. It was a large conference, but the hospitality of the good people at this place abounded.

The conference stantly refused to renew the licenses of the preachers who did not take the SOUTHWESTERN. [Praise the Lord. Next—Ed.]

The conference in an appropriate resolution endorsed the election of Dr. E. W. S. Hammond as editor of the SOUTHWESTERN, and pledged united support.

Revs. I. B. Scott, D. D., Freeman Parker, D. D., W. L. Duncan, B. D., L. Felder and E. Gary, B. D., recently of Gammon Theological Seminary, were introduced.

The visit of these gentlemen to our conference was an inspiration. The Presiding Elder's report was an excellent one, and gave great satisfaction.

The Hempstead people are a thorough going people, and are worshipping in one of the neatest church buildings in the Texas Conference.

The examinations of candidates in the course of study were rigid, and some of the brethren will have to rub up or "shut up."

The benevolences for the district are fairly up with those of last year.

Reports of the pastors show that large additions have been made through revival meetings.

Rev. Frank Gary, by request, delivered the Columbian address to the conference, and made an impression. J. A. FEATHERSTON, Secretary.

Program for the Palestine District.

Which convenes at Palestine, Tex., Nov. 24.

Intermediate state, Taylor Moore. Christian marriage, A. W. Parker.

Methodism of to-day, W. A. Fortson.

Class leaders needed, C. Davenport.

Importance of local ministry, L. H. Barnett.

How to raise the benevolences, J. D. Mead.

Is organic union of colored Methodists a necessity? B. Fisher.

Sanctification, H. W. Booker.

An educated ministry, J. H. Anderson.

The SOUTHWESTERN, D. Atkins.

Ministerial support, M. Smith.

Where is heaven? M. Wilson.

The Epworth League, G. W. Love.

Other members will select their own subjects.

W. WESLEY, P. E.

Paris District.

PROF. A. L. PATTERSON, P. H. D.

The ninth district conference of the Paris District, Texas Conference, convened in Mt. Vernon M. E. Church, Honey Grove, Tex., Oct. 18, at 9 a. m., with Rev. P. Morgan, Presiding Elder, in the chair.

Rev. W. H. Jackson was elected secretary, with Prof. A. L. Patterson as assistant; Rev. G. M. Stewart recording secretary, with Rev. A. Taylor assistant; Rev. P. L. Jackson statistical, and Rev. J. E. Epperson conference treasurer.

Nearly all of the pastors attended the conference.

The Presiding Elder's report showed that the district was progressing, both spiritually and financially. Many precious souls have been saved. Peace and harmony prevails.

J. E. Epperson, J. L. Hardmon and W. H. Jackson were recommended for the traveling connection.

Paul Pruitt was recommended for recognition of orders, and W. H. Jackson for restoration of orders.

A board of trustees was appointed to select and purchase a site for Paris District Institute.

Rev. F. F. Gilmore preached the missionary sermon.

The SOUTHWESTERN was not forgotten. Six cash subscribers were taken, with the promise of all the local preachers and exhorters to pay their pastors cash for the paper on their return home, or their licenses would not be renewed.

The Sunday services were grand. Sermons were preached by Paul Pruitt and Wm. Bartley to the Woman's Home Missionary Society, and P. Morgan, Presiding Elder, preached at night.

Six persons united with the church.

Rev. J. K. Loggins endeared himself to the people of this city.

Mrs. L. L. Stewart, the pastor's wife, has done a great work for the Woman's Home Missionary Society in Honey Grove.

The Paris District is coming to the front on all lines. Pray for us.

E. Michaux, Brenham Circuit.

My fourth quarterly conference was a success at Pleasant Grove M. E. Church Oct. 29-30, with Rev. W. H. Logan, Presiding Elder, in the chair. The Presiding Elder delivered a short address, which was responded to by Rev. E. D. Blackwell, ex-pastor. The conference was profitable throughout, and gave the people a new inspiration.

The Presiding Elder preached at night and administered the sacrament to a good number. We are doing all we can for God and our Methodism. Pray for us. We are trying to help the SOUTHWESTERN.

Stoo Reward Stoo.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Italy's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Italy's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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M. C. Rodgers left without appointment to attend some one of our schools.

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—IN THE—

SOUTHEASTERN STATES

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—AND OTHER POINTS IN THE—

SOUTHEAST

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, NOV. 17, 1892.

Nuggets.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Proverbs xvi, 7.

Some people go about to secure peace by the use of carnal weapons. They pride themselves on having "got even" with their enemies. But it is a sad mistake. No peace is substantial and lasting except that which brings to the soul the sweet consciousness of pleasing the Lord.

Without the restraining influences of the word of God, a man's ways are devious, uncertain, misleading. A presumptuous and self-willed man is a dangerous guide. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Study first to please the Lord. If you would have your ways pleasant and your paths peaceful, remember the injunction, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee."

Going gnawing after one's enemies usually results in disaster. It sometimes happens that the enemy is also taking a hand in that pastime.

"God has no dumb children" is a popular phrase, meaning thereby probably that the children of God are always ready and willing to testify for him. But there is a fluency which degenerates into mere flippant nonsense.

THE National Council of the Congregational Church places itself upon record in its refusal to recognize the color line as drawn by Southern Congregational Churches. Its recent action is without a parallel. The first organizations in Georgia and Alabama were composed exclusively of colored people whose representatives being also colored composed the first State organizations. White churches were subsequently organized in the same States with councils of their own. The National Council received these white delegates with the understanding that they would fraternize with their colored brethren.

The usual subterfuges were resorted to, "expediency," "mutual choice," and a hundred other excuses were offered in justification of their unholy course, but to no avail. The National Council, planting itself upon the broadest basis of human brotherhood, and taking the holy Scriptures for its guide, declined to recognize the exclusively white State organization, seating the colored delegates from the regular State organization and receiving the white representatives merely as honorary (?) delegates. Our congregational brethren have set a very worthy example to the other Christian bodies who have been or may be called upon to act upon this great question. We cannot refrain from saying in this connection that the churches that see no better way out of the dilemma than the perpetuation of distinctions, which inevitably lead to separate synods, councils, schools, etc. Presbyteries, associations, conferences, churches and schools or, it may be, consciously doing violence to the sacred rights of their less favored fellow Christians, by giving sanction to a policy which not only deprives the weaker of the assistance of the stronger, but widens the breach and diminishes the opportunity for the personal exercise of those helpful influences, which are so essential in the uplifting of the masses.

There should be no postponement of the arbitrament of this question, which must sooner or later be settled upon the very broadest principles of truth and justice and humanity.

"The Curse of Slavery."

Of course, it was expected that the great orators, Hons. Chauncey M. Depew of New York and Henry Watterson of Kentucky, at the dedication of the Columbian Exposition, would voice the sentiment of the respective sections of the great country which they represented, so far as fervid eloquence and convincing oratory could accomplish so desirable a purpose.

Both addresses abounded with hopeful prophecies of future enlargement, and grandeur, and power, for our magnificent Republic. Each was applauded to the echo when referring to the happy adjustment of the causes which have provoked strife and confusion between the great sections. The vast multitudes regarded this great event as the harbinger of a more glorious era, in which peace and good will and genuine fraternity would prevail. The glorious things predicted may become true. When Mr. Watterson uttered the sentiment, "The curse of slavery is gone," nearly all in the vast audience joined in the tumultuous applause.

And why not? There were many present who had taken an active part in the great sanguinary struggle which resulted in the liberation of the slave; they saw the monster in its death throes, and rejoiced that its dissolution brought again peace to a distracted country.

It was a grand climax; and the sympathetic audience, lifted to hyperborean heights by the charmed wand of Kentucky's matchless magician, went into ecstasies over the announcement.

It is certainly indicative of the growth of a better sentiment, when such a distinguished representative declares that slavery was a "Joint heritage of woe," notwithstanding many of his fellow citizens, and churchmen, believed that the institution of slavery was not only of divine origin, but that the Almighty Father sanctioned and recognized its perpetuity. He knows that they fought, bled and died for their convictions, and it is exceedingly refreshing to know that this "m. rage," this "essentially bucolic vision of Arcadia," was nothing more than the "dream of a most attractive economic fallacy."

Yes; slavery is indeed dead; but there are vast multitudes who feel that its blighting, withering curse yet remains to mark the inferiority of a race. Why particularize? The distinguished gentleman certainly knows that the right of suffrage, based upon the intelligence and loyalty of the citizen, is his highest sovereign right. He knows that thousands of his fellow citizens, whose intelligence and loyalty are unchallenged, are by legislative enactment, or by downright intimidation, deprived of the exercise of the elective franchise. That they are freemen does not modify the feeling against them. They are the proscribed race. Those self-evident truths which proclaim the right of every American citizen to the pursuit of life, and liberty, and happiness, are understood as applying only to the superior class.

That "there is no geography in American manhood" is a beautiful sentiment, and is true so far as it applies to our white fellow citizens. But it is not true when applied to the colored man. All know that there are lines, geographical and otherwise, which mark the bounds of his habitation, which circumscribe the sphere of his activities and dwarf the development of his manhood. Inexorable as death, and so sacredly guarded that he is considered an interloper who, in the spirit of the good Samaritan, seeks to modify or relax them. Separation in the school room, places of public entertainment and conveyance, and frequently even in the holy sanctuary is practiced and enforced with a persistency worthy of a better cause. One need not travel very far in the beautiful Southland to prove the truth of these statements.

That this condition is out of all

harmony with the spirit and genius of true American manhood, no intelligent citizen will deny. That this curse of slavery still mars the fair escentheon of American citizenship, is beyond dispute. We "appeal to Caesar." We appeal to the land that honors the memory of the immortal Abraham Lincoln, and Ulysses S. Grant, and Robert E. Lee, and Stonewall Jackson, to arise in the true dignity of its manhood, and in the exercise of the great principles of Christianity, and justice, and humanity, to blot out these lines which mark the degradation of its humbler citizens. Then, and not till then, will fair New England and the sturdy North, the progressive West and the new sunny South, be "bound together in everlasting love and honor," and the swords carried by those who wore the blue and the gray be the symbol of peace and good will throughout all sections, and to all the people of our glorious country.

Like a Ripe Shock of Corn.

Mrs. Elizabeth Hayden died at Spring Hill, Tenn., Oct. 3, 1892, following her husband in less than two months to the spirit land. Rev. John Braden, D. D., president of Central Tennessee College, bears this loving testimonial: "Both died in the triumph of faith. Both had been slaves; yet lived together in the full appreciation of the relation of husband and wife. Kindness was the law of their home. Christian hospitality was the greeting given to those who had any claims on them. They were both faithful, consistent members of the Methodist Episcopal Church. Sister Hayden was the mother of fourteen children. Most of them have passed on before her. Two sons were accidentally killed, and Julia, a bright, promising, Christian teacher, was murdered by Ku Klux while engaged in teaching near Hartsville, Tenn. Cornelia is the wife of Dr. Wilkins, of Houston, Tex., and Micca is the wife of Prof. T. A. Fortson, lately professor of mathematics in Clark University. The deep interest which Sister Hayden took in the education of her children was manifest by her toiling to send them to school. She was an experienced nurse, and frequently left her house to secure by her self-denying toil the means to educate her children. Without education herself, she was most desirous that her children should be well trained. While she could send them to school at home, she did so; and when this was not practicable, she sent them to the Central Tennessee College, where they pursued their studies with such credit to themselves that they have taken honorable and useful positions in the walks of life. Sister Hayden was specially interested in the sick and needy. Her large experience made her very skillful in caring for the afflicted and her kindness made her a welcome visitor among them. Her womanly virtues commanded the respect of all who knew her, and her consistent Christian life was such as to be worthy of imitation. The writer has known her for nearly a quarter of a century, and has frequently been a guest at her pleasant home, and always found her the same kind, patient keeper at home, ready to deny herself that she might minister to the comfort of others. After a life of toil, having been a blessing to her family and the community where she lived, she rests from her labors and her works follow her."

An Important Meeting.

The annual meeting of the Freedmen's Aid and Southern Education Society was held in Wiley Hall, Cincinnati, Ohio, recently. We clip the following from the Western Christian Advocate of a recent date:

The chief thing sought was to change the charter, conforming the plan of working to that of the Missionary and Church Extension Boards. After that, certain things came properly before the outgoing Board of Directors. These in-

cluded a careful review of the proceedings of the Executive Committee during the past year. These were read and referred to a committee of three; namely, Drs. Alexander Martin, J. D. Walsh, and J. M. Shumpert. They reported the acts of the Executive Committee to have been judicious, wise, and useful. The proceedings themselves were approved, and the zeal and fidelity of the committee were commended. Their report was adopted.

Dr. Martin offered the following resolutions, which were referred to a special committee, consisting of T. H. Pearne, W. H. Hickman, and D. H. Hays:

"Resolved, 1. That as Directors of the Freedmen's Aid and Southern Education Society, we earnestly deprecate the publication, by one of our beloved bishops, of sentiments so injurious, divisive, and impolitic, and so certain to react upon the interests of the Church and of the important work committed by it to our care, as are those expressed by Bishop R. S. Foster, in his recent work on the Organic Union of Episcopal Methodisms (pp. 34-50).

"Resolved, 2. That we utterly repudiate any sympathy with those efforts that would attempt such union at the expense of seriously discouraging and injuring the distinctive work which God, in his providence and grace, has given to our branch of the Church in the South—work which he has so greatly honored and which is still so much needed."

Upon these resolutions the committee reported the following:

"Without attempting to discuss or to answer the bishop's theories in question or even to state them, your committee remark:

"1. We admit the entire sincerity and brotherliness of the bishop, in his recent effort, ostensibly in the interests of Christian and Methodist unity. Undoubtedly, from his point of view, his reasoning is plausible and conclusive to himself and to those who share his peculiar ideas on the subject.

"2. At the same time their mischievous nature and tendency are too obvious for denial or doubt. In our judgment, the mere statement of his views, and, much more, his insistence upon them, are only divisive and injurious. They do not promote peace. They induce discord.

"3. Much of the reasoning of the book in question is general, abstract, tentative, and inconclusive. It rests on a narrow and unsubstantial basis as to facts. It is, therefore, unpractical and unsatisfactory, if, needed, it were otherwise harmless.

"4. Really, and of course without the author so intending, the general tendency of the book is against the grandest success of our missionary work in the South that Christianity can show in modern times, by proposing to undo organically what has been done in our Church in the South in its three great charities—the Missionary, Church Extension, and Freedmen's Aid and Southern Education Societies—in the last twenty-five years.

"5. Its tendency is to promote the spirit of caste, rather than the spirit of Christianity, and also to engender restlessness, suspicion, and doubt among our two hundred and forty-seven thousand colored members, and among nearly as many of our white members in the South.

"6. We should raise, this year, in our Society alone, \$250,000 urgently demanded by the absolute needs in our field, and doubtless in the Missionary and Church Extension Societies as much more; while the natural, and we fear inevitable, influence of the reasoning referred to will be to cause a failure to respond to these demands, or else a response in diminished amounts, and to withhold the sympathy and prayers so much needed by our afflicted and suffering brethren in the Southern States and Territories."

This report, after earnest dis-

cussion, was unanimously adopted. Dr. Hickman presented the following resolutions, which were adopted:

"Resolved, 1. That our work in the South, among both colored and white people, has never been more aggressive and hopeful. The results from our schools and churches are larger than heretofore, and our people are loyal.

"Resolved, 2. That we regard these days as critical, and fraught with the greatest opportunities for patriotic and Christian work in the South. God has prepared the way for our Methodism in that country. He has laid upon us a great responsibility in helping to take that country for Christ. If, therefore, we prove recreant to this high responsibility, we shall have God's displeasure and the just criticism of patriots and Christians. We call upon our Church, therefore, to give to our Society larger amounts, that we may strengthen our lines and push on to greater victory."

An exchange says:

"Five graduates of the deaconess home at New York were consecrated as deaconesses on Monday evening by Bishop Thoburn. In his sermon the bishop said that there were now 400 deaconesses in various parts of the world. He predicted that within a few years there would be more than five hundred deaconesses in New York city alone. Nine deaconesses will return with the bishop to India."

In our great Southern territory there is a splendid opening for the deaconesses' home. We do not know that there is a deaconess' home south of Mason and Dixon's line, outside of the boundary lines of the Baltimore Conference. If there is any section of the country that needs the ministrations of these angels of mercy, it is this great Southern country. The Woman's Home Missionary Society is doing a grand work. Out of the homes which they have established and maintained in our larger Southern cities, have gone influences which are being felt in the uplifting of the people as never before. Better homes, better mothers, better girls, better race types, better society, better morality,—in fact, they have opened up the avenues to a most promising future to hundreds and thousands in this beautiful Southland. The work of the deaconesses in our great Southland centers would be a most helpful auxiliary to this grand work of helping poor fallen humanity. There is no more needy field in the United States. Here is a splendid opportunity for the display of true Christian devotion and heroism. Prayerfully and hopefully we wait to hear the footsteps of these blessed sisters as the harbinger of increasing activity in the uplifting of the masses.

We take the following from the report of the General Committee on Freedmen's Aid and Southern Education at their annual session in Harrisburg, Pa.

Our Field Agent.

The last General Conference provided that the General Committee might at any time elect assistant corresponding secretaries or field agents for the work of the Society. Rev. M. C. B. Mason, B. D., who has been doing excellent work as field agent under the old board for more than a year, was unanimously elected for the ensuing year. The General Conference, having provided two full corresponding secretaries, it was the judgment of the General Committee that this gave sufficient force for all matters of administration. There is, however, need for additional help in the raising of money, and in this Brother Mason has been very successful. His work is the same as that of assistant corresponding secretaries heretofore employed. His unanimous election in so large a representative committee shows the high esteem in which both he and his labors are held.

The beauty of our holy religion is that it keeps him in perfect peace whose mind is stayed on God.

Our Exchanges.

Dr. Blyden, the Liberian minister to England, will probably succeed the present president, Dr. Cheeseman. American colleges have conferred upon him no fewer than four degrees. Dr. Blyden was born in the West Indies, and his wife in Richmond, Va. Both were slaves in childhood.—Peninsula Methodist.

Marriage and Divorce.

The Episcopal House of Bishops has ruled that no minister shall marry persons under 18 without the written or spoken consent of parent or guardian, nor divorced persons, except the innocent party in a case of adultery or parties once divorced seeking re-nuptials. Baptism and the communion are to be refused to persons married in violation of these rules except penitents in danger of death.—A special dispatch of October 6 to the London Times from Calcutta says: "The Dewan made an address today to the Assembly of Mysore, in the course of which he stated that the Maharajah's government was ready to alter the law so as to make marriages of girls below ten years of age and of men above fifty to girls under sixteen criminal offenses. This statement was greeted with loud cheers."—Christian Statesman.

The Chinese living in America have so often been accused of carrying home to China all the money earned by them in this country, that perhaps a statement of the liberality with which those who have become Christians give to Home and Foreign Missions will not be amiss. We find that, with a membership of 161 in the various churches of California, the Chinese have raised \$6,290.40 for all benevolences, or \$39.07 for each member. For the expenses of their own Association they have given \$2,029.90 or \$12.60 a member. For Home Missions the amount raised and expended has been \$1,913.45, or \$11.83 per member, while for Foreign Missions they have given \$2,181.20, or \$13.51 per member, an amount which if equaled by all the members of our churches would not only put \$1,000,000 into the treasury of the American Board, but \$6,862,505.28 annually, more than all the missionary societies of the United States contribute to foreign missions.—Missionary Herald.

Some Specimen Letters From Our Presiding Elders.

DEAR EDITOR: Here are thirteen subscribers for the SOUTHWESTERN. All the pastors on my district promise to start out with renewed vigor to make the SOUTHWESTERN what it ought to be by sending a large list of new subscribers. I shall work to forward another list soon.

Your Brother in Christ.

DEAR EDITOR: I have been personally urging the brethren on my district to lend a hand in bringing up our quota of the 10,000 subscribers to the SOUTHWESTERN. The outlook is hopeful.

Yours for success.

MR. EDITOR: I send you the names of six subscribers to the SOUTHWESTERN with the cash. I sent you a number last week. You may count on my district all the time.

Yours in Christ.

To the Editor of the SOUTHWESTERN: Our district conference took a high stand in favor of the very excellent paper of our church, the SOUTHWESTERN. We passed a resolution, requiring all applicants for local preacher's license to subscribe immediately.

Your Brother.

[Letters of like import are coming to the office, daily. Let the good work go on.—Ed.]

In our Thanksgiving number will appear the reports of the Church Extension, Freedmen's Aid and Missionary committees. They will be of unusual interest to the thousands of our readers. These, in connection with our Symposium on the "Present Moral Status of the Colored Man in the South," will make the Thanksgiving number one of the best ever issued from this office.

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This is a solid 14K. U. S. Mint Assay Ladies' Hunting Case, of good weight and first-class in every way. It is elegantly engraved by hand in a great variety of beautiful designs, and presents a rich and beautiful appearance. Fitted with an 11 jewel in settings, damascened nickel, fancy tinted and gold ornamented dial, compensation balance, stem wind and stem set N. Y. Standard movement. It is a first-class timekeeper, and altogether the watch is a perfect gem.

REMEMBER,
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It will also be given for twenty subscribers with the cash, if \$10 additional be sent;

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Or for ten subscribers and \$18 additional.

The watch will be delivered, express charges paid to any express office in the United States. Furthermore, any subscriber on these lists can have all the privileges offered, either in purchasing sewing machine, books or magazines.

BALANCE OF '92

-TO-

NEW SUBSCRIBERS

-FOR-

1893

WHO PAY IN ADVANCE.

We will send the SOUTHWESTERN the balance of this year and all of next year for \$1.50, and allow all the privileges of the premium offers now in force.

Personal.

—The Rev. Fred H. Bunton, A. M., and wife, who have been paying an extended visit to friends in New Orleans, have been very sadly bereaved in the death of their little baby girl. The sad event occurred on the 3d inst. Our sympathies are extended to them in this trying hour.

—We are under many obligations for a copy of the Minutes of the South New Orleans District Conference. They are nicely gotten up, and contain much valuable information concerning this progressive district.

—Rev. John Qualls, of Pine Bluff, Arkansas, has been spending a few days in the city, visiting friends. He filled the pulpit of First Street Church very acceptably. He also gave us a pleasant call.

—Bro. P. D. Kennedy, superintendent of LaHarpe Sunday school, was in the office on business last week. He reports the Sunday school in a flourishing condition, and speaks hopefully as to its future. Bro. Kennedy is one of our most prominent and progressive laymen.

—Rev. Thomas J. Johnson, the able and efficient pastor of Wesley M. E. Church, this city, gave the office a pleasant call last week. He reports matters at the old mother church as progressing finely, and the outlook promising.

—Mrs. T. J. Johnson, wife of the pastor of Wesley M. E. Church, New Orleans, accompanied by Mrs. C. Brown, is in attendance upon the meeting of the W. H. M. Society at Grand Rapids, Michigan. They are the guests of Dr. and Mrs. Rosencranz, of that city, where they are being handsomely entertained. These ladies represent the Louisiana Conference branch of the W. H. M. Society. Mrs. Johnson has been quite ill since her arrival there, but at this date we learn she is much improved.

—Rev. W. H. H. Brown, of the Central Missouri Conference, and stationed at Wesley M. E. Church, St. Louis, Mo., is serving that very important charge for the third year very acceptably. The church and Sunday school are in a flourishing condition. The SOUTHWESTERN is gaining new friends under the efficient labors of Bro. Brown.

—Central Tennessee College, Nashville, Tenn., is moving forward grandly. The outlook never was better. Over 400 students are enrolled in all departments. There are many new students this year. The teachers are at their posts, doing good work. The students of the mechanical shop have put steam pipes in the college building and it is giving satisfaction. Plans are being matured for the enlargement of the dormitory, chapel and other buildings, to accommodate the increasing number of the students. Dr. Braden and his efficient faculty are doing splendid service for the cause of education among the colored people of the South. Persons desiring to invest a few thousand dollars where it will be the means of bringing untold blessings to the thousands of a struggling race, as well as to shed the rays of Gospel light upon the dark pathway of Africa's teeming millions, would do well to consult with Dr. John Braden, president.

—Mt. Zion Church, this city, opened a mission on Ponchee street last Sunday. The beginning was very auspicious. George W. Jackson was appointed Sunday school superintendent. The outlook is promising.

—Owing to the general strike, the attendance upon our city churches was very greatly diminished on last Sunday.

—First Street Church held interesting services on Sabbath morning. Heavy rains and the strike kept many away till later in the day.

—The Central Methodist is one of our most welcome southern exchanges, and under the able editing

management of the Rev. Dr. Zephaniah Meek, with his able assistant, Rev. South G. Preston, with Dr. R. H. Rivers and Rev. H. G. Henderson, A. M., as corresponding editors, makes it one of the most brilliant of the galaxy of Southern Methodist papers.

—The Central has this to say of the Alabama Christian Advocate, published at Birmingham, Ala., and edited by Rev. Thomas Armstrong, D. D.: "No one of our church papers shows more assiduous editorial labor, or presents a better appearance to the practiced eye. We congratulate both publishers and editor on their success." The SOUTHWESTERN heartily joins the Central in this deserved tribute.

—We regret very much that a pressure of important business prevented our attendance upon the sessions of the General Committee on Church Extension.

—Rev. Edward A. Schell, pastor of First Church, Yonkers, New York, has been elected General Secretary of the Epworth League. He has been a very successful pastor, and possesses many qualifications for the important position to which he has been called. He is a young man, thoroughly consecrated, a splendid platform speaker, and deeply interested in the work of the League.

—The Cincinnati Social Union gave a reception Nov. 3, to J. W. Hamilton, D. D., and W. H. W. Rees, D. D., of the Freedmen's Aid and Southern Education Society, and the new pastors.

New Orleans Items.

Preachers' meeting had a good attendance on Monday. Arrangements were made to appropriately celebrate Jan. 1 as Emancipation day. A committee was appointed to prepare program, select speakers, etc.

Thanksgiving services will be held in several of our city churches. At Wesley Chapel, Rev. T. J. Johnson, pastor, the editor of this paper will preach at 11 a. m. The inmates of the Old Folks' Home will be present. Dinner will be served to them by the members of the various churches.

Sabbath was a pleasant day with our city churches. The pastors generally filled their own pulpits. The sacrament of the Lord's Supper was held in several of the churches. At 11 a. m. the editor of this paper preached in the University Chapel. The service was pleasant, and it is hoped profitable. We also addressed a magnificent audience at old Wesley Chapel. At each place we were cordially welcomed. Wesley's pastor, Rev. T. J. Johnson, guarantees fifty cash subscribers to the SOUTHWESTERN on or before Thanksgiving day.

OUR readers have doubtless heard of the great strike in New Orleans that prevailed nearly all last week. The SOUTHWESTERN was caught in it, and had to use some "plate matter" to fill up, and then be a day late, besides other annoyances. The strike ended on Tuesday, and it is now thought business will go on as usual. It appears that the strike ended in disaster to the strikers, many of whom are left without employment.

Our Baltimore Letter.

Our Preachers' Meeting has adopted a new constitution, and according to it our meetings are strictly private, and no visitors are admitted except through special arrangement with the reception committee. This exclusion, however, does not have reference to ministers of our own denomination. With a hope of creating a special interest in the SOUTHWESTERN, thereby extending its circulation among our people, we, by vote, have desired to make a monthly report to it, stating our work especially and Methodism generally throughout the conference. Wednesday's session of Oct. 5, was taken up in adopting the constitution. That ready de-

bater, Rev. C. G. Key, was as usual weighty and useful.

Oct. 12: "Should members of our church where guilty of immorality be allowed to withdraw," was discussed with great interest. This subject was so practical and suggestive that not a minute was unoccupied during the entire discussion. At this meeting reports from churches showed great activity and success. The most encouraging report, however, was made by Bro. F. M. Harris, of Magnolia circuit, who reported many conversions, and \$40 benevolent money raised by means of a circuit Sunday school convention. An invitation was accepted from the Baltimore and Ohio railroad, inviting the ministers on a free excursion to Round Bay, with a view to have them lease it as a summer resort for our people. Rev. B. Brown, Presiding Elder of North Baltimore District, gave notice that he had started a mission in North Baltimore with Rev. Archibald Scott as pastor.

Oct. 13, the all absorbing question, "Autonomy of the colored people in the church," was discussed. Strong arguments were made on both sides; but the sentiment was unanimous in favor of our present status. Really, there is only one man in our meeting in favor of autonomy, and he does not know what to do with it. In this discussion, J. W. Dansbury and S. R. Hughes became so instructive and entertaining that they were given more time. Two brothers reported that within a short distance of their churches, and in spite of strong protest, lager beer saloons had been opened.

Oct. 26 the session was still interested in "autonomy." It can be truly said that this meeting and our entire conference is loyal to the "old church." They are not "radicals," neither are they "Bourbons." They recognize objection and inconveniences in the church, but they recognize that they are becoming less formidable and fewer in number. Autonomy has been discussed in the Baltimore Preachers' Meeting of the Baltimore Conference at three successive meetings. Wm. M. Frysinger, D. D., ex-president of Morgan College, and present editor of the Baltimore Methodist, recorded himself as usual a great debater and a great friend of the church and Negro. His arguments could not be answered. Our meeting numbers thirty-two members.

How can we recommend what we don't do, and how can we impart what we do not possess? John H. Valentine and Ex-Presiding Elder Wm. T. Harris have been very sick. Rev. J. S. Cooper, of South Carolina, is president of our Preachers' Meeting. Rev. G. W. Jenkins has just closed a great



Mr. David M. Jordan
of Edmeston, N. Y.

Colorless, Emaciated, Helpless
A Complete Cure by HOOD'S SARSAPARILLA.

This is from Mr. D. M. Jordan, a retired farmer, and one of the most respected citizens of Otsego Co., N. Y.

"Fourteen years ago I had an attack of the gravel, and have since been troubled with my Liver and Kidneys gradually growing worse. Three years ago I got down so low that I could scarcely walk. I looked more like a corpse than a living being. I had no appetite and for five weeks I ate nothing but gruel. I was badly emaciated and had no more color than a marble statue. Hood's Sarsaparilla was recommended and I thought I would try it. Before I had finished the first bottle I noticed that I felt better, and after less, the inflammation of the bladder had subsided, the color began to return to my face, and I began to feel hungry. After I had taken three bottles I could eat anything without hurting me. Why, I got so hungry that I had to eat 5 times a day. I have now fully recovered, thanks to

Hood's Sarsaparilla. I feel well and am well. All who know me marvel to see me so well." D. M. JORDAN.
Hood's PILLS are the best after-dinner pills, assist digestion, cure headache and biliousness.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

revival in his church. He is doing a great work in Ames, his new appointment. He has cleared off all indebtedness, and is preparing to build a new church. Many of his congregation consider him the greatest preacher and shrewdest financier they have ever had.
S. H. NORWOOD, Sect'y.

Our Louisville, Ky., Letter.

Jackson street's new parsonage is complete. It is built on a brick foundation 1½ feet high, with a good cellar walled up with brick. It is a two story frame house, with fine rooms nicely furnished in good style, painted and plastered. The parsonage will be well supplied with gas and water and all the modern appliances to a comfortable home. It is one of the best parsonages in the conference, and the people of Jackson street are justly proud. The entire cost is \$1,000, part of which is now in hand and the balance provided for. It is built on the church lot. More than half of the money has been raised and paid. The current expenses of the church are all paid up to date. The church is in a good condition. The pastor has moved into the new parsonage, which is well furnished and arranged. The congregation is happy and rejoicing over their great success. We have had some conversions and many added to the church this conference year. Our pastor is leading the church to grand success.

JOEL BRADSHAW.

Strengthening the Brethren.

REV. T. J. JOHNSON.

The readers of the SOUTHWESTERN will be glad to hear of the progress of our work in this part of the moral vineyard. Finding a little time on my hands, I thought I would make a flying visit to a few of the brethren.

At Shreveport I found Bro. Thompson at his post, although he had been quite sick. Bro. Shallowhorne is pushing things with his accustomed vim. The churches and Sunday schools are flourishing. Peace prevails. Good tidings day was appropriately observed.

My visit to Alexandria, though short, was pleasant. Bro. Ford was in good spirits and leads the host. Bro. Ford and family were the recipients of quite an agreeable surprise. About 10 o'clock p. m., Oct. 19, the parsonage was visited by a goodly number of members and friends, who left many tokens of their esteem.

The Alexandria Academy, in charge of Prof. William Porter, is in a flourishing condition. The session began with nearly fifteen students. The outlook is promising. Prof. Porter is well qualified for the position which he very ably fills. Friends and patrons ought to rally around this school and make it a grand success. Altogether, my trip was a very delightful one. I am at home again, and ready for business at old Wesley.
New Orleans, La., Nov. 3.

[CONTINUED FROM PAGE ONE.]

423.53, giving a total net of \$8,160.28. The grants to 390 Churches on condition complied with by each the beginning of the donations, \$80, 300; total, \$174. Applications not amounting would require hand a to vide for 934.61 requi \$1

Important Change in the Constitution of the Missionary Society.

BY REV. J. O. PECK, D. D.

The General Conference of 1892 changed Article X of the Constitution of the Missionary Society, so that it now reads as follows:

ARTICLE X.

Whenever any charge, concluding the Sunday School, shall raise its full appointment for Missions, then any attendant of said charge shall have the privilege of making special donations to any Mission or work in such Mission under the supervision of the Missionary Society of the Methodist Episcopal Church, and such special donations shall be received by the Missionary Society for the specified purpose, and be credited to said charge.

This is an important change in the Constitution in more senses than one.

1. It is important in making provision for a wide-spread desire on the part of individuals in our Church, after they have given their regular missionary contributions to have the privilege of making special donations to any Mission or work in any Mission, under our supervision, so that they may know their donations will go specifically for the objects designated.

2. It is important because it requires the local Church to raise its full apportionment for Missions before the charge can have any credit for these special donations. Of course, the special donations can be made if the Church does not raise its full apportionment, but no credit can be given in that case. It makes it necessary that the regular support of the Missionary Society through raising its full apportionment for the established work must first be secured.

3. This rule does not permit Churches, as such, if they have a surplus above their apportionment, to donate that surplus to any specific work. This privilege is limited to individuals of Churches.

4. These special donations over and above the full apportionment, for Missions, must not be turned into the collections at Conference, but they should be sent to the Missionary Office to be transmitted specifically for the work designed by the donor, and if accompanied by the statement of the pastor the full apportionment for has been raised, then voucher according to rule will be returned or pastor. It will pastor to cut this paste it in a convenient for that these rule will be

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imperfect in original

Book Notices.

Rev. Alex. Crummell, D. D., rector of St. Luke's Church, Washington D. C., has published some of the more notable addresses which he has delivered on subjects relating to the condition of his own race. He has long been recognized as one of the most able representative and treats such practical subjects pertaining to the Negro as, "The dignity of Labor and its Value to a New People," "The Race Problem in America," "The Need of New Ideas and New Motives for a New Era," "The Black Woman of the South, her Neglects and her Needs."

The Arena for November closes its sixth volume with a table of contents at once strong, varied and of general interest. This Review continues to grow in favor, and may be termed the Free Lance among the world's great reviews. In the November issue Rev. Thomas P. Hughes, D. D., discusses "Lord Salisbury's Afghan Policy." Professor J. R. Buchanan writes ably on "The Practical Application of the New Education." Hamlin Garland contributes a paper of marked interest and value on "The West in Literature." Rev. M. J. Savage discusses in a critical manner "Psychical Research: Its Present Status and Theories." The famous Shakespearean controversy is continued by Edwin Reed opening the brief for Shakespeare. "Asiatic Cholera, with Practical Suggestions," by Dr. Henry Sheffield. Dr. Henry A. Hart writes at length to prove that Bible wine was alcoholic. The department of "Books of the Day" contains many reviews of leading works of special interest. The Arena is a review which should find its way to the table of all persons who are in touch with the new thought of our times or who sympathize with reformative and progressive ideas.

Quest and Vision. Essays in life and literature. By W. J. Dawson, author of The Church of Tomorrow. This volume embraces seven essays on the following subjects, viz: 1. Shelley. 2. Wordsworth and his message. 3. Religious doubt and modern poetry. 4. Henry Wadsworth Longfellow. 5. George Eliot. 6. George Meredith. 7. The poetry of despair. On the whole it is a delightful study, a library gem of inestimable value. The essays on religious doubt, and modern poetry, and Wordsworth and his message, are an inspiration to poets and lovers of poetry. Hunt & Eaton, publishers, N. Y. Price 90c.

Gloria Patri; or Our Talks About the Trinity. By James Morris Whitton, Ph. D., author of "Beyond the Shadow," etc. Price \$1.00. New York: Thomas Whitaker, 2 and 3 Bible House.

This book is unique in form and treatment. It is a book for thoughtful laymen on a subject that few laymen have cared to read about—the Trinity; but it is very far from treating it in the usual way. An unusual freshness and interest is secured, in part, by the use of dialogue, in a conversation between two friends, in which, as the author tells us, more or less of many actual conversations is recorded. In this way a clear development of a confessedly intricate subject is facilitated. The course of thought taken is based upon the Nicene Creed, and such an extension of the lines of the Nicene Trinitarianism is sketched, as the progress of modern learning requires, in order to prevent that arrest of theological development which tends to skepticism. The author treats the subject in such a way as to justify his proposition, that the Christian doctrine of the Trinity, so far from being the arid metaphysical subtlety that many deem it—is "a very truth" of truths, in touch with Christian thought, feeling and action, at every point of the whole circle of life." The title, Gloria Patri, is suggested by the Trinitarian chant so called, of which a fresh and impressive interpretation sums up the whole discussion.

The Methodist Review is always interesting. In fact it grows with each number. The assistant editor, Rev. A. B. Sanford, M. A., worthily wears the mantle of his late honored colleague, the Rev. Dr. Mendenhall. The November-December number is at hand. Its opening articles consist of a paper on "Christian Eschatology," by Prof. R. J. Cook. Dr. Ross O. Houghton writes a biographical notice of "Charles Haddon Spurgeon." C. M. Morse writes a second paper on "Regeneration as a Force in Reform Movements." Prof. W. W. Davies writes ably on the "Origin and Religious Contents of the Psalter." Dr. W. Withrow, of Canada, contributes a most interesting historical article on "The Conflict for a Continent." Dr. G. K. Morris

writes a practical paper in which every minister should be interested on the "Relation of the Voice to Ministerial Success." Samuel Wier discusses "Historical Preparation for Christianity." The "Editorial Notes and Discussions," "Opinions," "Current Discussions" include editorials on "Christianity the Conservative Force in Free Governments," "Current Skepticism—The Scientific Basis of Faith," and "The Maintenance of Personal Religious Experience." The "Progress of Civilization" and "The Arena" are suggestive departments. "The Itinerant's Club" should be read by every young man in the Conference of Methodism. The "Foreign Resume" and the "Spirit of the Reviews and Magazines" contain a sufficient notice of the latest religious and secular progress in Europe and America. In "Books, Critiques and Notices," various recent publications are noticed and estimated. The present number of the Review is the closing issue for 1892. The periodical is especially helpful to the ministry of Methodism, and with the New Year its circulation should be still more widely increased. Hunt & Eaton. Subscription price, postage included, \$2.50.

Drummond's Addresses is the title of a most interesting volume of 348 pages, brimful of profitable reading matter for old and young. Mr. Drummond's works are always attractive. This volume contains addresses on (1) The greatest thing in the world. (2) Pax Vobiscum. (3) The changed life. (4) "First!" A talk with boys. (5) How to learn how. (6) What is a Christian? (7) The Study of the Bible. No one can read these instructive addresses without being greatly profited thereby. Price, 75c. R. H. Woodward & Co., Baltimore, Md.

Favorite Fashion Journals

LaCouturiere, a French journal for dressmaking, printed in English.

This publication contains every month five colored plates and about fifty illustrations. Yearly subscription, \$3.

Paris Album of Fashion. The leading fashion journal of France. Gives the popular styles as they appear each month. This book has large diagram sheets on which are marked several full sized patterns, designs in embroidery, etc. Special instruction in cutting and finishing garments, etc. Monthly. Yearly subscription, \$3.50; six months, \$2; per copy, 35c. A. McDowell & Co., 4 West 14th street, New York.

The Southern Cultivator and Dixie Farmer for November is a most interesting number. Its departments are the "Applary," "Current Literature," "Editorial," "Dairy," "Fashion," "Horticultural," "Inquiry," "Live Stock," "Public Roads," "Young Folks," etc. All of which are replete with valuable information. Published at Atlanta, Ga. \$1 per year; 10c. per single copy.

Best Cure For

All disorders of the Throat and Lungs is Ayer's Cherry Pectoral. It has no equal as a cough-cure.

Bronchitis

"When I was a boy, I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary remedies, but recommended me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take a bad cold, and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it."—J. C. Woodson, P. M., Forest Hill, W. Va.

Cough

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured."—Franz Hoffman, Clay Centre, Kans.

La Grippe

"Last spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete."—W. H. Williams, Cook City, S. Dak.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Prompt to act, sure to cure.

The Bishop's Conversion. By Ellen Blackmer Maxwell. With an introduction by James M. Thornbury, D. D., Missionary Bishop for India and Malaysia.

The author, who has served long and faithfully in the missionary field, discusses her subject in a practical way, introducing scenes from actual life and illustrating the various phases of missionary life with a vividness that is quite refreshing. Altogether it is a delightfully entertaining volume, profusely illustrated, and deserves a wide reading. 8vo., 384 pp., price, \$1.50. Hunt & Eaton and Cranstons & Curtis, New York and Cincinnati.

Jenness Miller Illustrated Monthly for November gives up the first page of the issue to a handsome lifelike picture of Mrs. Frances Hodgson Burnett. A sketch of the life of this entertaining woman accompanies it. Besides this there are a score of other features of interest to woman and the home, stories, poetry and useful hints for young housekeepers. Each new subscriber to Jenness Miller Illustrated Monthly (\$1.00 a year) is presented with Mable Jenness' "Physical Culture," a handsomely illustrated book. Jenness Miller Illustrated Monthly, 114 Fifth Ave., New York City.

Godey's Magazine for October is brimful of interest, and ably maintains its high standard among American magazines. The articles in this number are of special interest. Mrs. Henry Ward Beecher writes on "The Home." Mattie Sheridan on "The next lady of the White House." The "Book Reviews," by John Habberton, and the "Editorials" are of special interest. Price, \$2 a year. New York.

The Social Economist for November comes to our table freighted with interesting matter. Among other interesting articles are "Should trades unions be incorporated?" and "Trades unions and civilization," which are of special interest. "Current Economic Discussion" and the "Editorial Crucible" present some new phases of a much mooted question. The magazine grows with each number. Published monthly at \$2 a year. 34 Union Square East, New York.

"I was deaf for a year, caused by catarrh in the head, but was perfectly cured by Hood's Sarsaparilla." H. Hicks, Rochester, N. Y.

I HAVE been troubled with catarrh for ten years and have tried a number of remedies, but found no relief until I purchased a bottle of Ely's Cream Balm. I consider it the most reliable preparation for catarrh and cold in the head.—Geo. E. Crandall, P. M. Quonochawtung, R. I.

LADIES Feeding a tonic, or children that want building up, should take BROWN'S IRON BITTERS. It is pleasant to take, cures Malaria, Indigestion, and all nervousness. All dealers keep it.



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Methodist Literature, For Preachers and People.

The Pastor's Study and the School Room

THE NEW COURSES OF STUDY,

AS ORDERED BY THE BISHOPS.

NOTE 1. The Old Courses of Study held good for all conference meetings before May 1, 1892.

NOTE 2. All examinations occurring after May, 1892, shall be upon the following Courses of Study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Bible. \$3.00
History of the U. S. R. \$3.00
Scripture History—Saml. \$3.00
Catechism of the Methodist Episcopal Church (No. 3) \$3.00
History of American Methodism—Stevens. (Abridged edition). \$2.50
Discipline of the Methodist Episcopal Church. Edition of 1888. \$1.50
Compendium of Methodist History. \$1.50
To be read:
Wesley's Sermons. (Vol. I.) (2 vols.) Cloth. \$3.00
Sheep. \$1.50
Book of reference:
Hand-book of Bible Geography—Whitney. \$2.25
Hand-book of Bible Manners and Customs. Freeman. \$2.25
Hand-book of Bible Biography—Barnes. \$2.25

FIRST YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures—Harnack. Old Testament. Chapters XXX. \$1.00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope. \$7.50
Medieval and Modern History—Thalheimer. \$1.00
Lessons in Logic—Blackburn. \$2.50
The Sacraments, Biblically treated: (1) Baptism; (2) The Lord's Supper. \$1.00
Written Sermon. \$1.00
To be read:
Checks to Antinomianism—Fletcher. 2 vols. Cloth. \$3.00
Sheep. \$1.50
Christian Purity—Porter. \$1.50
Introduction to the Gospel Records. \$1.50
History of Missions of the Methodist Episcopal Church. 2 vols.—Reid. \$2.00
Digest of Methodist Law—Merrill. \$1.00

SECOND YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. Old Testament. Chapters I-XVIII.—Harnack. \$4.00
Systematic Theology. Compendium of Christian Theology. Vol. III.—Pope. \$7.50
Ancient and Modern History—Thalheimer. \$1.00
History of the Christian Church.—Blackburn. \$2.50
Intellectual Science—Porter. \$2.00
Written Sermon. \$1.00
Christian Archaeology—Simpson. \$3.50
Defense of Our Fathers—Emory. \$1.00
The General Conference and Episcopacy—Cloth. \$1.00

THIRD YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. New Testament. Chapters XIX-XLIV.—Harnack. \$4.00
Systematic Theology. Theological Institutes.—Wapner. P. 31. 2 vols. cloth. \$5.00
Sheep. \$2.50
Analogy of Natural and Revealed Religion—Butler. \$1.50
Apologetics—Hodge. \$1.50
Written Exegesis. \$1.00
To be read:
Liturgy and Epistles of St. Paul.—Conybeare and Howson. (Abridged Edition). \$1.00
Biblical Hermeneutics.—Terry. \$2.00
History of Rationalism.—Hodge. \$2.50
Christianity in the U. S.—Dorchester. \$1.00
Pastor's Handbook.—Hodge. \$1.00

FOURTH YEAR.

To be studied:
The Bible. Sacraments. \$1.00
Christian Theology.—Field. Chapters IV-VIII. \$1.00
Christian Baptism. Merrill. \$1.00
Church History: Outlines of Church History. Hunt. \$1.00
Ancient History. Thalheimer. \$1.00
To be read:
Lectures on Preaching. Simpson. \$1.25
History of the United States. Ridpath. \$3.00
History of Methodism. (Abridged Edition.) Stevens. \$2.50

FIFTH YEAR.

To be studied:
The Bible. Sacraments. \$1.00
Christian Theology.—Field. Chapters IX-XIV. \$1.00
Plain Account of Christian Perfection. Wesley. Cloth. \$3.00
Tract, net. \$1.00
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Conferences in the United States.	Time	Bishop
Upper Iowa, Hampton, Ia., Oct. 5-10	5-10	Andrews
North Carolina, Raleigh, N. C., Oct. 5-10	5-10	Foss
Rock River, Sterling, Ill., Oct. 5-10	5-10	Fowler
Minnesota, Minneapolis, Minn., Oct. 5-10	5-10	Fitzgerald
N. Mex., El Paso, Texas, Oct. 5-10	5-10	Goodell
N. W. Indiana, Terre Haute, Ind., Oct. 5-10	5-10	Vincent
C. Tennessee, Nashville, Tenn., Oct. 5-10	5-10	Fitzgerald
Blue Ridge, New Home, N. C., Oct. 5-10	5-10	Foss
N. Mex., Santa Fe, N. M., Oct. 5-10	5-10	Vincent
N. Dakota, Devils Lake, N. D., Oct. 5-10	5-10	Goodell
Tennessee, Frankfort, Tenn., Oct. 5-10	5-10	Goodell
South Dakota, Madras, S. Dak., Oct. 5-10	5-10	Goodell
N. Carolina, Raleigh, N. C., Oct. 5-10	5-10	Foss
Austin, Ft. Worth, Texas, Oct. 5-10	5-10	Foss
Texas, Marshall, Texas, Oct. 5-10	5-10	Merrill
North German, Industry, Tex., Oct. 5-10	5-10	Merrill
West Texas, Austin, Tex., Oct. 5-10	5-10	Merrill

FOREIGN CONFERENCES

Japan, Tokyo, Japan, July 14-Mallien	Denmark, Mission, Copenhagen, Den., July 14-Joyce
Norway, Drammen, Norway, July 14-Joyce	Korea, Seoul, Korea, Aug. 18-Mallien
Sweden, Goteborg, Sweden, Aug. 18-Joyce	Bulgaria, Sofia, Bulgaria, Sept. 29-Joyce
North China, Peking, China, Oct. 13-Mallien	South China, Hong Kong, China, Oct. 13-Mallien
West China, Chungking, China, Oct. 13-Mallien	East China, Shanghai, China, Oct. 13-Mallien
S. America, Rio de Janeiro, Brazil, Oct. 13-Mallien	S. America, Buenos Aires, Argentina, Oct. 13-Mallien

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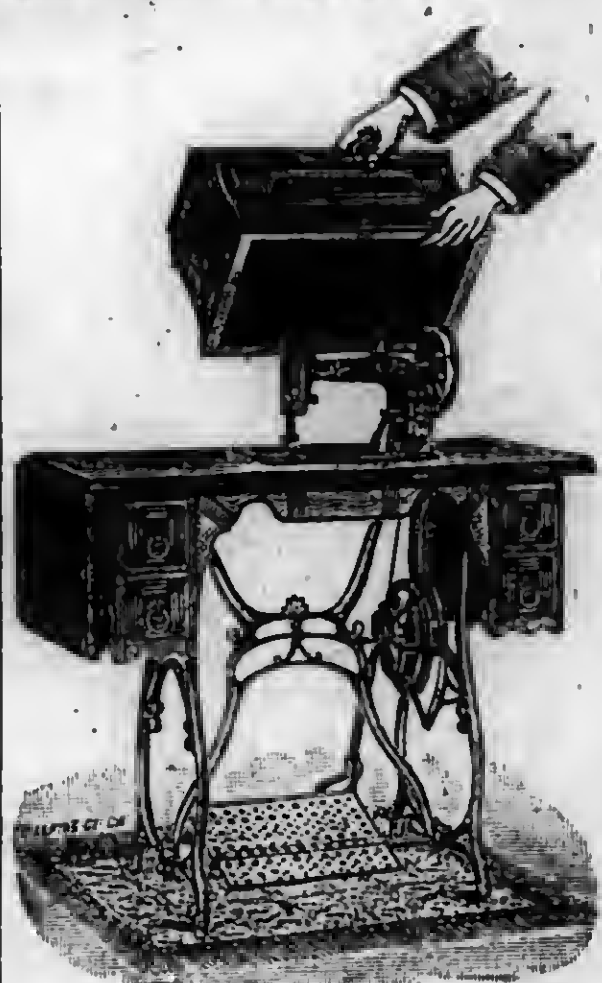
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The Higher Life.

Those who do not seek the extirpation of all sin from their hearts, tolerate some sin in their hearts now, and if we regard iniquity in our hearts he Lord will not hear us.

Some ask the question: What becomes of indwelling sin in those who are entirely sanctified? It is utterly and totally destroyed, and the whole nature is full of the love of God.

Faith is saving when it grasps the truth. The truth must have attention, apprehension, assent, submission, trust, and confidence. It becomes saving truth when it is thus received.

Justified believers must of necessity enter into the experience of holiness. He shows them their duty and privileges. When they know their duty and do not perform it, they are not justified. It is God that justifieth.

Those who are opposed to noise in the worship of God, should take their reference Bibles and find out whether it is commanded or forbidden in the Word of God. If God commands the inhabitants of the rock to shout, it must be settled by ourselves whether we will obey God or men, and those who are opposed had better conclude not to fight against God.

Holiness is the same in men and angels as it is in God. It is meekness, peace and love as sweet as heaven. But these very elements which constitute holiness give a perfect hatred to sin and the devil.

The entire sanctification of our nature means that we are made "partakers of the divine nature," and become morally like God. It is being created anew in Christ Jesus, in righteousness, and true holiness, to bear the divine image.

Holiness is necessary; we must go over into the promised land, or retrace our steps into the wilderness. It is the best vantage-ground to resist temptation and have complete victory; it secures to us the safest possible condition of probation.

There must be a complete surrender of all to Christ in order to be made holy and be set apart. This surrender must be a complete sinking into the will of God, and fully yielding to Him the time, talents, influence, property, reputation, memory, mind, and will. A willingness to be deprived of property, friends, and comforts, yielding ourselves to Him to suffer, to be crucified, to be counted as the off-scouring of the world, that we may be like our Lord and Master.

—Canadian Methodist

The Present Status of the Colored Man in the South.

A SYMPOSIUM.

This is a question of the most vital importance, not only to the colored people of our vast country, but to our white fellow-citizens who are honestly seeking to reach just and right conclusions as to the present moral, social, intellectual, industrial, and political status of the colored man. It will not be claimed that he is the ideal of virtue and true moral grandeur. It will hardly be presumed that after centuries of bondage, and deprived of those helpful influences which are so essential to the development of true christian progress, that he could rise to the same altitudes to which his more highly favored white brother has attained. This would almost seem unreasonable, since there has always been a distinct line separating the two races. This line of cleavage marked two separate and distinct civilizations. The one stood for refinement and culture, for virtue and sound morality, for the inculcation of those higher and nobler sentiments which give character and standing. The other was distinguished mainly for its lack of these advantages. The one ostensibly commiserated the condition of the hapless bondsman, yet, for reasons which it was pleased to call prudential, it narrowed the system of his moral ethics and circumscribed the sphere of his physical development. Might made injustice right. The plan succeeded admirably and the isolation was complete.

It is the marvel of this nineteenth century that there should be a survival even of the fittest. It is well for the race that during the long night of captivity, during its long and enforced isolation, that it clung with tenacious and unquestioning faith to the religion of the Christ, which it often cruelly yet passionately enjoyed. This religion was the nucleus around which have clustered the elements of that character which has evoked the admiration of friends, and frequently commanded the respect of his foes.

By this standard he ought to be judged, and it is believed that with the truthful statements in the following he ore them, the verdict of every impartial juror will be that the colored man has made a magnificent record.

The opinions herein expressed are from among the ablest representatives of the race in the South. They are now and have been for a long time upon the ground. They have seen the colored man in the home, the school room, the church, the workshop, and as a political factor; and having carefully studied every phase of his great development, they have uttered the truth, which we give to our readers.

This number will contain the first of the series on "The Present Moral Status of the Colored Man in the South," which will be followed by the series (2) socially, (3) intellectually, (4) industrially, and (5) politically.

Rev. Edward L. Gilliam.

Lexington Conference.

To recount the barbarities to which the colored man has been subjected would fill volumes. They would be written with tears instead of ink; on sack cloth instead of parchment. I refer not only to those physical annoyances, and diabolical tortures, and debasing

usages to which, during the two hundred years of slavery, he was subjected, but to those deeper wrongs whose tendency has been to dwarf the soul, to emasculate the mind, and to leave an almost indelible stain upon his moral nature. The wrongs of which we read are only on the outside, but the deeper and more painful and lasting ones can never be expressed. It is not the smiting of the back, until the earth is crimsoned with blood; it is not the horrors of the auction block; it is not the shackling of the limbs; it is not the loss of liberty; it is not these that are the keenest sufferings which a people can undergo. Oh! no; these affect only the outward man, and may leave untouched the majestic mind and the moral nature.

But those inflictions which tend to contract and destroy the mind; those cruelties which benumb the sensibility of the soul; those influences which chill and arrest the currency of the heart's affections—these are the awful instruments of real suffering and degradation. These have been made to operate against a race. What is the result? What sort of a race have we in him to-day? One would think that, coming out of a house of bondage that was as dark and as horrible as hades itself, that we would find in him the slightest vestige of morality.

What are the facts? Granted that individuals of the race are lewd and vicious; so are individuals of other races. Morality in its broadest sense relates "to the practice, manners, or conduct of men as social beings in relation to each other, and with reference to right or wrong," good or evil, virtuous or vicious, referring to the law of God as the standard. Now, in what do the manners, practice or conduct of the colored man as a moral agent differ from others, taking the law of God as the standard by which their character is to be determined? Is his conduct more degraded? Are his manners more uncouth or less polished? Does he engage in practices which tend to debase him and injure his fellow man to a greater extent than do others? Take into consideration his environments, and he will put to shame many of those who boast of the best civilization of the ages. To the everlasting credit of the race, be it said that there can be found among the colored people of the South, and the North as well, men and women just as pure, and as chaste, and as noble as may be found among any other race on the continent.

A trip through the cities and towns of the South will be a revelation to many people. In spite of ostracism, and persecution, and deprivation of the privileges so essential in the advancement of any race of people, you will find in almost every city, town, village, hamlet, parish, precinct, large numbers of our people, happy, contented and prosperous, whose characters are without spot or blemish. There are multitudes whose word is as good as that of any other class of citizens in the community.

There are clerks, lawyers, physicians, clergymen and merchants, whose standing in the estimation of the public is assured.

Not only have they demonstrated their ability as "hewers of wood and as drawers of water;" not only have they demonstrated their capacity for business and professional life; but by strict integrity and patient industry, they have filled very creditably many positions of honor and trust, thereby compelling the confession that such success could not be attained did they not possess the highest type of moral manhood at least.

The colored man in the South stands to-day without a peer in the annals of history. No race, with but thirty years of freedom, has accomplished so much or made such rapid progress.

He is laying a sure foundation upon which he proposes to erect a superstructure which shall challenge the admiration of the world, and prove conclusively that there is nothing in race or blood, in color or hair, that imparts susceptibility of improvement to one race of people over another; but that character, character, CHARACTER, is the highway to present and future happiness and moral worth.

Rev. W. E. R. Duncan.

Presiding Elder Little Rock Conference.

That the condition of the colored man in the South is a startling and vexing subject, no one with a clear knowledge of the facts can for a moment doubt.

I would not, for one single moment, claim the ability to do justice to such a far-reaching subject. It would not be wise in me; nor would it do justice to others who are of renowned scholarship and world wide experiences.

Many have made themselves famous and indelibly written their names on the pages of history to be read by nations yet unborn; to write upon this, the most important subject of the nineteenth century.

The condition of the colored man in the South is a serious one, made so by circumstances peculiar in themselves. We are a race of people numbering about 8,000,000 in America, and more than two thirds of this number live in the South known as slave territory, where we are hopelessly in the minority. In this country prejudice abounds in many forms. We are daily and hourly the victims of oppression, and which tends to make us the most helpless of the people of this land. Notwithstanding, we are equal to many of those who oppress us, and in many respects far superior to them in a moral and religious sense. To say that the Negro is religious, as only to hint at his universally recognized loyalty, both in times of war and peace.

The Negro is certainly unjustly treated, both on account of color and condition. I do not believe these crimes are provoked by those of our race who are killed by day and night; but I believe that lynching, murdering, whipping, and the wholesale exiling nine out of every ten cases has its origin on blind prejudice.

We are hewers of wood and drawers of water and also tillers of the soil. No race has ever done so grandly as has the colored race in the accumulating of wealth, and intellectually. He has past the sanguine expectations of his friends. Crimes are contrary to law, and, therefore, by all means, should be punished. To say that the colored man has the equal of his white brother at law, is to blindfold the eyes of public opinion and hoodwink well earned experiences. The colored man is a human being, made in every respect equal to the white man; but fortunately he was subjected to slavery and bondage, which has subdued his morals and also his manhood.

The colored man was a true and tried friend in America's greatest peril, and will be till death her best and most earnest laborer, and a most harmless citizen of this great commonwealth. Let the colored man alone. Give him an equal chance, such as he has never enjoyed among those who know him best, and he will prove to his friends, as well as oppressors, his unbounded moral worth.

His religious predilections are the marvel of this age. He will bring his mighty influence in favor of righteousness, and in the great battles which are to be fought for the overthrow of immorality and vice, the colored man of the South will be found on the right side.

Rev. E. M. Collett.

Presiding Elder North Carolina Conference.

I have given much attention to the moral status of the colored man in the South. I have watched it with great jealousy, and now that I am called on to give my honest opinion to the world, what shall I say? I will now venture to give a brief resume of the present moral status of the colored man in the South as I view it.

Looking at this question through the lower classes of our people, I would say that the present moral status of the colored man is bad. But looking at it through the better classes of our people, the indications show a much better condition. To demonstrate this fact, our people seem to have a very keen conception of the progress of true morality. They look upon their leaders with a feeling akin to veneration. The church is indeed their spiritual home, and the pulpit, though it may not come up to their highest ideal, yet it is their oracle.

The methods used to protect the character of their ministers may not be up to the very highest standard, yet they do indicate the existence of a spirit of the deepest respect for morality. Let us cite a few instances to prove the existence of this principle. They do not always condone the transgressions of their ministry, as has often been alleged; but on the other hand, if a minister is under report of wrong doing, he very quickly loses prestige, even among those who are considered illiterate. There may not be sufficient grounds for the presentation of moral charges, yet such a preacher will soon lose his standing in the community, and die of his own weight. The minister must live above suspicion, or he will find that his influence for good will diminish more and more.

There is a disposition more and more to draw the line between the good and the bad. The people on the district over which I preside are continually asking that good, pure men be sent them, and I am satisfied that were a man sent that was known to be of doubtful morality, they would not receive such a one.

The same applies to the employment of school teachers. Parents and guardians of children are expressing more judgment, and among the first questions they ask: Is the teacher of good moral habits? Is he or she a christian? Our young women who pride themselves on their character, are more and more disposed to make a distinction between those who are less particular as to their manners and the company which they keep. I am glad to say that I have noticed all around me, and especially in all the churches, a very marked advancement along the line of morality. No one will deny that there is much room for improvement; but the work of character building is going on hopefully, lovingly and prayerfully, for which we must thank God and take courage. Taking all things together, the outlook is indeed very promising.

Rev. Pierre Landry.

Presiding Elder Louisiana Conference.

We cannot accurately tell the moral height that we have reached without admitting the depth from

whence we have come. To intelligently show what we are morally, necessitates a retrospection into what we have been. To reasonably speak of our virtues we should consider our vices, otherwise it would be like the mechanic who attempted the construction of a building without the proper foundation.

The Negro cannot boast of centuries of civilization, culture and refinement of his virtues and ages of research in the work of arts and scientific accomplishments; but steeped into centuries of barbarism, superstition and vice, he found himself a stranger in America—the home of his more favored brother, a moral and intellectual wreck, in a bondage of limbs and mind. But little did he think, or his most sanguine friends believe, that God had designed America as the great primary school of the Negro's civilization. After two hundred years of hard study (and what is two hundred years in God's mind when a thousand years with him is but as yesterday when it is past) he learned its alphabet, and in his moral and mental deformities he was inspired to the belief that there were other rooms in this great school house of God, and with a heroism which challenged the admiration of his friends, who to help him on the way built the underground railroad, he sought to find them. Over this the trustees and faculty quarrelled, and by a majority vote at one of the meetings of the board (Congress) they adopted a rule (the fugitive slave law) which gave the school master of the South the right to bring back his run-a-way school boy wherever found, which he did and such punishment as true history gives the boys and girls, were kept in and forced to learn their primary object lessons. But the conflict of opinion went on between the trustees and the teachers. The points of divergence was that the boy, having shown aptitude and made proficiency in his studies, he ought to be given a chance to go up to the higher grades. But his teachers said no! he must stay to draw the water and hew the timber; that being his normal condition. An appeal was taken to the Supreme Chancellor, God, who thirty years ago shook the continent, and the iron-barred doors of moral possibilities were broken, and to-day the black school boy of the South is found in every walk of life pushing his way through and under the smiles of a reconciled God slowly, but surely improving his moral status as fast as circumstances and time will allow; and now it is believed and admitted that what true religion, Christian education and time has done for the moral improvement of other races it is doing for the colored man in the South, who has reached the degree of good; trying to be better and is contesting as he has a right for the superlatively best.

To deny this, is to fly into the face of facts, which although some are disposed to deny, yet are true, nevertheless.

What we ask is a fair, dispassionate and honorable investigation, and if these things are true, let us have honorable encouragement.

Rev. Wesley Prettyman.

Presiding Elder Central Alabama Conference.

When we address our thought to this momentous and pertinent topic, back of the actual condition arises devout thanksgiving that because of the change of recent years, the terrible obstacles are removed to advancing and elevated

[CONTINUED ON PAGE FIVE.]

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BOYNTON M. E. CHURCH—Lafayette street and Maple. Pastor, Rev. S. E. Wright. Sunday services: prayer meeting at 5 a.m.; Sunday school at 9 a.m.; preaching at 11 a.m. and 8 p.m.; class, Monday evening at 7 p.m.; Sunday-school monthly, third Sunday; general class, every first Monday evening.

OAMP PARAPET CH.—Rev. Wm. P. Forrester, pastor. Sunday services: prayer meeting at 5 a.m.; preaching at 11 a.m. and 7 p.m.; Sabbath-school at 1 p.m.; class meeting Thursday evening.

CUSHMAN CHAPEL, on Carrollton avenue. Rev. M. P. Franklin, pastor. Public worship, Sabbath at 11 a.m. and 7 p.m. Sabbath-school at 1 p.m.

FIRST STREET CHURCH—corner of First and Dryades streets. Rev. T. G. Montgomery, pastor. Sabbath: 5 a.m. prayer meeting, 11 a.m. and 7 p.m. public worship, communion monthly, on the first Sunday; Sunday-school at 1 p.m.; class meeting Monday evening; general class every fourth Sunday evening; preaching Thursday night.

HAVEN CHAPEL—Jefferson street, Carrollton, cor. Plum street. Rev. W. S. Harpelle, pastor. Services at 11 a.m. and 7 p.m.; Sunday-school at 1 p.m.; class meeting Monday evening; preaching Thursday evening.

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MALDEN CHAPEL—Washington street. Rev. W. S. Turner, pastor. Public worship Sunday at 11 a.m. and 7 p.m.; Sunday-school at 1 p.m.; class meeting Monday evening at 7 p.m.; preaching Tuesday at 7 p.m.

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PLEASANT PLAIN CHURCH—Perdue street between Johnson and Friar. Rev. Simon Lyons, pastor. Sunday services: preaching at 11 a.m. and 7 p.m.; Sunday-school at 1 p.m.; class meeting at 9 a.m.; early prayer meeting at 3:30 a.m.; class at 5:30 p.m.; preaching Wednesday evening at 7 p.m.; prayer meeting Monday evening at 7 p.m.; class meeting Monday evening at 7 p.m.

ST. MATTHEW M. E. CHURCH—Varnet street, Algiers. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a.m. and 7 p.m.; prayer meeting 6:30 a.m.; class meeting Wednesday at 7:30 p.m.; Sunday-school at 1 p.m.

SIMPSON CHAPEL—Valence street, between Camp and Chevalier. Rev. J. W. Hinton, pastor. Preaching at 11 a.m. and 7 p.m., every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation. Rev. D. J. Price, pastor. Sunday services at 11 a.m. and 7 p.m.; Sunday-school at 1 p.m.; class meeting Monday evening; prayer meeting Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a.m.

THOMSON CHAPEL—M. E. CHURCH—Post street, near Rampart. Rev. Frank Walker, pastor. Sunday services at 11 a.m. and 7 p.m.; prayer meeting at 5 a.m.; class meetings at 3:30 p.m.; Sunday-school at 1 p.m.; class meeting Tuesday night; prayer meeting Wednesday night; prayer meeting Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras. Rev. T. J. Johnson, pastor. Residence, 206 Liberty street. Sunday services at 6 a.m.; prayer meeting at 11 a.m. and 7 p.m.; class meeting Monday evening at 7 p.m.; prayer meeting Tuesday evening at 7:30 p.m.; communion first Sunday in every month at 7:30 p.m.

WILLIAMS CHAPEL—On Clinton street near St. Charles avenue. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a.m. and 7 p.m.; Sunday-school at 1 p.m.; class meeting Monday evening at 7 p.m.; prayer meeting Tuesday evening at 7:30 p.m.; communion first Sunday in every month at 7:30 p.m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a.m. Sunday at 11 a.m. and 7 p.m.; prayer meeting Wednesday evening at 7 p.m.

SECOND GERMAN M. E. CHURCH—Eighteenth street. Rev. Charles Senfner, pastor. Sabbath services at 10:30 a.m. and 7 p.m.; Sunday-school at 9 a.m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

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Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:

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All officers of this Society have certificates and a badge of office.

As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Meacham, president; Mrs. A. M. Robinson, directress.

The Board and managers meet the first Monday in each month at Pock Memorial Home, at 3 o'clock p.m.

Our Exchanges.

The longest telephone construction in the world, between New York and Chicago, nine hundred and fifty miles, was opened last week. The first communication over the wire was between Mayor Grace, of New York, and Mayor Washburne, of Chicago. The line is now open for general use. This is a notable achievement. Heretofore the longest line in this country was between this city and Buffalo, and the longest in the world between Paris and Marseilles, five hundred and fifty miles. What the future has in store for us in these matters no one can tell.—Pittsburg Christian Advocate.

History shows that a renegade, either in Church or State, is always overzealous in attempting to destroy that which he once pretended to defend. Notwithstanding this fact a renegade occupies a more honorable and a less dangerous position for the Church or State to which he is disloyal than does an enemy within, passing as a loyal friend.—Afro-American Presbyterian.

Bishop Walden, in addressing the candidates for admission to the Columbia River Conference, warned young men to exercise a careful judgment in the selection of a wife. He told them that Bishops find that they must adapt appointments not alone to the preachers, but to their wives as well. No human aid is so efficient in the ministry, and no other person can so injuriously affect a preacher's career.—Ex.

If the Methodist Church had prayer meetings they would be a great factor in maintaining and increasing its spirituality. We keep up the name but not the institution. The Wednesday night, so far as our observation extends, is simply a preaching service interlarded with one or two extra prayers. But sermons or lectures, as important as they may be, do not answer the end of a prayer meeting. We remember when a young christian, and our souls were used to being bathed in the warm and strong influences of a real Methodist prayer meeting, how an attendance at the Wednesday night lecture of another church froze our spiritual joints. If every Methodist preacher will gather about him once a week the really praying ones, and begin in a humble spiritual way a real prayer meeting the gain in spiritual power and aggressive force will be immeasurable and evident.—Nashville Christian Advocate.

An Odious Rule.

There is a proverb which says: "Friendship is the most sacred of all moral bonds." Another proverb runs thus: "Conduct yourself with your friends as if they may one day become your enemies." If the former proverb slightly exaggerates the comparative sanctity of friendship, it is yet substantially true; but of the latter a very judicious writer strongly and tersely says: "It is an odious rule." Nevertheless, he advises friends to conduct their intercourse, "even in moments of the most perfect unrestraint," in full view of this weakness characteristic of both. "This rule," he thinks, "is prudent and in harmony with charity." It is certainly prudent, because, although a "true friend loveth at all times, and is as a brother born for adversity," yet, owing to the fallibility of human nature, causes may arise to break the strongest bond of friendship and compel the parties to it to regret the unrestrained freedom of their former intercourse. Pity 'ts that 'tis so; yet, being so, 'tis well, while refusing to be guided by the above "odious rule," to cultivate friendship prudently, and chiefly with souls who are united to that one infallible: "Friend sticketh closer than a brother." Human friendships cemented by His precious grace have in them the promise or perpetuity and the potency of faithfulness. And they may safely wear the robe of the

charity that "thinketh no evil."—Christian Advocate.

The notion that some people entertain of the editor of a church paper, that he is to have no independent opinions, is one that cannot for a moment be sustained. The presumption is, on the contrary, that he is put into his place to exercise his individual judgment in regard to all disputed or doubtful matters. Advice and counsel he must take; but at the last he must make up his mind for himself. He cannot hope to escape criticism, and has no right to ask it. That he should demand the privilege of saying his say on every question that comes up, and at the same time claim exemption from adverse comment upon his utterances, is an absurdity. It is his business to speak what he thinks; and it is the business of the public to determine whether he has spoken wisely. If the public expresses a condemnatory verdict, it is not a case of "persecution," but simply a case of difference of opinions.—Nashville Christian Advocate.

As a preventive of the Grip, Hood's Sarsaparilla has grown into great favor. It fortifies the system and purifies the blood.

Book Notices.

The December Century will be a great Christmas number, with a new cover, printed in green and gold. Among its special attractions will be seven complete stories by Edward Eggleston, Thomas Nelson Page, Hopkinson Smith and others. It will contain a number of fine engravings of sacred pictures by well-known artists, including a frontispiece by Dagnan-Bouveret, Abbott H. Thayer's Virgin Enthroned, Blashfield's Ringing the Christmas Bells and a Madonna by Frank Vincent Du

It would be hard for a person who cares for good reading to make a better investment than a year's subscription to the Century Magazine. No region is too remote, no expense too great, if it will only produce what the Century's readers want. The November number begins a great series of papers on The Bible and Science, opening with Does the Bible Contain Scientific Errors? by Prof. Shields, of Princeton, who takes decided ground that the Bible does not contain scientific errors of any moment, and who most interestingly states the case from his point of view. Other articles in this series will include one in the December (Christmas) number, The Effect of Scientific Study Upon Religious Beliefs. An important series of letters that passed between General Sherman and his brother, Senator John Sherman, is also printed in November, which number contains also contributions from the most distinguished writers, including an article by James Russell Lowell, which was not quite complete at the time of his death. The suggestion which Bishop Potter makes in the November Century as to what could be done with the World's Fair, if it were opened on Sunday, is one which seems the most practical solution of the problem yet offered. The December Century is to be a great Christmas number, full of Christmas stories, Christmas poems, and Christmas pictures. Papers on good roads, the new educational methods and city government are soon to come. Four dollars will bring you this splendid magazine for one year, and certainly no cultivated home can afford to be without it. Subscribers can remit directly to the publishers, The Century Co., 33 East 17th St., New York. They should begin with November, and so get first chapters of all the serials, including Sweet Bells Out of Tune.

The eighty-sixth volume of Harper's Magazine begins with the number for December, and is a superb Christmas number, richly illustrated, and contains an attractive variety of stories, poems, and descriptive articles especially adapted to the demands and tastes of holiday readers: A beautiful Christmas carol, entitled Tryte Noel; A New Light on the Chinese, by Henry Burden McDowell. Some Types of the Virgin, written by Theodore Child, "for the purposes of piety, of culture, and of the love of beauty." A strong flavor of Christmas will pervade the Editor's Drawer in this number. Thomas Nelson Page tells the amusing story of Charlie Whittier's Christmas Party. Two brilliant pen-pictures, A Cameo and a Pastel, by Vander Matthews, will attract attention.

TEMPERANCE.

Temperance Work Among the Colored People.

The importance of the work of the National Temperance Society among the colored people of the South grows upon our hands every day. The necessities of the case are more and more apparent. Never having had the opportunities for organization, lectures, or a literature until very recently, they eagerly listen to what is said, and read what comes in their way in relation to this great question. Books, tracts, and papers are read and re-read, until their contents are known in the entire neighborhood. The calls for a literature and for work constantly increase on our hands. Hardly a day passes but what requests come for help in this direction.

The educational institutions and schools are in full operation, and the calls multiply just now faster than we are able to answer them. The Missionary Committee of the Society are fully impressed with the importance of the work, and answer the calls to the extent of their ability.

It was found desirable to commission a few colored men to work among their own people, and endeavor to awaken a new interest in the cause of temperance.

Eight colored men have been employed much of the time the past year, and have done excellent service. Their work has been in churches, conferences, schools, and higher institutions of learning, and to visit the homes of the people, introduce a literature in schools and families, and by trying in every way possible to reach the masses of the people.

To accomplish all this, and much more that is being planned, will require liberal donations from the friends of the cause and of the colored race.

The great work of this Society has borne wonderful fruit in the local-option contests which have taken place in all parts of the Southland.

Some States have been covered with our literature. More than five thousand ministers and a vast army of teachers have been personally supplied with volumes and pamphlets and papers.

We could use a hundred thousand dollars in this work the coming year to great, good advantage if we had it at our disposal. We must have at least fifteen thousand dollars to carry on the operations of that important cause now upon our hands. We have no agents over the land to collect money, but must rely upon the free-will offerings of those whose hearts warm in this direction. Send what amount you can spare to 53 Reade Street, to help along this greatest Temperance missionary work of the century.—The National Temperance Advocate.

Any one in possession of 25 cents can go to the nearest dealer in medicines and procure a bottle of Salvation Oil and be cured at once of rheumatism, neuralgia, or any pain or ache.

Picturesque New York is the subject of an illustrated article in the forthcoming Christmas number of the Century, by Mrs. Schuyler van Rensselaer. The illustrations will include a number of wood-engraved productions of etchings.

FOR THE BLEEDING, Weakness, Melancholia, Indigestion and Biliousness, take BROWN'S IRON BITTERS. It cures quickly. For sale by all dealers in medicine. Get the genuine.

The Sunday School Advocate [For 1893.]

IMPORTANT REDUCTION. A Child's Paper Every Sunday in the Year for 25 Cents.

In compliance with the recommendation of the late General Conference the SUNDAY SCHOOL ADVOCATE will be issued Every Week after January 1, 1893, at twenty-five cents a year when taken in advance or six or more to one address (single subscriptions thirty cents). This price for a weekly paper is the same as that paid for the Advocate to a semi-monthly until the great reduction of 1888, and is seven cents less than the present combined prices of the "Advocate" and "Classmate." The "Advocate" will continue to address the younger scholars, and will include temperance and missionary numbers. At these terms the "Advocate" indubitably gives more and better reading for the money than any other Sunday school paper.

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must have their tin cans, tin pans, and everything else faultlessly clean, and there is nothing half so good for such cleaning as

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Plan of Episcopal Visitation for the Spring Conferences of 1893.

[CHRONOLOGICAL.]

N. B.—The following Fall Conferences for 1892 are held after the Bishops' Conference, November, 1892. Bishop Mallahan is absent, engaged in the visitation of the Mission of Eastern Asia. Bishop Newman leaves for South America about the middle of March.

Southern German, Indiana, Texas, Nov. 24, Merrill. Austin, Marshall, Texas, Dec. 1, Merrill. Austin, Fort Worth, Texas, Dec. 8, Merrill. Indian Mission, Oklahoma, O. T., Dec. 14, Goodale. West Texas, Austin, Texas, Dec. 15, Merrill.

CONFERENCES IN THE UNITED STATES.

South Carolina, Bennettsville, S. C., Jan. 11, Walden. Georgia, Demorest, Ga., Jan. 12, Bowman. Savannah, Savannah, Ga., Jan. 12, Foster. Mississippi, Crystal Springs, Miss., Jan. 12, Andrews. Alabama, Birmingham, Ala., Jan. 19, Bowman. Florida, Palatka, Fla., Jan. 19, Foster. Gulf Mission, Jan. 19, Andrews. Central Alabama, Birmingham, Ala., Jan. 25, Fowler. St. John's River, Do Land, Fla., Jan. 25, Foster. Louisiana, Shreveport, La., Jan. 26, Andrews. Upper Mississippi, Corinth, Miss., Feb. 2, Bowman. Arkansas, Fort Smith, Ark., Feb. 2, Newman. Little Rock, Pine Bluff, Ark., Feb. 8, Newman. Kansas, Baldwin, Kan., March 1, Hawk. Baltimore, H. C. & C. W. March 1, Newman. Virginia, Roanoke, Va., March 2, Warren. Washington, Staunton, Va., March 8, Andrews. Phil de philia, or Philadelphia, Pa., March 8, Andrews. South Kansas, Coffeyville, Kan., March 8, Inlart. Central Missouri, Mexico, Mo., March 8, Fowler. Missouri, Dover, Mo., March 9, Walden. Wilmington, Middletown, Del., March 15, Merrill. North Pennsylvania, Bellefonte, Pa., March 15, Wren. Southwest Kansas, Great Bend, Kan., March 15, Horst. New Orleans, La., March 15, Fowler. Lexington, Shilohville, Ky., March 22, Foster. Northwest Kansas, Belleville, Kan., March 22, New Jersey, Mount Holly, N. J., March 22, W. J. Kirkville, Mo., March 29, Fowler. North Indiana, Aishawaska, Ind., March 29, Joyce. New York East, Danbury, Conn., April 5, Nide. New York, Tarrytown, N. Y., April 5, Walden. Newark, April 5, Goodale. New England, April 5, Goodale. East German, Buffalo, N. Y., April 6, Joyce. Northwest Indiana, Laporte, Ind., April 12, Merrill. New York, Westbrock, Me., April 12, Nide. Wyoming, Stratton, Pa., April 12, Fitzgerald. Troy, Albany, N. Y., April 1, Joyce. New England Southern, Plymouth, Mass., April 12, Goodale. North Dakota, Fargo, N. Dak., April 19, Fowler. Northern New York, Malone, N. Y., April 19, Fitzgerald. Vermont, Barre, Vt., April 19, Joyce. New Hampshire, Rochester, N. H., April 20, Goodale.

FOREIGN CONFERENCE. South India, Bombay, Dec. 11, 1892, Thoburn. Bombay, Bombay, Dec. 11, 1892, Thoburn. North India, Bareilly, Jan. 11, Thoburn. Liberia, Jan. 15, Taylor. North West India, Agra, Jan. 19, Thoburn. Mexico, Mexico City, Jan. 26, Thoburn. Hong Kong, Canton, Feb. 2, Thoburn. Congo Mission, Singa n e, Mar. 22, Thoburn. South American Mission, Newm n. Switzerland, Rive, June 8, Vincent. Germany, Bremen, June 21, Vincent. Denmark, Mission, Copenhagen, June 29, Vincent. Norway, Arendal, July 8, Vincent. Finland, Helsinki, July 20, Vincent. Sweden, Norrkoping, Aug. 3, Vincent. Bulgaria, Mission, Tirova, Aug. 24, Vincent. Italy, Rome, Sept. 14, Vincent.

By order and in behalf of the Board of Bishops, EDWARD G. ANDREWS, Secretary.

New York, Nov. 2, 1892.

THE AFRICAN KOLA FRUIT, discovered in Congo, West Africa, is Nature's Sure Cure for Rheumatism, Gout, Neuralgia, and all the pains of the body. Export Office, 1164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA FRUIT CO., 115 West 1st Street, New York.

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A Conclusive Argument.

"Many of our people do not even know of the SOUTHWESTERN, and this is because they have never been told anything about it by the preachers. If the preachers will only show the people how they could be benefited by the paper, multitudes of them would certainly subscribe for it."—Bishop Mallahan.

A. E. P. ALBERT, M. D., Physician & Surgeon, 263 CANAL, Cor. Marais St. Hours: 1 to 3 p. m. RESIDENCE: No. 1956 St. CHARLES Ave., Corner Burdette Street, Hours:—8 to 9 a. m. 5 to 7 p. m. New Orleans, La.

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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, NOV. 24, 1892.

Special Notice.

Dear Brethren: We again call your attention to the following: ALL matter for publication, except advertisements, should be addressed to the Editor. Almost any brother will tell you the editor's name, with his postoffice address, and if you expect your communications to appear promptly, you must direct them properly. Private letters to the editor should be marked "Personal." All other business matters, such as advertisements, the forwarding of money, etc., should be addressed to the publishers, Hunt & Eaton. Letters for the Editor or the Publishers should be addressed to 139 Poydras street, New Orleans, La.

Glorious News.

BENNETT COLLEGE,
Greensboro, N. C.

Editor Southwestern:—

I forgot to tell you that the North Carolina Conference, after a spirited debate, adopted the paper as its official organ. Your humble servant defended the paper.

All the brethren subscribed for the paper. I sent you a list of those who paid up for '93. You have the postoffice addresses.

Fraternalty yours,
C. N. GRANDISON.

The SOUTHWESTERN is especially glad to be assured of the endorsement of the plucky and progressive North Carolina Conference; and hereby extends hearty and cordial greeting to our brethren of the tar heel State. Let us join forces in a vigorous and loyal campaign for God and our Methodism.

We feel like throwing up our hat. The *Ram's Horn* will be heard once more. This time more vigorously than ever. A good company with large means will see to it that this most excellent paper will live to help and to bless. Welcome Bro. Brown.

A CORRESPONDENT of the London *Daily News* reports that the Methodist Church in Vienna, Austria, has been suppressed by the authorities. It is rumored that the articles of religion, especially the twenty-second article, was especially offensive to the Roman Catholic priesthood, who immediately took steps to prevent the further spread of Methodism. At present, the people are scattered, and the pastor is not allowed, even privately, to hold meetings, being under strict surveillance. We predict that this will only be a temporary check to the onward progress of Methodism. Neither "edicts" nor "bulls" can stop the onward march of religious liberty.

GAMMON Theological Seminary, Atlanta, Ga., has a Seminary Banner that is distinctive. It is a large red cross on a white ground, signifying purity through the blood of Christ. This banner floating over Gammon Hall on Nov. 12, indicated an occasion of special interest. It was the tenth annual formal opening day, which is always observed the second Thursday in November. The Seminary opened on Oct. 5 with a large attendance and bright prospects for the year. The presence of representatives during the past year from more than a dozen States and over a score of colleges and academies, is an indication of the wide influence of this central school of the prophets in the South.

The formal opening day address was given by Bishop Fitzgerald, who for twenty years has been the friend and defender of Negro education. It was a broad-minded, sympathetic, fraternal utterance, breathing the spirit of Christ. It won all hearts and gave fresh inspiration for the work of the year.

"Founder's day" address will be given on Dec. 23 by the Rev. Geo. W. Arnold, of the class of '88. He is now the successful pastor of Loyd Street Church, Atlanta.

Thanksgiving.

This number will greet the thousands of our readers upon the threshold of our National Thanksgiving Day. The recurrence of this day reminds us that we are under renewed obligations to the giver of every good and perfect gift, for the blessings which he has so abundantly bestowed upon us. The past year has been one fraught with exceptional mercies. Peace, glorious peace, prevails. We have enjoyed large commercial prosperity. The diplomatic adjustment of questions which threatened to disturb the very friendly relations existing between the United States and other foreign governments; the control of the dreaded Asiatic scourge by prompt and efficient sanitary measures; the healthy growth of a better public sentiment in favor of true moral reforms; the disposition on the part of capitalists to arbitrate on the great labor problems, and to look after the social and domestic welfare of this large class of our citizens; are only a few of the great blessings which have come to the nation. There are innumerable individual blessings which have been poured out in copious effusion. The earth has yielded her increase, and there has been an abundant supply to meet all our necessary wants. The experience of the past year has been varied. There have been the shadows and the sunshine, the joy and the sorrow. Homes have been made desolate by the incursions of the king of terrors; hearts have been smitten; yet with loving hand the good Father hath poured out the balm of consolation, and whispered into hearts almost disconsolate the blessed message of Christian hope. Christian philanthropy has gone forth upon its holy errand. We hear its mighty tread and behold its magnificent monuments all around us, while grateful incense ascends to the throne of heavenly grace from the hearts of its beneficiaries. The triumph of the Gospel of Christ is assured. The world is growing better. Earnest, zealous, consecrated Christian men and women are working assiduously for the greater diffusion of the principles of a pure Christianity. Public sentiment is crystallizing more and more into a grand movement for the overthrow of the traffic in intoxicating liquors; in the preservation of the sanctity of the Sabbath, and the perpetuity of the public school system.

Surely, we have abundant reasons for profound thanksgiving to Almighty God. "O, give thanks unto the Lord, for he is good, for his mercy endureth forever."

Death of Amos Shinkle, Esq.

How strange are the ways of providence. Only a few days ago there were gathered a large number of friends, including many of the dignitaries of the church in his palatial residence at Covington, Ky., to celebrate the golden anniversary of his marriage. Three days later the wires announced the sad news of his death. Truly, in the midst of life we are in death. He had been ill but a few hours when the summons came.

He was born near Higginsport, Brown county, Ohio, in 1818, where he spent the early years of his manhood. Just fifty years ago he was married to Miss Sarah Jaue Hughes, with whom he lived happily until the day of his death. He joined the Methodist Church in 1865. The following year he became Superintendent of the Union M. E. Church Sunday school, and that position he filled uninterruptedly down to the present. He felt a special pride in his Sunday school, and was tireless in his work for it. But his interest in the church affairs was general. He was a lay delegate to every General Conference of the church since 1872.

Few men have equaled him in his liberal benefactions to the cause of the church. His charities are estimated to have reached the handsome sum of \$30,000 annually. He was a very conspicuous

figure in the late General Conference at Omaha, and filled several important positions in that important body with eminent ability. He was the chairman of the Western Section of the Book Committee, vice-president of the Executive Committee of the Board of Managers of the Freedmen's Aid and Southern Education Society, and one of its most liberal benefactors. He was held in the highest esteem by his fellow citizens of Covington of all classes and colors, and was a large and liberal contributor to their various local church and benevolent enterprises. The members of our Ninth Street M. E. Church in that city are very greatly indebted to him for the magnificent edifice in which they worship.

He was an incessant worker, a plain, unostentatious Christian gentleman. Death which came to him thus suddenly was a sweet relief from his arduous toilsome life, and but signaled his entrance to that better life where he will enjoy that rest, "which remaineth to the people of God." Our hearty and profound sympathy is extended to the bereaved loved ones, with prayer for the bestowal of that grace which is all abundant.

Death of Bishop W. H. Miles.

Bishop W. H. Miles, senior bishop of the Colored Methodist Episcopal Church in America, died at Louisville, Ky., Nov. 14. The bishop is a Kentuckian, and he at all times enjoyed the confidence of the whites as well as those of his own race. He was the organizer of his church, and had been a bishop twenty-two years. He had preached for more than forty years, and was 65 years of age.

We are without particulars as to the death of this eminent servant of the church, but feel free in adding that Bishop Miles was a conscientious Christian gentleman, a faithful and painstaking general superintendent, and a born leader of men. He was a thorough Methodist, and sought by every means in his power to promote the cause of the church which he so ably represented. Much of the splendid success achieved by the Colored Methodist Episcopal Church of America, especially in the East, is due to the indefatigable labors of Bishop Miles.

He was justly the pioneer of his church, and stood among his brethren like Saul among the prophets. But his work is done. The faithful Hero lays him down upon the field of battle. His heroic life will inspire others, and the grand work so nobly inaugurated by him will be carried forward with increasing vigor. Peace to his ashes.

Thanksgiving Proclamation.

The following proclamation was issued Nov. 4:

The gifts of God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits not a call but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our door; he has given us more love for the free civil institutions in the creation of which his directing providence was so conspicuous; he has awakened deeper reverence for law; he has widened our philanthropy by a call to succor the distress in other lands; he has blessed our schools and is bringing forward a patriotic and God-fearing generation to execute his great and benevolent design for our country; he has given us great increase in material wealth and a wide diffusion of contentment and comfort in the homes of our people; he has given his grace to the sorrowing.

Wherefore, I, Benjamin Harrison, president of the United States, do call upon our people to observe, as we have been wont, Thursday, the twenty-fourth day of this month of November, as a day of thanksgiving to God for his mercies and of supplication for his continued care and grace.

In testimony whereof I have hereunto set my hand and caused the

seal of the United States to be affixed.

Done at the city of Washington, this fourth day of November, one thousand, eight hundred and ninety-two, and of the independence of the United States the one hundred and seventeenth.

BENJAMIN HARRISON.

By the president:

JOHN W. FOSTER,
Secretary of State.

General Missionary Committee.

The General Missionary Committee of the Methodist Episcopal Church assembled in First Church, Baltimore, on Wednesday, Nov. 9.

The first session was opened by the Senior Bishop Thomas Bowman, LL., D.

J. M. Reid, honorary secretary, conducted the devotional exercises. He read hymn 917 and 35th chapter of Isaiah.

Dr. S. L. Baldwin, recording secretary of the Board of Missions, was elected secretary of the committee, and Drs. S. Hunt and E. Cranston were elected financial secretaries.

Dr. John F. Goucher delivered an address of welcome.

Bishop Bowman made a brief reply on behalf of the committee.

Rev. M. C. Harris, superintendent of Japanese Missions in California; Rev. C. W. Drees, of South America, and Rev. J. C. Ferguson, of Central China, were introduced.

S. Hunt, treasurer of the Missionary Society, presented the report for the year ending October 31, 1892. The entire receipts, "special gifts" of \$12,110.12 were \$1,269,483.04. The increase over the preceding year was \$28,484. All the appropriations have been paid and a balance in the treasury November 1 of \$44,373. The disbursements of the year were \$1,233,304. The increase from collections over last year is \$41,354, and from legacies \$5,163. The receipts from all sources for ten years (1883-'92) were \$10,098,600. The gain in 1892 over the first year of this decade (1883) is \$505,903. Besides these were the contributions through the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, Bishop Taylor's Special Fund, Bishop Thoburn's Special Fund, etc.

On motion of Bishop Fowler, the aggregate amount to be appropriated for the present year, was fixed at \$1,275,000. Out of this were deducted \$119,000 for contingent and incidental expenses, for publication, for office expenses and for salaries of missionary bishops.

A motion was adopted requesting the General Conference to remove the 25,000 dollar limit from the contingent fund.

The committee on World's Congress of Religions made the following report:

WHEREAS, There is in contemplation in connection with the Columbian Exposition a series of Congresses of Religions to be held in Chicago in August and September, 1893; and,

WHEREAS, There will be in said Congresses representation of the various religions of the world, Christian, Pagan and Mohamedan; and,

WHEREAS, The Christian denominations of this country are making large preparations to represent their peculiarities, growth and institutions in said Congresses; therefore,

Resolved, (1) That this General Missionary Committee of the Methodist Episcopal Church deems it wise and expedient that suitable methods be taken by our denominational authorities, representing the different departments of work in our church, to co-operate with the committee appointed by the World's Congress of Religion in securing a proper participation of our church in said Congresses.

Resolved, (2) That the proposed Congresses present an opportunity for the wide diffusion of Christian knowledge and of the knowledge of our Christian institutions, which ought not to be disregarded nor allowed to pass unimproved.

Adopted.

The Special Committee on Africa reported through Bishop Goodsell, chairman. Bishop Taylor has ad-

ressed a communication to the General Missionary Committee requesting that all the schools and other work in the old Liberia settlements should be taken more immediately under the supervision of the Missionary Society, and also 26 new self-supporting missions which he had established in that Conference. The Committee reported in favor of reimbursing the African Fund under the control of Bishop Taylor, to the extent of \$3,600 for money advanced in the repair of school properties and also other sums in the aggregate making \$7,320 besides \$2,500 already appropriated for the regular work in Liberia. The Committee recommended that the 26 stations already under the special jurisdiction of Bishop Taylor should continue in that relation.

Bishop Andrews and Dr. Buckley were appointed a committee to prepare and forward an earnest protest against any change of the action of Congress closing the World's Fair on Sunday.

A recess was taken to give the General Church Extension Committee an opportunity to hold a special session.

Manly S. Hard, D. D., was elected assistant corresponding secretary of the Board of Church Extension, to take effect immediately. The appropriations made by the Woman's Home Missionary Society for 1893 were approved. They aggregate \$94,435, with a large additional sum conditional.

White work in the South was taken up. The following appropriations were made: Alabama, \$3500; Arkansas, \$6000; Austin, \$5000; Blue Ridge, \$4500; Central Tennessee, \$4000; Georgia, \$3000; Gulf Mission, \$2000; Holston, \$4000; Kentucky, \$5500; Missouri, \$4250; St. John's River, \$3600; St. Louis, \$5750; Virginia, \$4500; West Virginia, \$6000.

These appropriations are a slight increase over those of last year. Bishop Foss thought that too much money was appropriated to this class of work. There are some excellent charges which we must maintain at all hazards. There are others which in the last ten years have shown no increase, and some of the best Presiding Elders regarded it as injurious to continue appropriations where there is no effort towards self-support. Bishop Andrews also took the same view, but Bishop Merrill and many others earnestly affirmed that there ought to be no general retrenchment.

Dr. Day moved the appointment of a committee of nine to consider during the next year our Southern work, and the policy of the Church towards it, but the motion was laid on the table. Dr. Bentley affirmed that the spirit which would drive us out of the South by indirectly assailing the appropriations, would accomplish it as effectively as though done by violence. The men who are in the field are just as desirous to advance Christianity and Methodism as we can be. Bishop Merrill thought that any committee could afford us no more light than we get in the General Missionary Committee. Dr. Scott believed that the proposed resolution is a reflection on the very persons whom the church has sent there to give information. Those of us who are on the field present the matter from our honest convictions, as well as others do from other parts of the field. Bishop Andrews produced statistics of several Southern conferences, tending to show that they were not helping themselves to the Gospel by self-support. Dr. Buckley believed that it was a mistake to look at the matter in this light. These statistics have two sides.

Colored work in the South was taken up and appropriations made, namely: Central Alabama, \$3400; Central Missouri, \$3500; colored work in Iowa Conference, \$600; Delaware, \$1850; East Tennessee, \$3000; Florida, \$3400; Lexington, \$3500; Little Rock, \$3250; Louisiana, \$5000; Mississippi, \$2600; North Carolina, \$3400; Savannah, \$3500; South Carolina, \$4500; Ten-

nessee, \$2500; Texas, \$4500; Upper Mississippi, \$3400; Washington, \$2400; West Texas, \$4750.

In discussing this work, Bishop Newman said he would not vote for any increase for any of the colored work. He had been a friend to our colored people, but we have too many colored appointments; in some places we have appointments where there are no churches and no members. The manhood of the colored race requires that they should look towards self-support. He believed in the appointment of a committee looking towards the self-support of our colored work in the South. By our present policy we are wasting money and injuring the colored people. Some day this will be hailed with gladness by the colored people themselves. By our present policy we are maintaining a ministry of paupers or pensioners. I hope we shall send out a warning to the colored people. Dr. Scott said he did not know exactly why there should be a different policy towards the South from that which is maintained in appropriations to other parts of the church. If out of nothing all this work has grown, the money has not been wasted. There are hundreds of self-supporting charges in this work. Many of our colored people give as liberally, and more liberally in proportion to their income, than any other people in the church.

Bishop Foss said that some years ago the celebrated Dr. Haygood said to him at one of the conferences in the South, "You are doing no more Christlike work anywhere than you are doing here." There are reasons just now why we should not do a single thing towards retrenchment. Dr. Chaffee said he supposed we had gone to the South to stay. He could possibly see how appropriations of missionary money makes the southern people pensioners in any offensive sense.

Dr. Buckley said the colored people come to us as naturally as a child to a father. We hailed them with delight. I have visited our own conferences in the South and the conferences of other colored churches and ours is far in the lead. Our success in Methodism in this country in the last quarter of a century was largely in connection with this work. Our system does not pauperize them but it develops them. The last Gen'l Conference stood firmly by this work and I for one in this Committee go for helping them along.

The entire appropriations for both Foreign and Domestic Missions were about \$1,305,000.

Altogether this was one of the most important meetings the General Committee ever held.

There was some considerable discussion with reference to the appropriations among both white and colored conferences in the South, some favoring retrenchment, while others favored the same appropriations as of last year at least. The discussion shows, however, that there is a disposition to bring the work to a self-supporting basis as speedily as possible.

Personal.

—Rev. T. H. Harvey, of White Hall, called last week. He reports the work in his charge in a flourishing condition.

—Rev. S. Emperor Williams, Presiding Elder of the North New Orleans district, and Pierre Landry, Presiding Elder of the South New Orleans district, were in the city last week. They gave the office a friendly call, and report matters on their respective districts as in a flourishing condition. Revivals are being held at several points, churches erected and considerable progress made in collecting the benevolent appointments.

—Rev. R. Anderson, Honma, La., has our thanks for copies of the issue of Nov. 3.

—Rev. Elam A. White, the young and talented pastor of our church at Leitchfield, Ky., is pushing forward his work with accustomed vim and energy. Mrs. White, his very efficient helpmate, is we regret to learn, passing through quite a severe affliction.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

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It will also be given for twenty subscribers with the cash, if \$10 additional be sent;

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The watch will be delivered, express charges paid to any express office in the United States. Furthermore, any subscriber on these lists can have all the privileges offered, either in purchasing sewing machine, books or magazines.

BALANCE OF '92

—TO—

NEW SUBSCRIBERS

—FOR—

1893

WHO PAY IN ADVANCE.

We will send the SOUTHWESTERN the balance of this year and all of next year for \$1.50, and allow all the privileges of the premium offers now in force.

New Orleans Items.

Sunday in our churches in New Orleans was a day of much interest. The sacrament of the Lord's supper was an attraction at University Church.

The sermon of Rev. G. S. Easton, pastor of Ames Church, was highly edifying. Indeed, it is said to have been one of the pastor's ablest efforts. This church has a promising outlook.

First Street, Wesley, Union, Sixth Street, La Harpe, Williams and Mt. Zion report good collections, good sermons and a general advancement along all lines.

We very greatly enjoyed the service at Mt. Zion in the morning. Rev. Bro. Ross, a local preacher, occupied the pulpit, and gave us quite a good sermon on "Justification by faith." Rev. F. T. Chinn, the pastor, has matters well in hand and is doing the work of a true evangelist, having recently organized a flourishing Sunday school where it will accomplish much good. There is promise of a good, strong church organization growing out of this timely movement.

In the evening we occupied the pulpit of La Harpe Street, Rev. A. J. Pickett, pastor. The service was delightful, the reception cordial and hearty. This is a progressive congregation, largely Creole. The singing was exceptionally fine, especially the French rendition of the beautiful hymn: "I need thee every hour." Bro. Pickett and his estimable wife are much beloved by these people.

Rev. John Qualls, of Pine Bluff, Ark., formerly pastor of First St. M. E. Church in this city, was agreeably surprised a few evenings ago by the members of his old charge. There were a great many present. On Sunday night he preached at the above named church, and on the following Monday night he was presented with a purse of money by a committee of the members; he was also the recipient of many presents. Mr. Noah Dennis made the presentation on behalf of the society.

Among the many enterprises of our city looking toward the amelioration of the condition of society, is the Union Gospel Mission, conducted by Mr. E. A. Vail on Magnolia near Felicity street. In addition to the gospel services and the Sunday school services at the mission, outdoor meetings are held, also regular and systematic visits to the jail. These meetings are accomplishing much good, and Mr. Vail should have the good will and hearty co-operation of all philanthropic christians. When it is remembered that these services are entirely voluntary, all the benevolently disposed people of the city should contribute in such sums as will make the Gospel Mission one of the permanent institutions of the Crescent City.

The Daughters of Zion, of the Mallalieu Chapel, presented their pastor with a handsome purse last week, for which he was proud and gave many thanks.

Rev. Emperor Williams, Presiding Elder, was with us last Sunday and preached a good sermon, and we all were made happy. Come again, Presiding Elder, extra calls are always accepted.

The "Good Tidings Day" was observed at Malalieu Chapel. Miss Emma Anderson, our popular superintendent, with her corps of excellent teachers, made things nice and the day pleasant.

The arcade given by the stewards, leaders, trustees, together with the different circles and their energetic pastor, Rev. T. J. Johnson, of Wesley Chapel, M. E. Church, on Oct. 3-4, was a financial success; the gross receipts being \$526.70.

Rev. Charles Crockett, of the Louisiana Conference, was spending a few days in the city last week. He gave the office a pleasant call. He reports the entire amount collected at his great camp meeting on Shady Grove Circuit was \$250. Seven conversions and fifteen accessions.

Important Letter from Bishop Newman.

Dear Dr. Hammond:

During the last session of our Missionary Committee in Baltimore, I made a few remarks on self-supporting churches, among our colored people in the South. The reporter of the *Baltimore American* represented me as against all appropriations to our colored work, which is not true; but the *Baltimore Sun* gives a correct report, to wit: that I opposed an increase of appropriations, and that for several good reasons. In most of our colored conferences we have two appointments, to some of which our preachers are sent where there is no church building, no membership and no support; and after they have spent the little missionary money given them at conference, to reach their appointment, they must, as Mr. Lincoln used to say, "root hog or die." And in these places there are established colored churches of sister denominations, strong and good, who oppose our preachers.

My motto is: fewer appointments and better pay. Where there are now twelve men on a dozen small starvation stations, there should be three circuits with one preacher for each, and the sum now given to the twelve would make the three men and their families comfortable for the year. This plan would soon lead to self-support, and what we now appropriate would be sufficient till the churches could stand for themselves, and the money used elsewhere.

I am proud of the thrift of our colored people; the real estate they own; the taxes they pay; and the comfort in which they live. They are not paupers, but many of them are prosperous, and they do not want their ministers to be pensioners on the gifts of others. Since the dawn of their freedom, not a few of their churches have become self-supporting, and the members thereof feel a sense of independence which is a joy to all. Our aim should be to develop this nobler manhood of self-reliance. This happy result has attended many of our white churches in the North, especially in the West. But to continue appropriations where they are not needed is to defeat this nobler end. Men, who when once slaves took care of their masters, can now show to the world that they can take care of themselves.

I rejoice in the colored membership of our church. They are an important and honorable part of that great church we all love so well. They are a monument to the zeal, liberality and piety of the "Mother Church." They are a part of us as truly as any other branch of our holy Zion. Their home is our home, and our home is their home.

And I look with honest pride upon the many noble specimens of christian manhood which to-day adorn their race; scholars and orators, the ripened fruit of twenty-five years of our efforts in their behalf. They are in all professions, and all they ask of anybody is a fair chance.

No member of our General Missionary Committee discharged his official duties more admirably than did Dr. Scott, your colored representative. Dignified, intelligent, well posted in all the business entrusted to him, he reflected great credit upon his own brethren and upon the Committee at large.

We have now been in the South for nearly thirty years, and thank God for the glorious results; and the time is at hand when many of the preachers who have been supported in part or in whole by missionary money, will find support in the churches to which they may be appointed. Let this idea of self-support be a holy ambition. For many years to come some of our societies will find much to do in the Southland. Dr. Hartzell has achieved wonders, Dr. Kyneth has reared monuments of praise to God; and their organizations are now and will be in demand to lift up still higher a people too long robbed of their rights and denied their freedom. But the Missionary Society, which has a world to conquer for Christ, must husband its funds for new fields to win, and she must do this by demanding that self-supporting churches, North and South, at home and abroad, shall be developed as rapidly as possible. God bless our colored people!

JOHN P. NEWMAN.

New York, Nov. 16, 1892.

[CONTINUED FROM PAGE ONE.]

The Present Status of the Colored Man in the South.

morality, and all may be strictly moral.

Encouragement for universal and pure morality is heightened by the marked delight which the colored people take in Gospel teaching and experience.

We must definitely accept it, that divine grace is the real power with which to cultivate morals, and rejoice that the supply is unlimited. Morality is far from being what it should be, and may be. There is weakness in claiming too much, and in forgetting so soon the horrible pit of slavery from which we have been digged. Nothing dies so hard as sin, whether personal or general, but with so glorious a Savior as ours, there is nothing to dishearten.

Yet there is holding on, by quite a proportion, both white and colored, to the thought and practices of past days. Honesty in business, and purity in life, grow but far too slowly. From slavery there was a rebound to too much freedom, as if to make amends for the past. There seemed to be a determined purpose, with multitudes, to do just as they pleased. Restraints were unheeded; largely thrown off. Parental authority, which was so small a force in slavery, gained tardily; the fault being on both sides, parents and children, so that the family, the christian household develops, but not very rapidly. There came a heritage even from slave times, of eminent examples of piety—not a few—and a blessed influence was exerted by such after freedom. An urgent call is that the whites of the South should discriminate more, accrediting those who are truly moral with correctness and uprightness. The colored people also need to draw the line between good and bad more closely among themselves. Thus shall we recognize the mission of our day, as church organizations, yea as individual christians, and like our blessed Lord, "work while it is day."

Rev. H. W. White.

Murfreesboro, Tenn.

Of all the subjects which have gained the attention, claimed the respect and occupied the mind of the good and true, none have stood higher than this all prevailing topic. The important question touching the moral plane and elevation of a nation, a country or an individual, is all important.

The inculcation of moral principles is the good work of all well regulated society. Without it no community can thrive. Without it no real and material prosperity can follow any nation, tribe, or people.

Mr. Herman Hicks
Of Rochester, N. Y.

Deaf for a Year

Caused by

Catarrh in the Head

Catarrh is a CONSTITUTIONAL disease, and requires a CONSTITUTIONAL REMEDY like Hood's Sarsaparilla to cure it. Read:

"Three years ago, as a result of catarrh, I entirely lost my hearing and was deaf for more than a year. I tried various things to cure it, and had several physicians attempt it, but no improvement was apparent. I could distinguish no sound. I was intending putting myself under the care of a specialist when some one suggested that possibly Hood's Sarsaparilla would do me some good. I began taking it without the expectation of any lasting help. To my surprise and great joy I found when I had taken three bottles that my hearing was returning. I kept on till I had taken three more. It is now over a year and I can hear perfectly well. I am troubled but very little with the catarrh. I consider this a remarkable case, and cordially recommend it to all who have catarrh." HERMAN HICKS, 30 Carter Street, Rochester, N. Y.

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HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder
ABSOLUTELY PURE

Without it the noblest and best can never be attained. But with it, the highest good and the best advantages can be reached. With it darkness is turned into light, evil is transformed into good, and this naughty old world becomes a paradise. Morality, of course, best thrives and can only be effectually and substantially cultivated where the Gospel of Christ is preached. When the teaching of the law and the Prophet is inculcated.

We must expect to find in countries even normally christian, morality more abundant than in pagan or Mohammedan countries. Our country being blessed with the privilege of the Gospel, and our people being proverbially a religious and kind hearted people, it is reasonable to expect a healthy condition of morals prevailing. Many tell us that there is no improvement on the line of morals; they refer to the great number of our people who are seen in the chain gang on our streets, and to the great number who are horribly punished for the commission of unmentionable offenses. Many of those who are seen in the chain gang, and others who are in other ways compelled to pay the penalty for wrong-doing, are not unlike our brother in white, who, having the means to pay their fines or friends to see that they have a fair and impartial trial, frequently escape.

Personally, let me say from experience gained by constantly going in and out as a minister of our people, I am of the opinion that the morality of our people favorably compares with that of any people on this continent.

Rev. W. H. Logan.

Presiding Elder of the Navasota District, Texas Conference.

There is such a striking contrast between the present moral status of the colored man in the South and that of twenty-five years ago, that I fear words will fail me to give the difference.

While there are immoral habits which cling to many of our people, (and which must be eliminated before we can as a whole be what we should be), there are traits of character and moral worth among us that are praiseworthy, to say the least.

The habits which fostered themselves upon our people for 250 years, under a system of slavery that taught nothing but obedience to cruel task-masters, cannot be gotten rid of entirely in one short quarter of a century. There is at present a special fondness for the holy bonds of matrimony, which his master taught him to disregard in toto.

At present there is a sacred regard for truth and religion, and respect for each other that challenge the esteem of all who are not blinded with prejudice.

The colored man in the South has no superior as a Sabbath observer. But for the example set by the superior race, that day would not be so badly desecrated.

There is, I think, a general revival among our people for a better and improved condition morally. The colored man no longer contracts debts without a probability to pay them. The better class is not satisfied at present to live in a state of unlawful concubinage, but prefers the lawful companion.

I am sorry that there is yet some imperfection among us, but so glad am I for the advance made on all moral lines that I am not altogether comfortless.

Much has been done and much remains to be done. The battle has just begun. Let us enter the

field and join in the fight to win. "Our fathers to their graves have gone, Their strife is past, their triumph's won, But sterner trials wait the race Which rises in the honorable place,— A moral was found with the crime And folly of an evil time."

Dr. S. A. Keen's Testimony.
As to the Moral Status of the Colored Man.

Many of our readers will remember Rev. S. A. Keen, D. D., of the Cincinnati Conference, and who has been engaged for the last few years in the evangelistic work. He has been a very familiar and conspicuous figure at many of our Annual Conferences. His "pentecostal meetings" have been seasons of great spiritual power and refreshing. Indeed, many of our preachers have gone home from these meetings with the baptism of the Holy Ghost, and have been instrumental in the conversion of many precious souls. We had the pleasure of hearing this eminent servant of God during the late session of the Tennessee Conference. He was at home with our brethren, who love him as a father and brother. His songs and "Bible talks" and prayers will never be forgotten. He is a friend of the SOUTHWESTERN also, contributing liberally in its circulation among those who are not able to pay for the paper.

The following excerpt from the *Christian Standard* is a noble testimony of a noble man:

"We went from Tullahoma to Franklin, Tenn., to meet the Tennessee Conference. This is a colored conference, somewhat stronger numerically, both as to membership and ministerial force. No one could look into the face of this conference, and not thank God and take courage. They are a well-dressed, intelligent, happy body of men. It is a phenomenon that, within thirty years after the war, there should be found here a conference of such men and doing such a work.

There is but one white man in the conference. That is Dr. John Braden, president of East Tennessee College, at Nashville. He is one of God's noble men. For twenty-six years, he has nobly remained on the field, with his family, and built up an institution that is doing wonders for the colored young people of the South. We look in upon his college en route hither. It was inspiring to see between five hundred and six hundred colored young people pursuing literary, mechanical and medical courses. Dr. Braden keeps the spiritual parallel with the intellectual. The night before we were there, twelve were forward as seekers, and one was converted.

These colored people take right hold of our work. Their ideas are in many cases crude, but they have just the simplicity and teachableness that the Holy Spirit loves; so they quickly are guided by Him into the truth. Some of the scenes of glory and power were wonderful. One day after the meeting was over, when there was no singing or talking or praying to excite the least emotion, there came suddenly a gust of Divine power, which melted and moved the whole assembly like a storm moving a forest.

They are rising, as a people, in intelligence, thrift, and character. I was surprised to see how many already have comfortable homes, and are getting into very good circumstances."

When the preaching of holiness fails to break down some of the children of God, the rod of affliction is laid on to humble them and induce them to seek holiness of heart.

FARM AND FIRESIDE.

Home Topics.

CHEAP FRUIT CAKE.—Take two thirds of a cupful of molasses and add sugar enough to fill the cup, half a cupful of butter and fill the cup with boiling water, one egg, two and one half cupfuls of flour with one teaspoonful of soda sifted in, one half teaspoonful each of ginger, cinnamon, allspice, cloves and nutmeg, one cupful of raisins (seeded and chopped) and half a cupful of currants. This recipe may be doubled, as it makes a cake that will keep three or four weeks and be as good as when freshly baked.

SPONGE CAKE.—Separate the yolks and whites of three eggs and beat the yolks with one cupful of sugar; beat the whites to a stiff froth and add them. Sift one cupful of flour and one teaspoonful of baking-powder twice and beat it in. The last thing, put a pinch of salt and a teaspoonful of lemon extract in a cup and pour in one fourth of a cupful of boiling water and add it slowly to the cake, beating all the time. Bake in a shallow pan in a rather quick oven. If this is baked in a large, thin sheet it makes a nice rolled jelly cake.

CHOCOLATE FILLING FOR CAKE.—Put one half cupful of milk in a double boiler or in a bowl set in a pan of boiling water; when it is boiling hot, add three table-spoonsful each of grated chocolate and granulated sugar, and stir in quickly one beaten egg.

CLOSET HINTS.—I often wonder if there ever was a house built with closet room enough. In many houses the most of the closets are little, shallow affairs put in beside the chimney, only large in one dimension, and that is in height. Shelves may be put in at the top and bags fastened to the door, and yet they lack space. A new plan to increase their capacity is to have a box built in, the size of the floor, but not deep enough to interfere with dress skirts hung on the hooks. Make this of cedar if you can, but in any case make it with tight joints and a close-fitting, hinged lid, so it will be moth-proof. In this the winter clothing may be packed in summer and the summer clothing in winter. No danger but that you will find uses enough for it.

STATE OF OHIO, CITY OF TOLEDO, ss.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of AYER'S CATARRH CURE.
Sworn to before me and subscribed in my presence, this 9th day of December, A. D. 1892.
A. W. GLEASON,
Notary Public.

SUNDAY SCHOOLS.

It is proposed to hold the Seventh International and the World's Second Sunday School Convention at St. Louis, Mo., as follows: Sunday School Convention Aug. 31st and Sept. 1-2; World's Second Sunday School Convention Sept. 4, 5 and 6, 1893. The following is the list of officers:

The Executive Committee, 1890-1893.—B. F. Jacobs, Chairman, 99 Washington street, Chicago, Ill.; D. R. Wolfe, Vice Chairman, Laclede Building, St. Louis, Mo.; Frank Woods, Secretary, 12 St. Paul street, Baltimore, Md.; E. P. Porter, Statistical Secretary, 195 Broadway, New York; L. H. Biglow, Treasurer, 76 East Ninth street, New York.

The Lesson Committee, 1894-1899.—Bishop John H. Vincent, D. D., Chairman, Buffalo, New York.; Rev. Warren Randolph, D. D., Secretary, Newport, R. I.; Rev. John Hall, D. D., New York; Hon. S. H. Blake, Q. C., Toronto, Ontario; B. F. Jacobs, Chicago, Ill.; Rev. Moses D. Hoge, D. D., Richmond, Va.; Rev. W. G. E. Cunningham, D. D., Nashville, Tenn.; Rev. John A. Broadus, D. D., Louisville, Ky.; Rev. H. Louis Baugher, D. D., Gettysburg, Pa.;

Rev. John Potts, D. D., Toronto, Ontario; Rev. J. S. Stahr, D. D., Lancaster, Pa.; Rev. A. B. Dunning, D. D., Boston, Mass.; Rev. D. Berger, D. D., Dayton, Ohio; Prof. J. I. D. Hinds, Ph. D., Lebanon, Tenn.; Rev. B. B. Tyler, D. D., New York.

There are in the United States 108,539 Sunday schools; 1,131,340 teachers; 8,649,131 scholars; total, 9,800,471. There are in the entire world 190,576 Sunday schools; 2,051,679 teachers; 18,026,916 scholars; total 20,078,596. These figures are very suggestive. Let the young folks study them carefully.

VETERANS' DEPARTMENT.

BY REV. J. BENSON HAMILTON.

The "Enrollment Plan" is a movement among the Protestant Episcopalians of this country to raise \$1,000,000 for Missions to 20,000 contributors of \$5 each. The originator of the plan, now deceased, raised by it \$125,000. It is identical in its main provisions for money raising with "The Veterans' League" suggested some time since to create an Endowment Fund for the veterans of Methodism. As every Annual Conference in its Board of Trustees has a committee fully authorized to receive and invest conference funds under the direction of the conference; no new machinery is needed. Each annual conference can at once begin the creation of a permanent fund for its own veterans. Paragraph 290 of the Discipline contains explicit permission for the establishment of such a fund. "Each annual conference is authorized to raise a fund, if it judge proper, subject to its own control and under such regulations as its wisdom may direct, for the relief of distressed traveling and superannuated ministers, their wives, widows and children." If no conference fund has been started, any pastor can begin to create it. There are many laymen who would be willing to contribute to a permanent fund for this purpose, without decreasing their annual contributions to any benevolence. Ten thousand pastors can each secure four laymen to join them in league to contribute \$5 a year for five years. The contributions of the pastors can be distributed annually as provided for in the New York East Play, which has been adopted by twenty annual conferences. The contributions of the lay members of the League can be invested. The result of such a simple effort faithfully tried will be that the stewards

Cures Others

Will cure You, is a true statement of the action of AYER'S Sarsaparilla, when taken for diseases originating in impure blood; but, while this assertion is true of AYER'S Sarsaparilla, as thousands can attest, it cannot be truthfully applied to other preparations, which unprincipled dealers will recommend, and try to impose upon you, as "just as good as Ayer's." Take Ayer's Sarsaparilla and Ayer's only, if you need a blood-purifier and would be benefited permanently. This medicine, for nearly fifty years, has enjoyed a reputation, and made a record for cures, that has never been equalled by other preparations. AYER'S Sarsaparilla eradicates the taint of hereditary scrofula and other blood diseases from the system, and it has, deservedly, the confidence of the people.

AYER'S Sarsaparilla

"I cannot forbear to express my joy at the relief I have obtained from the use of AYER'S Sarsaparilla. I was afflicted with kidney troubles for about six months, suffering greatly with pains in the small of my back. In addition to this, my body was covered with pimply eruptions. The remedies prescribed failed to help me. I then began to take AYER'S Sarsaparilla, and, in a short time, the pains ceased and the pimples disappeared. I advise every young man or woman, in case of sickness resulting from impure blood, no matter how long standing the case may be, to take AYER'S Sarsaparilla."—H. L. Jarman, 33 William st., New York City.

Will Cure You

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

of the annual conferences will have the amount for annual distribution increased from the contributions of the preachers \$50,000 a year, or \$250,000 in the five years. The annual conferences, in addition to the amounts already invested will have one million dollars. All that is needed is a little personal effort from each pastor and the work will be accomplished. A plan can easily be developed by which the smaller conferences, whose permanent fund at the beginning will be small, can loan it at a low rate of interest to the Book Concern, where it will be absolutely safe, until it is sufficiently large to be more profitably invested. Let each pastor begin at once and secure four laymen to join him, and take the first installment of \$5 from each to the next session of the Annual Conference, and the endowment fund will be begun. In five years, whether the million has been secured or not, each annual conference will have a handsome invested fund. When it is once begun, larger subscriptions and bequests will pour in without solicitation. There are many laymen of means who need no urging to devise liberal things for this cause if a practical way is suggested.

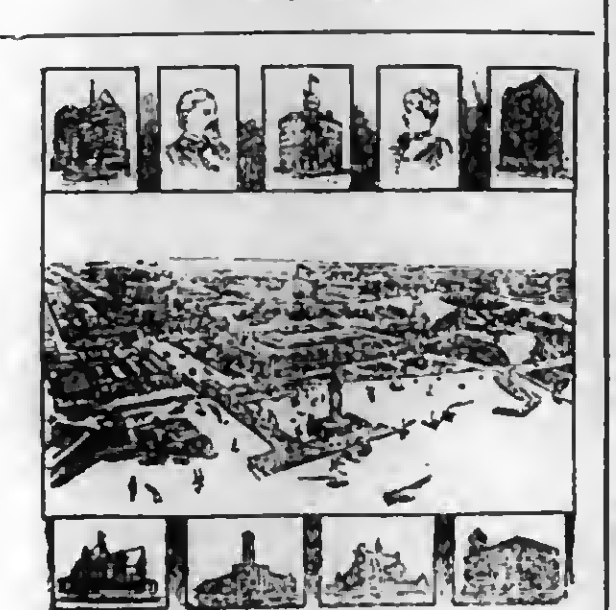
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—WITH THE—
"OLD FOLKS AT HOME"
—IN THE—
SOUTHEASTERN STATES
is a goal for which many Texans are striving at this season of the year, and to enable a few to reach their goal, the sale of round trip tickets for the annual
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A full description of the grand excursion to the ground breaking and stake driving service Oct. 16, for the benefit of Malden Chapel, rebuilding funds having already appeared in these columns, we wish here to give only a brief outline of the services and a statement of contributions by churches, other organizations and individuals and those still in account with this great movement of love, by which the success of the scheme will more clearly appear.

A highly interesting program had been especially prepared for the occasion by Rev. F. T. Chinn, the skillful pastor of Mt. Zion, as master of ceremonies. He was ably assisted by Ex-Presiding Elder T. G. Montgomery, the successful pastor of First Street church; the eloquent Thomas McCary; the loyal Emperor Williams, Presiding Elder of North New Orleans district; the gifted Henry Taylor; the venerable W. P. Forest; the young and upright Wesley Turner, and the writer. There were present also: Mt. Zion congregation and its choir; the Mt. Zion flower girls under the direction of A. Cloud; First Street Church represented by its members and choir; Messrs. Jack Little and Naveil Smith, two of our level headed and efficient stewards; and members of Williams Chapel. Conspicuous among whom was a delegation of ladies known as "Williams Chapel flower bearers, the presence of our esteemed friends, Wm. Matthews, Henry Parker and A. Barnes; officers of their church, who nobly stood by their pastor and now share with him the glory of achieved victory.

Roll called and contributions reported at the stake driving as follows: Malden Chapel, "willing workers," W. Turner, pastor, \$100; First Street Church, T. G. Montgomery, pastor, \$50; M. Zion Church, F. Chinn, pastor, \$22; Williams Chapel, Henry Taylor, pastor, \$15; Mallalieu Chapel, D. J. Price, pastor, \$5; Ross Chapel, W. P. Forest, pastor, \$3; Asbury Church, Franklin, La., Thomas McCary, pastor, \$5.60; Asbury Church, lower coast, H. C. Armstrong, pastor, \$1.50; Charenton Church, J. A. Tireut, pastor, \$2; Winsted Church, E. B. Richards, pastor, \$1; Bro. A. Jones, of Malden Chapel, cost of foundation, \$36; Rev. J. C. Hartzell, D. D., \$5; Bro. Theodore Field, \$200; Mrs. Theodore Field, \$1; Bro. Jerry Allen, \$1; Bro. King, \$1; R. Jones, \$40.

City churches in account with us and yet to settle, are: Wesley Chapel, Rev. T. J. Johnson, pastor; Union Chapel, Rev. J. W. Hudson, pastor; Simpson Chapel, Rev. J. W. Hilton, pastor; Haven Chapel, Rev. W. S. Harris, pastor; Cushman Chapel, Rev. M. P. Franklin, pastor; Boyton Chapel, Rev. S. S. Wright, pastor; St. Matthews Church, Rev. Frank Walker, pastor; Scott Chinn Chapel, Rev. A. J. Pickett, pastor; Thompson Chapel, Rev. S. Davage, pastor, and Pleasant Plains, Rev. Simon Evans, pastor.

Malden Chapel occupied one of the most needful locations in the city of New Orleans, and no field to-day is more inviting to our church. We are grateful to Drs. Kynett and Spencer, of the Board of Church Extension, for their prompt conditional donation and to our friends here who are showing such marked heroism in the matter of help. Surely God is in this movement. If we be faithful to his cause and true to ourselves, Methodism will soon again flourish on the corner of Washington avenue and Tonti street in beauty more resplendent than before.

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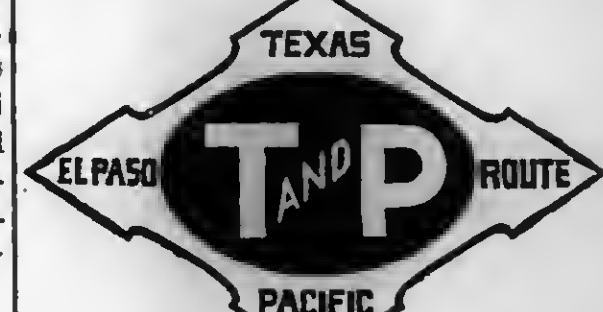
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Blasts From John Wesley's Trumpet.

There is the closest connection between my religious and my political conduct; the self same authority enjoining me to fear God and honor the king.

I cannot spare the law of one moment, no more than I can spare Christ, seeing I now want it as much, to keep me to Christ, as I ever wanted it to bring me to Him.

Beware of formality in singing, or it will creep in upon us unawares. Is it not creeping in already in those complex tunes which it is scarce possible to sing with devotion?

Gladly suffer to-day, for His name's sake, whatsoever He permits this day to come upon thee. But look not at the sufferings of to-morrow—"Sufficient unto the day is the evil thereof."

Take no thought for the temptations of to-morrow. With the grace you have now, you could not stand the temptations which you have not. But when the temptation comes, the grace will come.

What a comfort it is to know that the Lord reigneth; and that He disposeth all things in heaven and earth in the very manner which He sees will be most for His own glory, and for the good of those that love Him!

Give me one hundred preachers, who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell, and set up the Kingdom of Heaven.

At least do no harm. "He that committeth sin is of the devil." Be not thou found in that number. Touching outward sins, surely the grace of God is even now sufficient for thee. Herein, at least, exercise thyself to have a conscience void of offense toward God and man.

We do not place our religion, or any part of it, in being attached to any quaint or uncommon expressions. Neither do we affect to use any particular expressions of Scripture more frequently than others, unless they are such as are more frequently used by the inspired writers themselves.

In every age and country Satan has whispered to those who began to taste of the powers of the world to come, "To the desert!" "To the wilderness!" Most of our little flock at Oxford were tried with this; my brother and I in particular. Nay, but I say, "To the Bible! To the Bible!" and there you will learn, as you have time, "to do good unto all men."

Home Missionary Convention.

The Eleventh Annual Meeting of the General Board of Managers of the W. H. M. S. met in Division St. M. E. Church, Grand Rapids, Mich., Oct. 27th, 1892. Among the beautiful decorations of the church, were palms, Spanish moss and branches from orange trees laden with fruit from New Orleans, the gift of a delegate, Mrs. A. M. Robinson, colored, of the Louisiana Conference Society.

The meeting was called to order by the President, Mrs. John Davis, prayer was offered by Mrs. Crawford of Central Penn. and Mrs. Roach of the Baltimore Conference. After a few appropriate words of greeting from the President, delegates from fifty-four conferences responded to the roll call by Mrs. R. J. Ailson, Secretary.

Mrs. B. S. Potter of Ill., Mrs. W. C. Herron of Ohio, Mrs. D. L. Ferguson of New York, Mrs. E. Dwight of Mass., and Mrs. W. J. Aldrich of Mich., were elected assistant secretaries.

The Pastor of the church, Rev. A. M. Gould, welcomed the convention in a pleasant way. Rev. Wm. Doman, Rev. Mr. Fry, and Rev. S. L. Hamilton, pastors in the city and Rev. Mr. Knappin of Albion, Mich. welcomed the representatives of the Society in the name of the ministers of the District and Conference. Mrs. H. W. Northrop in behalf of the ladies of the Conference Society spoke cheering and cordial words of welcome.

Mrs. Clinton B. Fisk responded in an earnest and graceful address.

Mrs. Rust, the Corresponding Secretary was warmly greeted, as she presented her report. This showed an encouraging advance during the year. Industrial homes at Morristown, Tenn., and Ocala, Fla. have been erected at a cost of \$8,000; also mission buildings at Speedwell near Savannah, for the Indian work among the Navajoes, and for the Apaches at Dulco, New Mexico. At Baltimore, Brooklyn, and Des Moines, Ia., Deaconess Homes under the control of the Conference Board of Nine, co-operating with the W. H. M. S. in the management and support have been inaugurated. A valuable property for a Deaconess Home has been given to Philadelphia Conference W. H. M. S. valued at \$15,000. A fine Deaconess Work is provided for at Grand Rapids, Mich. Through the instrumentality of the Society in Cincinnati, industrial training and cooking has been introduced into the public schools of the city.

The Society was organized 1880, and has raised and expended \$605,363.05 and has distributed supplies for the aid of frontier work and missions, \$405,658.87. The membership of 63,264 of last year has advanced several thousand, the statistics not fully reported.

Two questions of importance to the Society were discussed by the General Conference, the "Status of Deaconess Work in the Church," and "The use of Government funds in Indian schools." After this discussion the Society at once informed the Department at Washington that it would not renew contracts for school support.

On the Deaconess question the Society has held that the action of the General Conference of 1888 vested "control" of this work in the Board of nine in each conference with the right to call to its aid the agency best adapted to insure success. The vote of the last General Conference was 7 to 144 decided to leave the Discipline as it stood, which wanted the W. H. M. S. to employ the agency of Deaconesses in its other mission work.

The importance of work in cities was emphasized.

The report was adopted by a rising vote. The President of the So-

ciety and Mrs. Fisk were made a Committee to convey to the President of the U. S. the sympathy of this Society in his affliction.

The treasurer's report showed total receipts not including local work, to be \$95,733.75, and local work, \$8,847.75. Balance from last year \$31,349.22, total cash \$135,980. Total disbursements, \$132,904.12, total supplies, \$67,000, grand total \$202,937.72, cash balance on hand, \$3,086.60. Mrs. Jones, Chairman of Committee on Thank-offering presented her report which called out a spirited discussion.

The discussion of questions of organization and methods of work was interesting and profitable. The report on Woman's Home Missions was presented by the editor, Mrs. H. C. McCabe.

The report of the Bureau of Supplies was read by the Secretary, Mrs. Wells Chairman of the Bureau being detained by the serious illness of her mother. The importance of this department is recognized by all, especially our frontier missionaries and ministers. Goods valued at \$67,000 have been distributed. It was urged as necessary to avoid duplication that supplies be sent through the Department.

Mrs. B. W. Simpson, Secretary of the Bureau for New Mexico and Arizona (Indian) showed the work to be divided between the Apaches and Navajoes and is most prosperous condition. Five missionaries are employed and a good addition to buildings in both places have been made.

Mrs. James Kent, presented a report of the Bureau for New Mexico and Arizona (Spanish). Childhood and age receive instruction together here. Child marriage prevails. Albuquerque has been left to the Methodists, and it is hoped that the school so encouragingly inaugurated will be provided with a new building next year. We have here foreign work on American soil. The people need the light, but we the society need more funds for carrying forward the work. Mrs. Norton, Supt. for five years of our school at Albuquerque gave interesting facts of the work.

The report of Bureau for Mormons was presented by Mrs. R. W. P. Goff, Secretary. It was full of inspiration and encouragement. A committee was appointed to inaugurate the work in Utah and to meet the changed conditions.

Mrs. H. C. McCabe, Secretary of Bureau for Indians gave her report. No new work has been undertaken, but that already undertaken has been strengthened. In accordance with the action of the General Conference the schools receiving aid from the Government will be sustained by the Society. The church has been established in several places where we have missions.

The Rev. Dr. Green, Pastor of Second St. Church was introduced. Greetings were sent to the W. O. T. U. in session in Denver, and to the W. F. M. S. in session at Springfield, Kan. Mrs. Hickman was appointed fraternal delegate to the Non-Partisan W. O. T. U., soon to be convened in Cleveland.

Mrs. Clinton B. Fisk presented the following resolution, relative to the action of the last General Conference concerning Government Schools, which was adopted by a ringing vote:

"Resolved, That the W. H. M. S. of the M. E. Church cordially approves of this action, not only of its loyalty to the highest legislative and judicial body of the Church, but because of its belief in the American principle of the absolute separation of Church and State."

Saturday morning reports of twelve of the seventy-five Conference Societies were heard. These indicate an increase of membership and receipts and gave many inci-

dents of the work in this field of enterprise.

Mrs. Whetsone, Secretary of the Bureau for S. E. States reported for the mission in Savannah, Florida, and Atlanta. An interesting mission has been opened in a suburb of Savannah, and the new Home at Ocala, Fla., which has been provided at an expense of \$4,000. The report of the Mothers' Jewels Home at York, Neb., was an interesting picture of a fine family of orphan children being trained for usefulness.

On Sunday at Grand Rapids, ladies of the Society represented its interests in the several pulpits. Monday A. M. the subject of mite boxes was presented by Mrs. Ampt, who reported encouraging success in this method of raising money; 11607 have been distributed.

A promising feature of the Annual Meeting was the presence of several young women whose bright faces were a joy and inspiration.

The Detroit Conference Society reported a loan library which has been of great service to ministers unable to purchase books. This was one of the many benevolences of Mrs. Royer, of blessed memory, who, during the year, passed to the Heavenly Home.

Resolutions of sympathy were passed regarding Mrs. M. B. Spencer, for a long time Secretary of the Central New York Conference.

The report of the Mothers' Jewels Home at York, Neb., gave an interesting picture of the Home and family of orphan children who are there being trained for usefulness. The general organizers, Mrs. M. E. Griffith and Mrs. B. S. Potter showed good fruits of faithful labor.

Mrs. J. E. Gilbert, Secretary of the East Central States Bureau, in her report of the Industrial Homes Schools at Orangeburg, Camden and Greensboro, awakened a deeper interest in this feature of our work. Through these three homes associated with the Freedman's Aid Society schools, more than 500 girls are reached annually with instruction that will make them more successful missionaries among their people. The Society has twelve such Homes in the South.

The Secretaries of the North Ohio, Newark, North Indiana, New England Southern, New York East and Michigan Conference Societies reported an increase, both in membership and receipts, also in Michigan, the establishment of the Aldrich Memorial Deaconess Home at Grand Rapids.

The report of Glenn Home, Cincinnati, showed the work to be on a comprehensive plan and missions are reported at Sioux City, Ia., Hagarstown, Kingstown, Eau Claire, Battle Creek, Grand Rapids, Columbus, and in Wyoming, North Indiana, Wisconsin, and East Tennessee Conferences. Only regularly organized mission work in cities, towns and villages is reported by the Society.

Tuesday, Nov. 1st had been set apart for Deaconess work, and will be memorable in the history of this movement of the W. H. M. S. Representatives from eleven homes connected with the Society were present, also members of the Board of Management, of the Conference Board of nine from S. E. Indiana, Minneapolis, Illinois Conference, and from Cleveland, and appeals for recognition came from other places. Three years ago at Indianapolis, the famous resolution was passed which declared the society ready to assume the care of Deaconess Work Homes, wherever such homes shall be entrusted to it, subject to the limitations of the Discipline, so far and as rapidly as financial considerations will permit. At that time only the Home in Detroit was in co operation with

the W. H. M. S. We have now eleven centers of Deaconess Work, located at Baltimore, Brooklyn, Buffalo, Des Moines, Grand Rapids, Philadelphia, Pittsburg, San Francisco, Syracuse, and Washington. In nearly all of these, the number of workers has been increased during the year. The Lucy Webb Hayes Bible School and Deaconess Home at Washington has had a year of great prosperity and opens this fall with a house so crowded that quarters for students have to be secured outside the building. "The Deaconess at Work" started during the year with the loyal co-operation of the members of the Society has already a large circulation. The paper is securing high commendation and promises soon to become self-supporting. A committee of seven gentlemen, laymen and ministers, prominent in the work of the church have been secured, whose counsel and support will give great strength to the Bureau.

Miss L. A. Gaddes, Superintendent of the Detroit Home, reported on costume. She said, "Although at first opposed to a distinguishing garb, the Deaconesses have found desirable, first as a protection, second for introduction, third for economy, and fourth because it promotes unity of feeling among the workers." Miss Gaddis was listened to with deep attention, as she spoke with the authority of experience.

Statements were made of the work of the several Deaconess Homes. Mrs. Richardson reported for Baltimore.

The Buffalo Home was represented by Mrs. Minard, Trustee; and Miss Smith, Superintendent.

Rev. Dr. Dalby, President of the Training School at Washington, reported a good work at Des Moines.

Mrs. W. J. Aldrich spoke of the Aldrich Memorial Home to be erected in Grand Rapids. The members of the Convention contributed one hundred dollars to name a room in this Home in honor of General Clinton B. Fisk.

Mrs. Goff gave an interesting report of the Philadelphia Home.

Pittsburg was represented by Mrs. Schoyer, Manager; Mrs. Van Vradenburg, Superintendent; and Mrs. Hazlett, Conference.

The San Francisco Home sent an interesting report.

The report of Mrs. Bass, Superintendent of the Syracuse Deaconess Home, was read by Mrs. Brownell.

Mrs. Clara L. Roach spoke of the work in connection with the Deaconess work at Washington, and the great need of Christian service among the 80,000 colored people of the District of Columbia, and of the "slim work" inaugurated in connection with the "Alley Missions."

Reports of the work in Kansas, Central Ohio, Geneseo, Erie, Central Pennsylvania, Detroit, Maine, Colorado, Nebraska, and Jersey. Mrs. Norton, the missionary at Albuquerque, New Mexico, gave a most interesting report of that field.

The report of the Bureau for Alaska was presented by Mrs. Baggett. Pending its discussion, the report of the action of the General Conference prohibiting benevolent societies of the Church co-operating with the Government in contract schools was read and in this connection Mrs. McCabe offered the following:

"WHEREAS, The General Conference by its section endorsed the 10th, Amendment to the Constitution of the United States, and passed resolutions which are authoritative, therefore,

Resolved, That we as Methodist women, loyal to the M. E. Church, can do no other than discontinue to receive all aid from the General Treasury of the United States for religious and educational work."

This was unanimously adopted, with a recommendation that the General Executive Board consult with the authorities of the Church in regard to continuing in some other form, mission work in Alaska.

The election of officers resulted in, Mrs. John Davis, President; Mrs. F. S. Hoyt, Mrs. H. C. McCabe, Mrs. Bishop Walden, Mrs. J. P. Willing, Vice-president; Mrs. R. S. Rust, Corresponding Secretary; Mrs. P. A. Aiken, Recording Secretary; Mrs. A. R. Clark, Treasurer; Mrs. J. L. Whetstone, Mrs. M. B. House, Mrs. Wm. Ampt, Mrs. W. C. Herron, Mrs. H. B. Hagans, Mrs. W. P. R. Goff, Mrs. J. Thorne, Mrs. I. D. Jones, Mrs. C. H. Thompson, Mrs. O. J. Wilson, Mrs. W. H. Melish, Mrs. J. B. Robinson, Mrs. Clinton B. Fisk, Mrs. Henry Wade Rogers and Mrs. Anna Kent, Managers, with twenty-five Honorary Vice-Presidents.

The appropriations of the Society for the year are, \$58,000 unconditional for the support of missionaries and expenses of the Home and \$190,580 conditional on its being secured for city and local missions and the extension of the work.

The discussion of the reports of special committees occupied the afternoon and evening session.

Melodies by the delegates from New Orleans and Knoxville, Rev. Mr. Gould and his daughter, all voices joining with the representatives in the great hymn of the Church, after which the convention adjourned.

To the Brethren of the Hot Springs District.

A. J. PHILLIPS, P. E.

The Annual conference will convene on the 9th of February next, and we have only a very short time to consummate our report of the ecclesiastical year's work. It ought to be the highest ambition of every brother to put himself on record as an earnest and faithful christian worker in the church, for the church is looking for such to help lead her to victory. No brother ought to be contented with anything short of very best efforts upon his part to make a satisfactory report of his work each year, as no one can fail if he will trust God for success, for the promise is ours. "For lo, I am with thee until the world shall end." Study to show thyself approved unto God. Our reports will show whether or not we have the interest of the church at heart, for we cannot make a success at anything if our mind and heart are not in the matter. The church has an eye on all her sons who are laboring and sacrificing for her interest and progress. Our reports put us before the eyes of the world and the church, and the outside world will be able to discern whether or not we are successful workers. Therefore, let us do the best possible on our charges, and show that we are interested in the salvation of the world. Dear brethren, it is true that times are hard, but just do your best on the finances of the church. Raise all of your assessments on benevolences. Come, brethren, up to the conference with full reports. Do all possible for the SOUTHWESTERN. Try, brethren, to put this paper in every home. It will be a need of great help. It will give life to our charges. Brethren, do all you can to circulate the paper among the people. The paper will speak for you when you cannot speak for yourself. It advocates the cause of our church and christian education, and speaks in indisputable terms of the race also. It comes each week brimful of truth, speaks fearlessly, but truthfully. Brothers, send for sample copies and canvass your charges. Take them with you on your pastoral visits, and if they cannot take it for one year, get cash subscriber for three and six months.

LETTERS FROM THE CONFERENCE.

Florida.

Palatka District.

The sixth session of the Palatka District Conference convened in Bowman Chapel, Tampa, Fla., Oct. 27-30, Rev. S. A. Huger, Presiding Elder, in the chair.

Rev. P. A. Daniels called the roll.

The responses represented nearly every charge.

Rev. P. A. Daniels was elected secretary; Revs. J. Grant and A. R. Rutledge assistants; Rev. D. Johnson postmaster, and Rev. Y. K. Meeks reporter.

The various committees were appointed, after which the Presiding Elder read his report.

Pastors' reports showed that all had revivals, many conversions and much success in the benevolent collections. The old church is marching on in this new region, successively capturing her enemies and exaggers.

The introductory sermon was preached by Rev. J. L. Middleton.

The local preachers, exhorters and Sunday school superintendents reported. Many of them are advancing.

The subjects were discussed: "Power of prayer," by Rev. P. C. Jackson; "The benefit of the M. E. Church to the colored people," Rev. Y. K. Meeks.

Rev. John Wilson closed a sermon on "our a terror."

A motion prevailed that in the future no local preacher or exhorter will be examined after the second day's session.

The next conference is to convene in Orlando.

Rev. J. Grant, corresponding secretary of the Sixth District of the Epworth League, made some explanatory remarks, after which a Sunday school institute was organized with Rev. J. M. Deas, of Orlando, secretary.

A chapter of the Epworth League was also organized.

The first week in was adopted as advancement week for the Emerson's memorial of Ocala, Fla., where each minister is to make a grand rally for said industrial institution.

Sunday was a pentecostal day. Revs. J. Grant, Y. K. Meeks, Thos. Holsendoff, J. Johnson, S. Jackson and J. M. Deas preached during the day.

Rev. S. Jackson, of the Jacksonville district, was present.

The collection during the session was \$84.83.

Little Rock Conference.

L. J. Long, Texarkana, Ark.

Rev. A. Taylor was appointed to the St. Paul M. E. Church at this place. He found fifty members on the church roll book. He has preached the Word of God, and has proved himself to be a worthy pastor and a christian gentleman. Had he been hunting for fish and love he would have been gone from this place long ago. We have not had any conversions, but there have been some added to the church. I will subscribe for the SOUTHWESTERN January 1, 1893, God being my helper.

[Amen! — Ed.]

Louisiana.

J. H. Pierre, Marthaville.

Mr. Editor: We are pleased to make mention of the wonderful success on this work for the past four weeks. The blessed Master has blessed us with ninety-nine conversions. There are four churches on this work, and at each of them we have had a large number of young men and women converted to God. We have built a new church costing \$400, and it is paid for. Our Presiding Elder, S. Duncau, held our fourth quarterly conference and preached at each church. Raised for all purposes this year, \$880. The willing workers have done a grand work. Their names are: Mrs. M. L. Pierre, Mrs. M. Burrell, Mrs. H. Shaw, Mrs. Nealy Surmuc, Mrs. Georgia Burrell, Miss L. Mack and

Mr. J. C. Brown. One hundred dollars have been raised by the ladies and gentlemen.

E. H. Scott, Winsborough.

Our fourth quarterly conference was held Nov. 19-20. We had a grand time. The Presiding Elder was on time. Rev. Osborne Wilson, Rev. Turner and others preached for us. The church was crowded. Two were read in full membership, one baptized and three joined the church on probation. The town was stirred. Rev. Stephen Priestly, Presiding Elder, preached at noon and at night. We have a fine Sunday school. Our work at this place is grand and the future is bright. We have subscriptions for the SOUTHWESTERN, and will send them in soon.

B. J. Reddix, Livonia.

Owing to the failure in crops, one-half of the members of Wiley Chapel have moved away in search of better times. Notwithstanding removal of our people, we still trust in the Lord for his grace. I have canvassed this community for the SOUTHWESTERN, but hard times, they say, have hindered them from subscribing. Pray for us.

C. W. Safford, Lake Providence.

The fourth quarterly conference was held at this place Nov. 12, with the Presiding Elder in the chair. The report showed a grand work done this year. The Presiding Elder preached and administered the Lord's Supper to eighty-five. Collection, \$17.70. Our pastor is a good worker. He has had a good revival with forty-seven converted. We are yet moving on.

D. M. Seals, Macedonia.

The fourth quarterly conference convened Nov. 11-13 Rev. J. P. Marshall, Presiding Elder, in the chair. All reports showed increase. We have had twenty-three converts and seven reclaimed this quarter. The most of these converts are members of the Epworth League. I am glad to say that a good work can be done in the church by organizing the little children in the League. It is one of the ways in bringing them to the fold of Christ, as he says, suffer the little ones to come unto me, and forbid them not.

Malinda A. Johnson, Macedonia Charge, Clinton, La.

Our fourth quarterly conference was held at this charge Nov. 11-13, and we had a grand time. Rev. D. M. Seals, our beloved pastor, is closing up his second year with great success. He has filled the church with seats, organized the Epworth League, and has our roll thirty-seven members. The writer is one of its secretaries. There have been twenty-three conversions this quarter. The Epworth League and Sunday school reported \$6.10 in this conference benevolent money raised by the little ones. The editor can rest assured of this chapter being a cash subscriber for the SOUTHWESTERN at the conference. We ask the interest of your prayers.

Mississippi.

S. D. Troupe, Abbeville.

Our rally day was quite a success. Such a time we never witnessed before. The class leaders were all on time. Class No. 1, \$2.60; No. 2, \$2.80; No. 3, \$5.70; No. 4, \$1.85; No. 5, \$1.30; No. 6, \$2.90; No. 7, \$1.65; No. 8, \$3.65; No. 9, \$6; No. 10, \$2.70; No. 11, .75. A. A. Gordon being the highest, was awarded a fine present by the pastor. Providence Church is moving along nicely. The morning following we had good news from Buford Chapel, and S. T. Peter with a load of corn and \$23 to be added to the rally, which made \$55.40, total; and Sister L. Tonkersley from Buford Chapel, crowned the pastor and wife with a nice friendship quilt.

W. S. Leake, Shuqualak Circuit.

Shuqualak circuit is alive and moving on nicely. All our revivals are over. We had thirty-seven conversions and twenty-seven joined our church. Accessions this year, sixty-five. We expect to bring up all our benevolent money. We take ten copies of the SOUTHWESTERN, and will do our best to increase the list at once.

O. H. Flowers, Bay St. Louis.

We have just closed a glorious revival meeting here, which resulted in twenty-eight converts, eight on probation and four backsliders reclaimed. I was sick part of the week, but Rev. G. W. Smith was with us, and rendered valuable service. On Thursday night there was a wonderful baptism of the Holy Ghost over the whole church. We have added thirty-six members to the church here this year. So the good Lord has wonderfully blessed us this year, and the church is revived. I am now working for the SOUTHWESTERN, and think I will be able to send in some cash subscribers. Pray for us.

Vicksburg District.

REV. S. A. COWAN, P. E.

I am pleased to give a brief account of our work on the Vicksburg District, which is progressing admirably well. The year, in some respects, has been one of great financial embarrassment, and the living of the pastors have been very poor in many places. The late and long continued high water in the spring greatly hindered the work.

We have closed our third round and entered upon the fourth with a brighter financial outlook for the remainder of the year.

The great Jehovah has signally manifested his power, and wonderful revivals have visited the district, and they have been the ingathering of many precious souls. The Lord be praised!

At Anguilla and Sunflower, Bro. J. T. Knox has succeeded in bringing forty-two members into the church. The outlook is good. The pastor is much loved.

Bovina has done fairly well. Bro. G. W. Lounquire has faith, and is looking for greater things.

We expect to build a new church here in the near future. Bro. D. D. Goodwin, notwithstanding the interference from the high water, has greatly built up the Cary circuit. The work has enjoyed a precious revival, and sixty souls have been gathered into our church.

Bro. N. Cannon, at Fayette, is meeting with great success. Last year he brought one hundred and sixty-nine into the church; up to Nov. 1, this year, one hundred and forty-five souls have joined our number. He is held in the best esteem by every one in his charge.

The Fayette circuit is alive and stronger than ever under the efficient services of Bro. H. R. S. Erby. He has about effected one new appointment at Rusom. His circuit has been blessed with a revival and thirty-two have joined our Zion under his ministry.

Glaster has had two pastors since the adjournment of the conference. Bro. Wm. Payne was appointed to the Vicksburg circuit, and Bro. Wash Arnold, a promising young man, was appointed pastor of Glaster in August. He is succeeding nicely.

Hamburg is growing under Bro. Henry Henderson. His circuit has enjoyed the outpouring of the Holy Spirit, and the work is thirty-eight members stronger than at the commencement of the year.

Bro. W. N. G. Lipscomb and his people, at Meadville, are happy over the great victory achieved in bringing one hundred and thirty members into the church during their wonderful revival.

We have not do so well at Natchez as we expected. Bro. Bufington has labored faithfully and passed through a year of sore trial.

Union Church has led the district in accessions to the church. One hundred and fifty-three have joined since the pastor returned from the conference. One new organization and a church lot has been added to this work and another almost affected. Bro. Reid is a faithful preacher, and success follows him.

Vicksburg charge has been made stronger by the faithful efforts of the pastor, Rev. P. H. Davis. He is growing in the affections of his people daily. A new parsonage, and furniture, have been added to the work, and thirty odd strong members.

The Vicksburg circuit is now moving on nicely with Bro. Wm. Payne in charge.

Each pastor is looking after the benevolent collections and we hope the circulation of the SOUTHWESTERN will be increased a hundred-fold.

Our District Conference at Vicksburg, September 22d-26th, was greatly enjoyed by the people and good delegates. The following persons deserve special mention for efficient help to the Vicksburg church: Amanda McGee, Mattie Brown, G. W. Barrow, Geo. Washington, Ellen Washington, Margaret Madison, John Platt, E. A. David, Emma Miller, Julia Walker, Ophelia Baldon, Mary Price, Clara Burton, Richard Stowball, Lula McNeal, Isaiah Tooley, Victoria Mites, Julia Dunbar.

H. Healsup, Durant, Miss.

The fourth quarterly conference was held at Durant on November 12, 13, Elder W. M. McDonald in the chair. The roll was called by the Secretary, the officers answered to their names and the reports showed up finely.

On Sunday morning the Elder gave a grand address to the Sabbath School at 11 a. m., and at 8 p. m. he preached a good, able sermon. The Holy Spirit was with us. The sacrament of the Lord's Supper was administered to 93 communicants.

Pray for us.

North Carolina Conference.

Mrs. M. B. C. Greensboro, N. C.

Arriving at our new point of labor Friday noon, Nov. 4th, we were met and conveyed to Bennett College, where we remained the guest of Dr. and Mrs. C. N. Grandison, Prof. and Mrs. Chavis, till 5:30, then we left for the parsonage; being quite weary we retired early. Not long after we had entered dreamland we were awakened by heavy pounding, stamping, laughter and talk. "What's that? What's that?" was the unanswered question of the new pastor, till we heard from the outside: "Put that chicken down." Then it dawned upon us that we were to get a friendly pounding.

And such a pound! Everything necessary to supply the pantry and table was piled and piled until the dining table refused to hold more, then the floor received part of the burden.

Then the fifty or more friends, whose names I would enjoy mentioning, if space would allow, filed into the front room, where there was much jest and laughter about the fright, for indeed the pastor and family were both surprised and badly frightened.

After pleasant greeting we joined with Dr. G. in singing that beautiful song "Blest be the Tie." Prof. Morris poured forth an ardent appeal in prayer for the church, congregation and pastor.

The friends left and we retired again to rest, as we thought, but no, no sleep for the weary. Soon, soft sweet strains of music reached us, then a full round blast and we realized a brass band serenade. How we enjoyed being disturbed! Surprises were not over. Next morning a big load of wood was found at the back door.

We highly appreciate the thoughtfulness of our people and pray God's blessing upon them and theirs.

Savannah Conference.

E. Kirby, P. C., Harmony Grove, Ga.

Mr. Editor: We have had our protracted meeting on the Harmony Grove charge. We have 51 to church this year.

This has been the hardest year of my life. The people are having everything taken from them for debt; it is a distressing time, but we are hopeful.

When I came to this charge two years ago I found two churches. Warren's Chapel and Cross Road.

We are now out of debt, having improved the churches with pews, lights and other necessary improvements. We are making arrangements to build a parsonage.

Our fourth quarterly conference convened Nov. 11, 12. M. M. Aulston, much beloved Elder was present.

Our Sunday school is at work. J. J. Mayfield is the superintendent. We are going forward.

H. P. Jones, Shady Grove, Ga.

We are getting along nicely this year, and our meetings are good. We raised \$34.26, so we will say to the Rome District, "We are about out of debt." We have been busy this conference year, but Bro. A. G. Gill and myself are working for the paper, and I think we will be able to send you some new subscribers soon. We want to get one of your machines through one of our members, and hope to send for another soon. Keep an eye open. I am a subscriber.

Tennessee.

West Tennessee District.

The first district conference of the West Tennessee District, Tennessee Annual Conference, will convene in Centenary M. E. Church, Memphis, Tenn., Dec. 8, 1892, at 9 o'clock a. m.

PROGRAM.

Words of welcome, Dr. D. W. Field.

Needs of our district, B. F. Anderson, P. E.

The good of a district conference, J. S. Foster.

Love feast, C. L. Seward.

Duty of stewards, A. Swift.

Class meetings, H. Dunlap.

Prayer meetings, M. Donaldson.

Faith, J. M. Moody.

Hope, J. W. Keuscer.

Charity, J. H. Coppage.

Friendship, A. L. Nelson.

The birth of Christ, F. J. Yeargins.

The life of Christ, A. W. Porter.

The resurrection, E. F. Douglas.

The Trinity, R. A. Fletcher.

Central Tennessee College, H. W. Key.

Infant baptism, R. Palmer.

Benevolent collections, A. Burdette.

The pentateuch, S. T. Hickerson.

Sanctification, J. L. Massey.

The introductory sermon will be preached on Thursday, at 7:30 p. m., by S. T. Hickerson; A. W. Porter, alternate.

All subjects must be written. All local preachers and exhorters will select their own subjects and have them written. All delegates will pay full fare going to Memphis, getting a certificate from the same agent. These certificates being signed by the secretary of the district conference, will entitle you to a return ticket at one-third rate.

Committee: J. S. Foster, C. L. Seward, H. W. Key.

B. F. ANDERSON, P. E.

Knoxville District.

The Knoxville District Conference will convene at Mossy Creek, Dec. 1, at 10 a. m.

The opening sermon will be preached at 7 p. m., by Rev. S. J.

Harris; alternate, Rev. J. G. Dinsmore.

PROGRAM.

The difference between the M. E. and other Methodist churches, G. W. Staples.

Christian baptism, J. G. Dinsmore.

The Epworth League and its work, S. J. Harris.

The best way to raise ministerial support, L. Diggs.

Local preachers and their duty, W. A. Webber.

The M. E. Church and its work in the South, by the Presiding Elder.

How to get older people to attend Sabbath school, E. Knott.

How to conduct prayer and class meetings, G. W. Hamlett.

The work of the Freedmen's Aid and Southern Education Society, Prof. J. S. Hill.

How to conduct revivals, James Hawkins.

Duty of stewards, by the pastor of the Oliver Springs Circuit.

To read and explain the general rules, pastor Morristown Circuit.

The Sunday school superintendent and his duty, G. W. Branner.

What should be done with local preachers who fail to attend the district conference? A. Clark.

How to keep converts from backsliding, C. R. Russell.

Local preachers and other members of the conference will make their own selections. Come with written reports to hand in when called for.

Committee: Revs. Owen Hysler, S. J. Darris, J. G. Dinsmore.

H. A. WEBBER, Sec'y.

Lizzie F. Smith, Smyrna.

Our first quarterly conference of the Smyrna and Stone River Circuit was held at Elder's Chapel, Smyrna, Tenn., Nov. 11, Elder Jesse P. Price in the chair. Nearly all of the brethren were present with good reports. There was some improvement all along the line. The members and friends are appreciating the workings of the M. E. Church, and showed their desire to hear of Christ and his blessed kingdom. A short sermon was delivered by Rev. Wm. Windrow, after which the Presiding Elder delivered an excellent lecture to the people. Two subscribers to the SOUTHWESTERN were secured.

[CONTINUED ON PAGE THREE.]

Money for Women.

I read with interest Mrs. Williams' account of what she did in the silk culture. There are not many avenues open to women for work, and it should be the duty of all to let what they have done be known for the benefit of others, so I will tell what I did in the plating business. I saw in an old newspaper that Mrs. Wells had made money plating gold, silver and nickel. I did as she suggested and sent to H. F. Delno & Co., Columbus, Ohio, and obtained one of their \$5 Lightning Platers. It came in perfect order, and I sold two the same afternoon to neighbors of mine for \$10 apiece, making \$20 by the transaction, and have got nearly \$25 worth of plating to do. Why should any woman complain that her lot is a hard one, when such chances are open to her sex? Any one can obtain circulars from the above firm, and do as well as I have done.

CARRIE JONES.

For Over Fifty Years.

Mrs. Winslow's SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. "Jelly

The Cincinnati Weekly Gazette.

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THE COMMERCIAL GAZETTE CO.
Publishers,
CINCINNATI.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, DEC. 1, 1892.

To the Public.

Vicksburg, Miss., Nov. 22, '92.

A man and woman called Mr. and Mrs. Mons Zaro are going through the country misleading, deceiving and insulting the decency of the race by giving entertainments, or performances, disgraceful in their nature and contrary to promises and inducements offered. This man "Mons Zaro" claims to be an African prince, a minister of the Gospel and reaches the people through the church and school house. The money he raises he claims to be to help him finish his theological studies, that he might return to Africa and help the race. He claimed that he would play upon forty different instruments; that a New York company would sing; that he would show ever so many African relics, etc.

Aside from a few implements shown, a banjo, guitar and one or two other musical implements, his promises were not kept. His show here was low, vulgar and disgraceful; so much that the exercises were not allowed to continue.

Our love for the race prompts us to warn all race-loving and representative men to have nothing to do with him.

Signed by: S. A. Cowan, Presiding Elder Vicksburg district M. E. Church; O. P. Ross, pastor A. M. E. Church; D. D. Temple, attorney at law; Rev. Frank Rose, pastor Spring Hill Baptist Church; W. H. Perkins, U. S. mail carrier; T. M. Broadwaters, manufacturer of shoes; T. W. Stringer, Presiding Elder A. M. E. Church; W. C. Crayton, national convention delegate and ex-alderman; H. L. Slaughter, president Golden Rule Grocery Co.; Albert S. Barnes, principal Eureka Military High School; D. D. Foote, U. S. mail carrier; Isaiah T. Montgomery, president Campbell College; J. H. Smith, contractor and builder; W. H. Reynolds, principal Cherry street public school.

In connection with the above notice, we are informed that one Thomas Bryan is traveling around claiming to be an agent in the employ of the R. S. Peale Co., publishers, of Chicago, Ill.

The following concerning him will speak for itself:

CHICAGO, Nov. 1, '92.

Rev. D. J. Price, New Orleans, La.
Dear Sir: Enclosed herewith, we return the four receipts given by one Thomas Bryan.

This man is not an agent of ours. He is undoubtedly a fraud, as no house would allow four years time to pay for a set of books, and especially at the price that he agreed to.

We are very sorry to know that some of your friends have paid this man money, and hope that if Mr. Bryan should ever turn up, you will let the law take its course.

Yours very respectfully,
R. S. PEALE CO.,
Per Schulz.

It is to be seriously regretted that our people, and frequently many of our white friends, are so often misled by the class of persons mentioned in this notice. There is scarcely a doubt that this "Mons Zaro" is one and the same person who was arrested in Cincinnati and Chicago for being at the head of a gang of burglars. This same humbug claimed to be an African prince, a preacher and all sorts of things, that he might be better able to dupe a gullible people. Ministers of the gospel and school teachers should be on the look out for these fakirs, who are little less than highway robbers.

It is no fault to be grieved at the unkindness of those we love; only it may not go to an excess; so that we need to watch in this, as in all things, seeing the life of man is a temptation on earth.—Wesley.

In Memoriam.

At the recent session of the Lexington District Conference, held at Versailles, Ky., Nov. 15, 1892, the following resolutions were passed:

WHEREAS, We, the members of the Lexington District Conference, have received the sad intelligence of the death of Brother Amos Shinkle, a worthy and devout member of Union M. E. Church, Covington, Ky.; Brother Shinkle was widely and well known in the Methodist Episcopal Church, which he loved and honored, both with his life and usefulness. He served the church for years as an honored member of the General Book Committee. He was a faithful, energetic member of the Freedmen's Aid and Southern Education Society from its organization up to his death. His works of faith, love and charity have been greatly blessed both in and out of the church, and we are confident that they will be more fully realized in the world to come. His great benefactions were not restricted to his own people in helping to secure church homes, but to the members of the Lexington Conference as well. Our great church on Ninth street, Covington, Ky., stands as a monument to his memory among us.

All who knew Mr. Shinkle knew him only to love. Since it has pleased Almighty God, in his providence, to call him from our midst;

Resolved, That we bow in reverent submission to the will of Him who doeth all things well.

Resolved, That we tender our sincere sympathies and prayers to his bereaved family.

Resolved, That this paper be spread upon the Journal of this conference, and that copies be furnished the Western and SOUTHWESTERN for publication.

Thanksgiving Day in New Orleans.

The day was generally observed in our churches. At Wesley Church, T. J. Johnson, pastor, quite a large congregation assembled to do honor to their invited guests, the inmates of the Lafon Old Folks' Home, an institution fostered and conducted solely by the members of our churches here.

There were about seventeen of these venerable fathers and mothers present, many of whom had passed through almost incredible hardships, and had worn themselves out in enforced servitude. It was a tender and pathetic sight to see these old veterans back once more around the altar where they had worshipped for years. The editor of the SOUTHWESTERN preached the Thanksgiving sermon. Nearly every church in the city was represented. Rev. Emperor Williams presided, Revs. J. W. Hilton, president of the Home, and J. F. Marshall, P. E., Baton Rouge district, F. S. Chinn, of Mount Zion, assisting in the devotional services.

There were present also Revs. Samuel Davage, of Thompson; F. H. Benton, of Miss.; S. Mitchell, Hahnville; Chas. Crockett, Shady Grove; F. J. Johnson, Wesley; A. J. Pinsett, La Harpe; William Davis and Washington Smith. It was a remarkable gathering. After the services the large congregation, with their honored guests, proceeded to the spacious hall of the church, where a bountiful repast was served.

In the evening the members of Union M. E. Church, Rev. J. W. Hudson, pastor, assembled to celebrate their Thanksgiving. The sermon was preached by the editor. There were several tables heavily laden with sugar, coffee, tea, all kinds of groceries, besides wearing apparel, contributed by a grateful people for the benefit of the poor of the church.

The conception and execution of this magnificent charitable entertainment for the benefit of the old people of the Lafon Home, and the old and poor members of the churches, is a most substantial evidence of the esteem in which these fathers and mothers are held by the members of the several churches represented.

Mount Zion Church, Bro. F. T. Ohion pastor, held an "Old Folks' Experience Meeting" which was largely attended, and the splendid supper prepared was liberally patronized. Rev. J. W. Hilton, of Simpson Chapel, improved the occasion by holding special services in the evening. It was a profitable meeting. Quite a large number asked the prayers of the faithful. We have never witnessed a more hearty observance of Thanksgiving day, nor have we ever seen such a splendid demonstration of true christian charity equaled.

Unhappy Atlanta.

There can be no doubt that our people in this beautiful city are forced to submit to indignities which ought to bring the blush of shame to the cheeks of the perpetrators. It is a battle of might against right, the strong against the weak. It does seem peculiarly unfortunate that, in proportion as the colored man rises to higher and better grades of moral and intellectual conditions, the more marked is the determination on the part of some of our white fellow citizens to discriminate against him.

The law which forces the colored man to pay first class fare and at the same time compels him to ride in a smoker, or in an apartment equally as odious, simply because he happens to have a dark skin, is an injustice unworthy of a civilized community.

We sympathize with our people at Atlanta and elsewhere in the South, but we should not adopt rash measures. A wholesale exodus to Africa, or elsewhere, will not help the case. Let coolness and deliberation take the place of indignation and excitement. Heaven knows the condition is bad enough. But it were better to bear the evils upon us than to "fly to others which we know not of."

We have heard of almost incredible sacrifices. Under the influence of a mad exodus craze some have sacrificed homes costing hundreds of dollars for a mere song. They are not the safest leaders who urge the people to break up their homes, sever the most tender ties to escape from evils which must sooner or later give way to a better public sentiment. Besides this is our country, our native land, the brawn and muscle, and tears, and blood our fathers and mothers have contributed to its past, and are giving strength and purpose to its future greatness and power. Here we would stay, and if die we must, here we will die. Somehow there is a vast deal of comfort in the reflection that it will be our Father's good pleasure to give us the Kingdom.

The Present Social Status of the Colored Man in the South.

Readers of the SOUTHWESTERN will please bear in mind that "Our Symposium" on the above subject will be continued from time to time, until all our invited contributors have given their views on this most vital question. Our Thanksgiving series on "The Moral Status of the Colored Man," attracted wide attention, and the other series are looked for with increasing interest. His present social status will be considered in the SOUTHWESTERN of December 8.

Revs. J. H. Nutter, of the Delaware Conference; Israel Townsend, of the Central Alabama Conference; J. C. Eckles, of the Upper Mississippi Conference; R. E. Gillum, of the Central Missouri Conference; C. B. Wilson, of the Tennessee Conference; J. S. Cooper, of the Washington Conference; J. C. Houston, of the Mississippi Conference; and J. W. Hudson, of the Louisiana Conference, are expected to give our readers the benefit of their views. A rare treat may be expected, as the gentlemen named have given the subject special attention. These important papers ought to have the widest possible reading. Meanwhile, we urge our brethren to put forth renewed energy in the canvass for cash subscriptions to the SOUTHWESTERN.

The Peck Memorial Home.

A brief visit to this delightful institution adds to our testimonial as to the efficiency and wisdom of the Women's Home Missionary Society in distributing its helpful agencies where they will do the largest amount of good. The Peck Memorial Home is delightfully located near our New Orleans University, and is under the management of Miss M. H. Hegeman, a lady who is in every way competent to discharge the duties of matron, religious instructor and superintendent. Here we have the model christian home. The girls are thoroughly instructed in every department of domestic service. Ample time is given to attend school at the University.

The rosate home life enjoyed in the Home makes it a very desirable place for our girls who desire to qualify themselves for future usefulness. Board is furnished at the exceedingly small sum of \$7.00 per month, thus placing its great advantages within reach of the poorest of our people. The girls composing our little family at the Home are all praises as to the kind and tender interest manifested in them by Miss Hegeman. Several young ladies have gone out from the Home thoroughly equipped to take an active part in the uplifting of their people.

Society in New Orleans has already felt molding and refining influences of this institution. The Woman's Home Missionary Society could do no greater work in the elevation of the colored women of the South than the multiplication of these Homes.

James Sidney Hinton.

The death of this eminent man, which occurred recently in Indiana, removes one of the ablest representatives of the race. He was the first colored man ever elected to the Indiana Legislature, where he was recognized as a man of sterling worth and strict devotion to the interests of his race. As a leader in the political arena, the race has produced but few who were his equals. He was faithful, not only "to the public trust," but in private life he was genial, considerate, kind. He was the favorite of his people, in whose social and moral and political development he always took an active part. He died "in the harness," being engaged in canvassing the state in the interest of the Republican party at the time of his death.

The Prohibition Vote.

It is rather curious that the daily press has not taken much notice of the vote cast for General Bidwell, the Prohibition candidate for the presidency. Returns show that 327,300 votes were cast in the several states and territories. The Prohibition vote in 1888 was 249,945, showing a gain of 77,405. "Coming events cast their shadows before." The friends of true temperance will be stronger in the future. The accursed traffic in intoxicating liquors will assuredly be overthrown. Let the lovers of righteousness stand together.

PR. F. H. O. Tanner has received the nomination as one of the six house committeemen, usually installed to superintend the works and affairs of art embraced by the American Art Club in Paris. The colored man scarcely asks more than to be accorded a proper estimate when and whenever merit calls for such. He is the son of Bishop B. T. Tanner, of the African M. E. Church. True merit will invariably win distinction. This excellent young man carries the whole race up with him.

"When thou prayest," use all the privacy thou canst (only leave it not undone, whether thou hast any closet, any privacy or no. Pray to God, if it be possible, where none seeth but He; but, if otherwise, Pray to God), and thy Father which seeth in secret shall reward thee openly.—Wesley.

The Emancipation Celebration.

Important Notice.

The committee appointed by the New Orleans Methodist Preachers' Meeting have perfected arrangements for the appropriate celebration of Emancipation Day, January 1, 1893. The city and suburban churches are grouped together in six districts, as follows:

The First District will include Union Chapel, Thompson Chapel, and Scott Chinn Chapel. Meeting to be held at Union Chapel, Rev. J. W. Hudson presiding.

The Second District includes Wesley M. E., Pleasant Plains and Mt. Zion churches. Meeting to be held at Wesley M. E. Church, Rev. Thomas J. Johnson presiding.

The Third District includes First Street M. E., Mallalien, Malden and Cushman churches. Meeting to be held at First Street Church, Rev. T. G. Montgomery presiding.

The Fourth District includes Simpson M. E., and University Church. Meeting to be held at Simpson M. E. Church, Rev. J. W. Hilton presiding.

The Fifth District includes Williams M. E., Haven and Camp Parapet Churches. Meeting to be held at Williams Church, Rev. H. Taylor presiding.

The Sixth District includes Boynton (Gretna), St. Matthews (Algiers), and Asbury (lower coast), Churches. Meeting to be held at Boynton Chapel, Gretna, Rev. S. S. Wright presiding.

The meetings will be held simultaneously, beginning at 2 o'clock sharp, Sunday afternoon, January 1, 1893.

The following program has been arranged:

- (1.) Reading the Scriptures Exodus xv, 1st to 21st, also the 124th and 126th Psalms.
- (2.) To be followed by the Hymn, "Old Hundred."
- (3.) Prayer.
- (4.) Reading the Proclamation of Emancipation.
- (5.) Hymn. Bishop Mallalien's "Song of Faith and Hope."
- (6.) Ten minute addresses by the representatives from the Sunday schools and congregation.
- (7.) Address. Lessons of the Emancipation.
- (8.) Address. The SOUTHWESTERN and its relation to our Methodism.

It is expected that this program will be observed at all the meetings. Special attention will be given to the children, with ample time and a fair allotment of speakers. Each pastor is most earnestly and affectionately requested to give his cheerful co-operation in making the occasion a grand and a glorious success. We would also suggest similar action throughout the bounds of the Louisiana and all our Colored Conferences with such variations in the program as may be found necessary.

The names of the several speakers, with such changes as may be found necessary, will be published in due time.

By order of the Executive Committee:

EMPEROR WILLIAMS,
J. W. HILTON,
H. J. TAYLOR,
T. J. JOHNSON,
T. G. MONTGOMERY,
J. W. HUDSON,
F. T. CHINN,
PIERRE LANDREY,
J. F. MARSHALL,
E. W. S. HAMMOND,
Chairman.
S. S. WRIGHT, Sec'y.

It is reported, on good authority, that the Liberian Government has contracted with a French firm for the construction of a war vessel of large size, for the purpose of protecting their commercial interests along the West Coast. Ex-President Johnson is now in London, and proposes visiting the United States on special diplomatic business. He will be accompanied by Dr. Wilmot Blyden, distinguished African scholar.

Subscribe for the SOUTHWESTERN.

A Suggestive Letter.

Mrs. Laura Lott, Runge, Texas.

DEAR EDITOR: Being one of your recent subscribers, and having never attempted to write to your valuable paper, I take pleasure in saying that I find great instruction from reading the SOUTHWESTERN. It is a good, plain reading paper, and I shall continue to take it. I think that every member of the Methodist Church should subscribe for it. Allow me a few words concerning our Helping Sisters. How should we support our ministers and help build up the cause of Christ?

It should be our sacred duty to be ready and willing to pay our pastors as much as if they were doing daily work. I have no objection to wearing nice clothing, but why is it that we sisters are so often found buying fine dresses and fine hats, preparing for the day our minister is to preach, and always without any money in our purses to pay the pastor's allowance. We should lay aside our pastor's sum first. Sisters, when we are in great need of a hat, and the hat costs say \$2, why not get one cheaper (\$1.50) and lay aside the fifty cents, say twenty-five cents for the Presiding Elder and twenty-five cents for the pastor? I have said that times were so hard that I could not pay my pastor, but I asked the Lord to help me, and I can now say that I have paid my pastor all that is due him, and the Presiding Elder also. There is a great deal of confusion sometimes at the end of the year, among the members of the church, about how much they have paid their pastor. As there will soon be a new year coming in, suppose we all get memorandum books, and set down every twenty-five cents we pay. We will find it very helpful.

I offer this advice, hoping it will encourage our sisters to work more faithfully for the cause of the Master. I am yours in the work.

[This letter has the right ring. Our good sister utters some homely truths in plain yet forcible English, to which the SOUTHWESTERN says Amen.—ED.]

We desire to call special attention to the notice of our Publishers in another column.

It is hardly necessary to elaborate upon the benefits which must result from the adoption of a strictly cash standard.

The reduction in price from \$1.50 to \$1.25 cash for yearly, and 65 and 35 cents for six and three months subscriptions, will allow a handsome margin to the pastors, who are our accredited agents, or to others who may be employed by them.

The agents are considering other important improvements, and it is expected that with the reduction in subscription and the other proposed changes, it can be brought within reach of all the people within our patronizing territory.

The New Orleans Methodist Preachers' Meeting, in a series of ringing resolutions, have seconded the movement of the publishers, and resolved to push forward the canvass with increasing vigor and fidelity.

It will thus be seen that we are planning to meet the wants of the people by placing within their reach the SOUTHWESTERN cheaper as to price, more convenient as to make up and arrangement, and an improvement in the matter, so far as it is possible, to utilize successfully the facilities within reach.

We hope to begin the new year with such an increase of cash subscribers as has never been reached before.

We predict a most enthusiastic campaign.

The various thoughts and suggestions you mention are just such as a person of a lively imagination may expect. Satan, too, very well knows whereof we are made, and always attacks us on the weak side. But these and a thousand clouds passing over your mind prove nothing as to the state of your heart. See that this be devoted to Him, and it is enough.—Wesley.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - - - Publishers.

ANNOUNCEMENT

EXTRAORDINARY!

Reduction in Price!

On and after January 1st the Price of the "Southwestern" will be Reduced to

\$1.25 for one year.

65c for six months.

35c for three months.

Cash Invariably in Advance!

All Subscriptions must Commence either January, April, July or October first.

To those who subscribe prior to January 1st we will send the paper from the time of receiving the subscription to January 1st free of charge.

New Orleans Items.

Rev. Sanford Hunt, D. D., Agent of the New York Book Concern, was in the city last week, looking after the business connected with the publication of the SOUTHWESTERN. He spent Sunday morning with St. Charles Avenue M. E. Church, and preached an able and edifying sermon. In the evening he visited Wesley M. E. Church and gave an interesting talk. His visit to the New Orleans University was especially helpful to the institution, and to our Methodism here.

The Preachers' Meeting was very largely attended. Revs. Johnson, Davage, Taylor, Chinn, Benton, Tarent, Walker, Hudson, Hilton and Bros. Collins of Mississippi, Pickett, Dr. A. E. P. Albert, Franklin, President Adkins, Price, and P. Landry, Presiding Elder. Dr. Hunt was introduced and made a most felicitous address. The relation of our publishing interests to New Orleans Methodism was very eloquently and forcibly stated, the Doctor believing that among the things necessary to put the SOUTHWESTERN on a paying basis, is to reduce the price, and adopt a strictly cash basis. The meeting accepted the suggestions of the Doctor, and passed ringing resolutions to that effect.

Rev. T. G. Montgomery, pastor of First Street M. E. Church, held special Thanksgiving services on Thursday last. A goodly number of the members and congregation were present, and there was a deep devotional spirit manifested. The old hymns of the church were sung with fervor and spirit, while the spirit of God seemed to pervade the entire assembly. Bro. Montgomery preached with power.

On Saturday, Nov. 19, the young ladies of First Street M. E. Sunday School gave a grand Mugby Junction and Fair, and made a grand success, realizing \$22. The following took part in the exercises: J. G. Taylor, superintendent; Miss Louisa Alton, Miss Emma Smith, Miss Sarah Little, Miss Annie Green, Miss Mamie Polk, Miss Mary Hall, Miss Harriett Anderson, Miss Czarina Shepard, Miss Lizzie Cockran, Mrs. Alice Green and E. H. Anderson.

A higher degree of that peace which may be well said to pass all understanding, will keep, not only your heart, but all the workings of your mind, both of your reason and imagination, from irregular sallies.

Personal.

—Rev. D. F. Dndley, of Shubuta, Miss., writes, informing us of the death of Rev. M. Martin, of State-line charge, which sad event occurred on Thanksgiving day, Nov. 24. Bro. Martin was a good pastor, and has a splendid record in his conference. Further particulars will be given in our next number.

—Rev. W. L. Duncan is a member of the Boston Correspondence School of Theology. He will probably finish the course in another year.

In Baltimore, Md., on Friday, Nov. 18, at the home of Mrs. E. J. Cummings, also the residence of Rev. W. P. Ryder, pastor Metropolitan Church, Washington, Conference, the infant son of Rev. S. R. Hughes and Sarah E. Hughes was baptized by Bishop William Taylor, of Africa. The child was named Hugh Price Hughes, after the great English divine. The Bishop commented on each sentence of the Parents' Covenant and Scripture lessons to the edification of all present.

Rev. Isaac H. White, Presiding Elder of the Salisbury district of the Delaware Conference, has prepared a very useful pamphlet, which is designed to systematize the quarterly and annual reports of the stewards. His extensive experience as a Presiding Elder has given him preeminent qualifications for this valuable work. The pamphlet is timely, and meets a long felt want.

Mallalien Literary Society.

The following resolutions were adopted at a meeting of the Mallalien Literary Society, New Orleans University:

WHEREAS, It has pleased Almighty God, whose ways are mysterious, but ever just to remove from her loving home circle and from our midst a devoted mother and honored friend in the prime of her life.

WHEREAS, We bow in humble recognition of the will of Him who doeth all things for the better.

Be it resolved, That in the death of Mrs. Frances Lebeouf the Church loses an humble but faithful member; Society one of its brightest and purest ornaments, and the bereaved family its beloved and devoted mother.

Resolved, That we tender our sympathies to the bereaved family and tell of the many kind demonstrations upon the part of the Officers and Members of the Mallalien Literary Society.

Resolved, That a copy of these resolutions be sent to the bereaved family, and a copy be placed with the Archives of the Mallalien Literary Society.

Signed by the following: Mr. I. C. Clemens, Miss Lilla M. Brewer, Mr. C. Johnson, Miss Lily M. Vinet, Mr. J. C. Eusan.

Thanksgiving Day.

REV. DAVID J. PRICE.

At Mallalien Chapel, New Orleans, La., the services were touching and inspiring, the pastor being at his post with the word of God in his mouth, by declaring many good things.

An interesting program was carried out, a part of which is the following: Mrs. Delia Adams read a paper on "The birth of the institution."

Miss Maggie M. Gallagher, on "To whom and for what should we as American citizens give thanks?"

Mrs. Martha Carey, on "How should the church observe the day?"

Miss Emma Anderson, "The history of the day and some special favors of 1892 for which we as American citizens ought to give thanks to-day."

Mr. W. H. Jones, on "Biblical proclamations of the day."

The papers were admirable and were warmly applauded.

The choir furnished appropriate singing. Miss Olivia M. Anderson, A. B., teacher of Latin in New Orleans University, presided at the organ. The committee on decoration, of which Mrs. Adeline Willis was chieflady, had the church tastefully decorated.

Marriages.

Shuqualak, Miss.—Mr. A. J. Brown to Miss Mary L. Gaston, November 9.

Mr. Nick Allen to Miss Jessie Gillespie.

W. S. Leake officiated.

Louisville, Miss.—Mr. Caesar Estes and Miss Delia Hughes were joined in wedlock at the home of Mr. Virdanan Estes, Nov. 13.

N. B. Blackman officiated.

Obituary.

Death of a Veteran.

Mrs. Harriet Green, a faithful and consistent member of the Methodist Episcopal Church for the last twenty years, departed this life in great peace, at Edwards, Miss., Nov. 17, 1892. Sister Green was a woman of remarkable faith and singleness of heart in the service of God. Her home was a model of order and hospitality, and she sought to train her children in the nurture and admonition of the Lord.

Her illness was severe, but she bore it with the heroism of the true Christian. Her last moments were full of joy. By faith, she could see the angels that would bear her away to glory. She exclaimed: "Oh, the room is full of angels. Pull down the gates and leave them open, so that we all can go through. The chariot has come for me; sing, let the heavenly light shine on me. I have cast all my care on Jesus. All is well!" Then she sweetly fell asleep in Jesus. She leaves five children, several grandchildren and a host of friends weeping. Her funeral was largely attended, the writer preaching the sermon, assisted by Rev. Weakley of the Baptist Church.

L. J. S. Bell.

West Point, Miss.—Bro. Henry J. Prewitt died Nov. 19. He was converted in 1871, and joined the M. E. Church. He leaves a wife, two children and a host of friends to mourn his loss.

N. H. Williams, P. C.

Lovelady, Tex.—Bro. Jerry Bragg, a faithful member of White Rock M. E. Church, departed this life Wednesday, Nov. 18. Death came unexpectedly, but his life was one of a Christian. He was 47 years old; 20 of them he spent in the church.

M. Q. A. Fuller, P. C.

Sister Biddie Jones departed this life on Sept. 28. Her funeral was preached by Revs. P. Robinson and A. G. Gill, P. C. of the Shady Grove Church. She was an old and faithful member, and died in peace with God and man. Her funeral was largely attended.

A. G. Gill, P. C.

Shuqualak, Miss.—Bro. Peter Davis, a member of St. Peter M. E. Church for 20 years, fell asleep in the arms of Jesus Oct. 26. He was a true class leader. He leaves a wife and 7 children to mourn.

W. S. Leake.

Bastrop, La.—Sister Margaret Baker, a faithful member of Mt. Nebo M. E. Church, fell asleep Nov. 12, at the age of 74 years. She died in full triumph of living faith. She was a devoted soldier and did all she could to advance the Master's cause. Born in Petersburg, Va., and brought to Louisiana in 1857, where she lived until her death. She leaves five sons, two daughters and grandchildren to mourn her loss.

M. S. Gains, P. C.

Sister Matilda Campbell, a member of Green Chapel M. E. Church, fell asleep in the arms of Jesus Nov. 15. She had been a Christian for 60 years, and was beloved by all who knew her. She leaves a host of children and grandchildren to mourn. She was 90 years old.

C. W. Butler, P. C.

Canton, Miss.—Another sister has gone to glory. Sister Ella Wilson, died Nov. 11. We shall see her again.

J. C. Hihbler.

At Patterson, Tex., Nov. 6, — Bolden, son of Rev. S. M. Bolden, aged 11 years. His last words were, "I am going home."

M. M. Muldrew.

Melville, La.—Mr. Henry Stocking died Nov. 12.

B. J. Reddix.

Clarkburg, Tenn.—Sister Norah Kirby died Nov. 9, aged 22. She lived a consistent Christian and died happy in the Lord. She leaves a brother, sisters, and a host of friends to mourn her loss.

J. M. Moody, P. C.

For the SOUTHWESTERN.

The Man for the Emergency.

REV. J. H. REED, A. B.

III.

The century just closing will soon be eclipsed by the brightness of the one soon to succeed it. The times call for the men who are to be prepared for the mightiest social, political, moral and religious

conflicts that the world has ever witnessed. Foreign emigration floods the continent with an element not always in harmony with our free institutions, and without the segregation of these hordes, society must struggle with amalgamated European customs. The spirit of caste and anarchy is abroad in the land, and there are yet traces of socialism and communism with which the American people must contend. Already the Germans and Irish are standing as a mighty ally with the saloonists against moral and religious reforms, and society struggles under the effects of their combined forces. On the other hand, State and National politics are corrupted by the venality of legislators, and justice laments her fate at the hands of bribery. Do we need men? Yea, the time is ripe for their appearance. The sanctity of the Holy Sabbath must be preserved, and yet there are those who are now scattering literature among the masses endeavoring to undermine the day and substitute the seventh day in its stead. The perpetuation of our civil and religious institutions depends entirely upon what stand the Christian Church shall take in this mighty conflict. The men who have not the moral courage to back their convictions for truth and righteousness, must fall in the rear and give place to the instrumentalities that God can use for the advancement of his kingdom among men. The great to-morrow depends upon what we do to-day. In our own time there are not wanting those around whose names the tenderest affections of a nation cluster in token of what they are to the world. In this busy age when ten thousand problems present themselves for solution, and the investigations of men demand deeper and broader research; when those who must lead in ecclesiastical thought and enter combat with the rationalistic spirit of the age, need such training as only Germany affords, the hour dawned, and the American University flashes in the mind of one among the leading theologians of the country, and the whole church is jubilant and hails him as the man for the emergency. As the coming years shall unfold the ample facilities of this great and grand enterprise, the name of this great man shall be enrolled among the noblest benefactors of the American people, and especially of the Christian Church. All of the benefactors of mankind stand out as monuments of human greatness, and are the objects to which the nations point with pride. We regard them as mile-stones along the pathway of the ages, upon which may be read the undying efforts and abundant legacies of truth be-



Mrs. Mary E. O'Fallon of Piqua, O., says the Physicians are Astonished, and look at her like one

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queathed to posterity. Those who now mingle in the busy scenes of the nineteenth century can scarcely appreciate the good our great men are now contributing to the world for human advancement. In the political arena of England a thousand names may be blotted from the pages of her future history and the kingdom itself may molder in the dust; but there stands out one name amidst the thronging masses that shall influence mankind, even down to the latest times, and when the Irish people shall achieve the victory in the mighty contest which she now leads, Ireland shall entwine with her dearest affections the name of W. E. Gladstone. The man may die, but the cause for which he contends shall survive, and though the centuries may heap piles of stones and towers upon his ashes, truth shall unfold to the world his innermost nature and crown his head with glory and renown. In our own church, when the conservatism of the age called for a man to propagate the doctrine of segregation in her vast membership, the man for the emergency appeared, and in quiet, though earnest tones, he requests the sons of the illustrious Ham to step aside and make room for the invincible descendants of Japheth. But God still lives, and truth is still looking down from his throne of righteousness. The nations still recognize the power of his mighty scepter, and there are not wanting those who take up the discussion where the good churchman laid it down, and make bare its erroneousness to an impatient generation. Let us live to influence and shape the destiny of posterity. The world rolls on, and the great architect of the universe holds his hands upon the mighty heart-throbs of creation. The men for every cause and emergency are prepared by his own wisdom; the church rings out her loud hallelujahs, and shouts of victory from every quarter of the globe; the heathen lauds catch the strains under the magic touch of the gospel of the Son of God, dispensed by the Christian missionary whom God has endowed with a burning zeal; the kingdom of Christ is coming, and the nations shall soon exult in the final triumph of truth and righteousness.

Read, Ponder and Act.

"A careful reading of the SOUTHWESTERN will open the eyes of the people regarding our relation to the church, and of that special paper. Every pastor in Methodism should be a weekly reader, for the reason that it is the only connecting link and medium between the colored membership of the church and the white members. No progressive preacher can afford to do without it. You cannot know the condition of our church in the South without it. Neither can you know the true status of the Negro in the South without reading the Negro literature, which contains such information. All must agree that the best way to study the Negro is to study him in his own tongue and in his literature. Further, all must agree that the best Christian papers are those unbiased and without color prejudice. Such I must claim for the SOUTHWESTERN. Every member of our church in the South ought to subscribe for and read it."—Presiding Elder W. R. R. Duncan, of the Little Rock Conference.

Subscribe for the SOUTHWESTERN.

Baton Rouge District.

J. F. MARSHALL, P. E.

Our work on this district has sustained some severe reverses during this conference year. The overflow and the privation which followed it, caused much hardship and suffering. But through it all, the preachers have been, to a large degree, faithful, and it is pleasing to observe improvements in many directions.

Most noticeable and gratifying of all, is the number of conversions in the different charges. And, notwithstanding the financial depression, the brethren promise an increase in the benevolent collections.

The quarterly conferences have been interesting and seemingly profitable. It has been a source of pleasure to be at some of these meetings. All hearts were united, all efforts as one, and the glory and praise given to God.

The Presiding Elder has tried to impress the brethren and people with the importance of looking after every important interest of the church; among these the claims of the SOUTHWESTERN are being vigorously pushed.

The work of the fourth round began at Sumner Chapel upon the Atchafalaya river, where since the water has fallen. Bro. G. A. Payne has been successful in having eighteen converts and twenty-three accessions.

Letsworth is rejoicing under the pastorate of Bro. C. M. Augrum. Conversions, eighteen; accessions, twenty-five.

Bro. D. Harrison is doing all he can at New Roads. They have had one conversion and eight accessions.

Merrill Chapel, Bro. Jules Benn, pastor, reports two conversions and eight accessions.

Bro. J. H. Rylander, at Wesley Chapel, has had fifteen converts and nineteen accessions, and will complete the new church here ere conference.

At Stony Point, Bro. Bedford Carr has had a good year. Conversions, twenty-nine; accessions, twenty-five.

Macedonia called for help, and the Lord gave it. Bro. D. M. Seals is smiling over twenty-three conversions and accessions.

Bro. A. J. Proctor, at Mt. Carmel, claims forty conversions and thirty-five accessions.

St. Peter, Bro. C. C. Wright, pastor, has twenty-seven conversions and accessions.

Other places will be noticed in making the round.

It is a Christian duty to vie with each other in this good work. Brethren, let each try to come to conference with his banner to the breeze.

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I'd like to know how it happened,
I can't understand it a bit;
A moment ago I was curled up so,
There was naught I could do but
pick.

So I picked and picked, and by and by,
There came a great crashing sound;
And first thing I knew, the shell was
in two,
And I standing safe on the ground.

Royal Children
It is a very mistaken notion
some of us have that if we only
had plenty of money, and lived in a
fine house, and could wear beau-
tiful clothes, we should be perfectly
happy. And when we think of
princes and princesses, the child-
ren of kings and queens, we are
apt to imagine them the most for-
tunate little people in the world.
But whatever we may think, they
do not always consider themselves
so. We remember reading of the
Princess Imperial of France, when
he was a small boy, standing at
the window of his room one rainy
day, and looking out upon some
ragged children who were splash-
ing in some pools of water in the
street, and crying because he was
not allowed to take off his shoes
and stockings, roll up his trousers
and go out and play with them.

These royal children are gener-
ally placed under much severer
discipline than our Republican
children, too. Louise Victoria, the
oldest daughter of the Prince and
Princess of Wales, who was a very
sweet little girl but had no great
fondness for her French and Ger-
man lessons, and who can wonder,
when she was only six years old,
and, one would think, might better
be playing with her doll or rolling
her hoop than to be puzzling her
little brain over such long words.
Her cousins came on special days
to recite with her. But one day
the little lady felt disposed to shirk
her lesson, so she said to her
mother, "I am so tired; I want to
lie down." Her mother, unsuspect-
ing what the trouble was, gave her
permission. Shortly after, the
child looked up and asked if her
cousins had come for their lessons
yet, "Oh!" said her attendant,
"they do not come till to-morrow."

Then out came the confession,
"Oh, dear me! I've laid down on
the wrong day. Please let me get
up." But little princesses are sel-
dom indulged like other young peo-
ple, and she was obliged to lie
there the full hour. It is said she
was not very rich in playthings,
and once when she had the present
of a little toy donkey she was so
delighted with it that she carried
it around in her arms everywhere.

It is related of Queen Victoria's
younger daughters, that when
they were still young, they had a
small kitchen and pantry, fitted up
with all the conveniences, and it
was their favorite pastime to go
into it and work like little house-
maids. You think it wouldn't
have been quite so nice if they
have been obliged to do it, and do
it every day? Well, they might
not have thought so. But isn't it
better on the whole to know how
to do a thing than only to make
believe? Better to know how to
keep a real house than just a play-
house?

But there is no need of envying
these little royal people. We do
not doubt they would often be glad
to exchange their fine clothes and
many servants for the privilege of
playing in a sand heap or with an
armful of rough blocks they had
gathered at a carpenter's shop, or
picked up around some new house
just being built.

Though in some respects, a
prince's life may look very desir-
able to us, yet there are dangers,
trials, and sorrows connected with
the responsibilities they have to
bear, that poorer people know
nothing of, and many times they
can go with safety where a king's
life would be in danger.—Selected.

A CARD.

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remittances should be made to Hunt &
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check, money order, or by express,
naming the nearest or most convenient
freight depot to which it is to be sent.
Then we order the factory in Chicago
to ship the machine. The company
ships it, and receives from the railroad
a bill of lading which, with the war-
ranty, is sent to us, and which we send
to the subscriber. This bill of lading
is good and sufficient evidence that
the machine has been forwarded, and
holds the railroad company responsible
for its safe delivery at the station nam-
ed as its destination, and in due time,
save unavoidable delays. In case of its
loss the railroad which caused its loss
is responsible, under the laws of the
land. If not arriving in due time, show
the bill of lading to the station
agent and he will look it up. Don't
give up the bill of lading, but it may be shown to the
railroad agent. All orders are sent
the same day as received, and the bill
of lading is sent to the subscriber the
same day we get it. We started this
scheme with a view to helping our pa-
trons, and shall carefully and faith-
fully carry out our part of the agreement
in every case.

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Tex. and Ark. Express.. 8:00 p.m. 6:50 a.m.
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—IN THE—
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Arrival and departure of trains, in effect at New
Orleans, March 8, 1891.

LEAVE SCHEDULE ARRIVE

No. 2, Local Mail and Express. No. 1,
7:00 a.m. 7:50 p.m.

No. 42, Chicago and St. Louis Fast. No. 41,
8:00 p.m. Mail has Pullman Sleeping
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Chicago and St. Louis.

No. 46, Chicago and New Orleans Lim-
ited. Solid Vestibuled train
bet. New Orleans & Chicago.

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South. No extra charge for fast time.

Sunday-School and Children.

FOURTH QUARTER. — Lesson X. Work Among the Gentiles. A. D. 46. Acts 14. 8-22. Commit to memory verses 8-10. Dec. 4, 1892.

HOME READINGS.

M. Acts 14. 8-22. Tu Acts 14. 23-28. W. Acts 28. 1-16. Th. Rom. 1. 16-23. F. Rev. 19. 6-10. S. 2 Tim. 3. 10-17. S. 2 Cor. 1. 1-11.

GOLDEN TEXT.

In his name shall the Gentiles trust. (Matt. 12. 21.)

LESSON HYMN. C. M.

Fountain of life, to all below
Let thy salvation roll;
Water, replenish, and overflow
Every believing soul.

Into that happy number, Lord,
Us weary sinners take;
Jesus, fulfill thy gracious word,
For thine own mercy's sake.

Turn back our nature's rapid tide,
And we shall flow to thee,
While down the stream of time we glide
To our eternity.

Time.—Same as before.

Places.—Same as before.

QUESTIONS FOR HOME STUDY.

1. Divine Power, v. 8-25.
On whom was this divine power shown?
How long had the man been a cripple?

What did Paul perceive in him?
What did Paul say?
With what result?

What did the people say?
What new names were given to the apostles?

What divine honors were offered them?

What did Paul and Barnabas do?
What did they say about themselves?

What about their preaching?
What is the ground of hope for all men? (Golden Text.)

2. Divine Love, v. 16, 17.

What had God hitherto permitted?
What evidence of his love had he given?

What greater evidence of his love has he given? (John 3. 16.)

3. Human Perversity, v. 18, 19.
What had the apostles difficulty in preventing?

What enemies came to Lystra?

From whence?

How did they show their perversity?

How much did Paul suffer from human perversity? (2 Cor. 11. 24, 25.)

4. Human Faithfulness, v. 20-22.

What occurred while the disciples stood about Paul?

Who was Paul's deliverer? (2 Tim. 3. 11.)

Where did Paul and Barnabas go?

What did they there do?

What journey did they then take?

What good work did they do?

TEACHINGS OF THE LESSON.

Wherein this lesson are we shown:

1. The power of faith?

2. The duty of repentance?

3. That a Christian will have trials?

HOME WORK FOR YOUNG BEREANS

Find and carefully read the story of Peter's curing a cripple.

Find and read the story of how a pagan king worshiped the prophet.

Find and read the account of an angel who forbade an apostle to worship him.

THE LESSON CATECHISM.

[For the entire school.]

1. What miracle was wrought by Paul at Lystra? A cripple was healed.

2. What did the people imagine who saw the miracle. That gods had come to earth.

3. What were they about to do to Paul and Barnabas? To offer them sacrifice.

4. What did the apostles say to the people? "We are men like yourselves."

EXPLANATIONS.

Impotent—Helpless. Perceiving that he had faith—He saw it by inspiration. The speech of Lycaonia—A language which the apostles did not understand, and hence they did not know what the people were about to do. "Gods are come down"—The heathen people believed that their gods visited the earth in disguise. Oxen and garlands—Garlands hanging around the

oxen which were for sacrifice. Rent their clothes—As a sign of distress. Men of like passions—Of nature like you. These vanities—The worship of idols. Came thither—To Lystra. Certain Jews—Who were enemies of Christ and his Gospel. Persuaded the people—Turned their minds from believing Paul to be a god to think him an enemy. Having stoned Paul—Those who were ready to worship are not willing to slay. Drew him out—Dragged out what they supposed to be his dead body. The disciples—Those who had been led to know Christ through Paul and Barnabas. Stood around—Among these may have been Timothy (Acts 16. 1; 2 Tim. 3. 10, 11.) Rose up—Having been stoned and not killed. Came into the city—Perhaps at night.

Doctrinal Suggestion.—The testimony of nature to God.

THE CHURCH CATECHISM.

110. What sentence will Christ pronounce on the wicked? "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25. 41.)

Don't fool with indigestion. Take BEECHAM'S PILLS.

Conference Notices.

Hot Springs District, Little Rock Conference. Fourth Round.

Candon.....Nov. 25
Magolia....." 26-27
Lewisville....." 28-29
Caulfield....." 10-11
Texarkana, Wheeler College and Hill....." 17-18
Fu ton....." 24-25
Locksburg.....Dec. 31 and Jan. 1
Minneapolis....." 1-2
Clow, Mallaieu's Chapel....." 14-15
Gordon....." 21-22
Hot Springs....." 28-29
Dear Brethren: Have your benevolent collections in full.
A. J. PHILLIPS, P. E.

Indiana District, Lexington Conference. Fourth Round.

Lawrenceville.....Dec. 3-4
Grayville....." 5
Camie....." 6
Evansville....." 10-11
Newburg....." 17-18
Boonville....." 24-25
Rockport....." 31 and Jan. 1
Pittsburg....." 1-2
Terre Haute....." 14-15
Green Castle....." 21-22
Bloomington....." 28-29
Cementville.....Jan. 1-2
Watson....." 1-2
Corydon....." 3
Jaffeeville....." 7-8
Madison....." 14-15
North Vernon....." 21-22
Simpson Chapel....." 28-29
Cameronville.....Feb. 4-5
Rushville....." 11-12
Shelbyville....." 18-19
New Castle....." 25-26
Anderson....." 3-4
N. Indianapolis....." 11-12
Greenfield....." 18-19

Dear Brethren: This is the fourth and last round for 1892. We are almost in sight of the field. Are you ready for it? What have you done in regard to your benevolent money. How many can speak in the language of Rev. Bailey, Dore and Davis? Every dollar raised and paid into the Book Concern. What about the Epworth League in your charge? Examine your Discipline paragraph 95. Are you giving the home mission your influence? Please give these your immediate attention.
W. S. ROLLINS, P. E.

Shreveport, La.

The following list is composed of the assignment of the preachers of the Louisiana conference, to cologne in St. Paul M. E. Church, Shreveport, La. Stationed as follows:

Rev. Reese Thompson, St. Paul M. E. Church, 90 preachers.

Rev. S. Carroll, Vanceville Church, 10 preachers.

Rev. E. Hutchinson, Fairfield Church, 10 preachers.

Rev. James Robinson, Providence Church, 5 preachers.

Rev. C. D. Shallowhorne, St. James Church, 55 preachers.

The preachers assigned to Providence, Fairfield and Vanceville Church will meet at St. Paul's M. E. Church, as the pastors of Vanceville, Fairfield and Providence have members residing in the city of Shreveport who will entertain the preachers assigned to these churches. Those assigned to St. James will meet at St. James.

S. N. DUNCAN,
R. THOMPSON,
C. D. SHALLOWHORNE,
Secretary.

Notice.

Those who attend the district conference to be held at Nashville Tenn. Dec. 6, will be allowed to travel at one and one-third fare for the round trip. Tickets will be sold on the 6th and 7th, good until the 12th. This arrangement has been made with the Nashville, Chattanooga and St. Louis Company.
P. R. WOODSON, Sec'y.

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Book Notices.

The Bismarck November number of The Illustrated World's Fair is especially valuable because of the record for preservation it offers to all who are interested in the Exposition. All the orations and prayers, the ode and cognate matters are printed in full. The pictures are faithful and photographic. Some surprising features of the horticultural display are printed with fine effect. The Japanese workmen are photographed on the site of their temple. Prince Bismarck's page is the feature. Jewell N. Halligan, general manager; John McGovern, editor, 25 cents a copy, \$2.50 a year, McVicker's Theatre Building, Chicago.

Among other valuable articles The Chautauquan for December presents the following table of contents: Influence of Greek Architecture in the United States, III., by Professor W. H. Goodyear; The Greek and the American Democracies, by David H. Wheeler, D. D., LL.D.; Sunday Readings, Selected by Bishop Vincent; A New Factor in American Education, by Prof. Byron D. Halsted; The Internal

Revenue System of the United States, by Judge William W. Carruth; Whittier, by John Vance Cheney; Christmas in Art, by Clarence Cook; Village Scenes in Korea, by Alethe Lower Craig; A Word to College Girls, by Lillian Witing; Unappreciated Women, by Margaret N. Wishard; December and Its Festivals, by Pamela McArthur Cole; A Noble Life Work After Fifty-Seven, by Isabella Webb Parks; Shakespeare's Mother, by Bettie Garland. The editorials treat of The Craze for Authorship, Our Northern Neighbors, and How to Enlist People in the U. S. C. There are the usual departments devoted to the Chautauqua Literary and Scientific Circle.

Truth and falsehood, and so right and wrong tempers are often divided by an almost imperceptible line. In many cases we cannot distinguish them but by the unction of the Holy One.

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washes, and
ine, and use
use *Pearline*,
The
Edge

of despair. The peddlers and prize givers must be there, lest why should they use such methods and claim their goods "the same as," or "as good as" *Pearline*. IT'S FALSE—*Pearline* has no equal and is never peddled.
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EDITOR.

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Last year some WAITED just TOO LONG and felt very much grieved and disappointed at receiving their money back.

A few even wrote some rather unkind things, claiming that we ought to have given them the preference. But we must be fair to all, and hence, FIRST COME, FIRST SERVED.

THE CHRISTIAN HERALD once introduced into a Home will soon become an abiding and ever welcome guest. Its Pictures, its Music, its Poetry and Stories delight the eye, the ear, the heart, the mind, and make each issue as beautiful as June.

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Southwestern Christian Advocate

VOL. 27—NO. 49.

NEW ORLEANS, LOUISIANA, DECEMBER 8, 1892.

WHOLE NUMBER 1206

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The Bowling Green District Conference.

F. D. BRECKENRIDGE.

The second session of the Bowling Green District Conference met at Bowling Green, Ky., Nov. 10-14. L. M. Hagood, M. D., P. E., in the chair. F. D. Breckenridge was elected secretary and J. E. Warren assistant.

The Presiding Elder read, with running comment, Discipline; par. 87-93.

The rules governing the last annual conference were adopted by this as far as practicable.

The usual exercises for devotional services were morning, afternoon and evening, the same as the first day opening.

The morning sessions consisted in hearing reports, and the afternoons and evenings were devoted to literary exercises.

Dr. Hagood gave several very instructive lectures to the brethren, which were listened to with marked attention.

The report of the Presiding Elder showed that he had been toiling incessantly to bring the work to the front with considerable success.

The reports of the several pastors showed that eight months of this year had fairly surpassed twelve months of last conference year.

The papers read by several of the ministers proved of great value to all present, and the essays of the representatives to the S. S. Institute and Epworth League showed that much interest is being taken.

The committees to whom work was referred did their work well.

The conference recommended the recognition of the credentials of Brother Breckenridge.

Sunday was a high day in Zion. At 9:30 a. m. the Sunday school met and many bright eyes greeted the members of the conference.

Revs. J. G. Jones, Jesse Mundy and F. D. Breckenridge entertained the people at 10:30 a. m., 3 and 7:30 p. m., respectively.

At 2 o'clock p. m. a Sunday School mass meeting was held and the A. M. E. School came out in force. Untold good resulted.

A resolution prevailed to continue the same services once a month.

From 7 to 7:30 p. m. a very interesting meeting of the Epworth League was held, led by Dr. Hagood.

Use no ostentation in doing good. Aim at the honor which cometh from God only. Do it in as secret a manner as possible; as secret as consistent with the doing it at all, and with the doing it in the most effectual manner.

Don't fool with indigestion. Take
BEECHAM'S PILLS.

The Present Status of the Colored Man in the South.

A SYMPOSIUM.

SOCIALLY.

This is a question of the most vital importance, not only to the colored people of our vast country, but to our white fellow-citizens who are honestly seeking to reach just and right conclusions as to the present moral, social, intellectual, industrial, and political status of the colored man. It will not be claimed that he is the ideal of virtue and true moral grandeur. It will hardly be presumed that after centuries of bondage, and deprived of those helpful influences which are so essential to the development of true christian progress, that he could rise to the same altitudes to which his more highly favored white brother has attained.

Yet he has made progress, even marvelous progress, along lines which indicate the building of character. The colored man will have gained an important point if it can be shown, that even under the most unfavorable conditions, he is capable of moving up to higher and better social conditions, this we believe has been triumphantly proven by the very best evidence obtainable. We invite a careful reading of the views advanced in this series of our symposium.

The views advanced on the present moral status of the colored man in our Thanksgiving number, attracted wide attention, and it is probable that the readers of the SOUTHWESTERN will be looking for this number with increasing interest. The writers are among our ablest and best known ministers, they represent different sections of our patronizing territory, and their views are the results of the most careful and painstaking labors in the uplifting of the people which they represent. For this reason they are especially valuable to all who desire to obtain the most reliable information along that line.

We will continue this interesting interchange of thought in subsequent numbers, publishing the names of the writers in advance.

Rev. R. E. Gillum.

Presiding Elder Central Missouri Conference.

This subject has caused much anxious solicitude in the breast of every lover of the Negro race.

To treat this topic correctly, requires us to look for a moment at the circumstances which have brought about the present condition of things.

The colored man was brought to this country in his ignorant and helpless state for the sole purpose of being reduced to the most inhuman servitude the annals of history ever recorded. He was not invited here as the companion of other settlers of the country, but brought in chains, and the laws of the land were formed with a view of keeping him in bondage to ignorance to the rest of mankind and to the demon caste.

The Southern pulpit declared that slavery was a divine institution; the courts declared that the Negro had no rights which other men were bound to respect. So society learned to look on him as an inferior creature, and undesirable as a companion.

That part of the preamble of the Declaration of Independence which declares: "That all men are created equal and endowed by their Creator with certain inalienable

rights," etc., were never acknowledged by the white people until forced to do so at the mouth of the cannon. I do not speak this boasting, but as a fact. It may be possible to force acknowledgments, but sociability must come from another source. Slavery is gone; some of its diabolical laws gone with it, but the exasperation excited in its destruction has served to render the walls of social ostracism more impregnable than ever.

No one thing so much impedes the progress of the race as this blind, unreasonable, inhuman monster, social ostracism, which shuts the Negro out from the altar of God, and deprives him of every opportunity of self-improvement; bars every door of enjoyment and happiness against, and subjects him to every inconvenience that the creative faculty of a productive mind can conceive; back doors in saloons; buzzard roosts in theatres; doors closed against him at hotels; stand and wait until every one else is waited on in places of business, and Jim Crow ears on the railroads, and excluded from the church of God as being utterly unfit to enjoy any of the blessings of the atonement.

In the face of all these indignities, a kind providence has afforded the race an opportunity occasionally to manifest its social worth.

The Negro is no less a prodigy in his social qualities than he is in other things, when you consider his chances: affable in his manner; intelligent in converse, and select in the choice of expression, the average colored man is no mean associate.

What has been said in praise of the social qualities of the Negro, has been said with the fact in mind that there are exceptional cases.

Careful investigation will show that the colored man has made commendable progress in many of the social virtues, and it is, after all, very marvelous that with all of the influences which retard his progress, that he is able to maintain the true dignity of manhood.

Rev. J. C. Houston.

Yazoo City, Miss.

When the social status of the Negro in the South is considered with an impartial and unprejudiced mind, it will be seen that his sacrificing struggle for education, rapid growth in morals, prosperity, and self respect, his industry, energy and push, his high aspirations, lofty endeavors, docility of mind, easy adherence to christian truth, congenial and inoffensive habits, are qualities which justly entitle him to a higher place in the estimation of the social world than what has been generally allowed.

Color prejudice, anglo-saxon pride, and worldly scorn, are dark, high, impregnable mountains standing between these virtues in the eye of other races. Remove these unrighteous, unkind and repulsive mountains and the Negro will be seen in his true and appreciable light. Establish mutual intercourse, righteous co-operation, christian affiliation; let the virtues found in the Negro have a heartfelt, free and full reciprocation in the bosom of other races; let character, self-respect and manhood have their places among like qualities wherever found; give immorality a back seat whether found in the heart of a white or black man.

This reasonable line of action will serve as a strong incentive to the acquisition of more that is virtuous, lofty and ennobling. It will honor justice, exalt truth, and set the church and state before the eye of heaven in a more creditable light. For it must be admitted that the present condition of things tends to cramp his soul, stunt his

intellect, dishonor his virtues, and discourage his manhood. I express the joyful hope and belief, that the good he has imparted and the beneficial service he has rendered, will ultimately find a willing recognition in the great heart of all the people.

Rev. A. M. Trotter, A. B.

Jackson, Miss.

Freedom found us without homes, without property of any kind, and without a just conception of the elements of social life.

We knew how to labor, but not how to economize either the labor or its reward. We knew something of social life, for in common with other races we looked up to one Heavenly Father and around one common brotherhood; but we did not know the metes and bounds of this life, much less how to utilize it to good advantage. Our teachers gave us the theory, but this was worthless till time had utilized and plucked from it a practical experience.

Our first teacher, in common with other races, was that of stern necessity; our dull apprehension and tardy obedience but too clearly evinces our oneness with the human family.

This beginning was not in a heathenish barbarism, but the christian civilization with which we were surrounded, knew well and marked the depth from which freedom brought us—some say, the depth to which color sunk us; others argue, the depth in which slavery found us. For the present let us defer these questions to a later paper.

Let us ask, however, by way of parenthesis, was it color that sunk us? Do we not proudly wear this hue in the characters of Toussaint, L. Overture, Phillis Wheatley, Frederick Douglass and many others, whose names and characters time and space would forbid me to mention?

Our social status here was helped by this civilization, but by a very long-handled shovel. Bishop Taylor said, a few years ago: "When our Savior came to earth he came to the level of his disciples, and it seems his disciples got the best of the level age." The mechanic, the merchant, the politician, the school teacher and the christian minister, each most efficiently played for the formation of our present social status.

At first, necessarily, each as teacher, was our side of the race. At present, each department is embellishing and socializing itself with strong and efficient men of the race.

The vast difference of 1892 from 1862 is hardly appreciable, scanned from whatever relative point.

Behold the many deeded and happy homes to-day throughout the Sunny South among our people, and some of them well worthy the name of "Christ home."

Every candid and intelligent observer will admit that in the matter of home-making, the colored man has scored a splendid victory. He imitates well; yet, while he imitates, he has not forgotten to utilize the essential elements which make him a very important factor in the newer and better civilization. He is a patron of literature, and science and art, and draws from personal contact and experience those practical lessons which are playing such a conspicuous part in molding his social life. His capacity for the highest social improvement is amply demonstrated in the changed conditions of his present social status, which we think is worthy of the highest commendation.

Rev. James W. Hudson.

New Orleans, La.

A good understanding of gov-

ernment is indispensable to him who would understand the structure of society. The vast region of facts that lie before us and which bounds us on all sides must be considered.

We shall consider the general features—the outline only. Society is founded in the nature of man, and is two fold, viz: individual or selfish, and social or sympathetic, and hence, it is necessary to reconcile them before society can become permanent.

If the first nature were to predominate, every individual would have the original right of self-government; if the second, then all individuality must be lost.

Therefore, what is understood by the social state, is the condition in which man is intended to live and the power universally required to secure this condition in safety and tranquillity. The population of the South, consisting as it does of two distinct races of men, about whose individuality there can be no dispute, has always been an essential study.

The union of one of these races (the Negro) in its present relations, presents a remarkable progress in the history of human association. Emerging, as they did, from utter darkness into the most dazzling brightness, they present to us a picture which is fair to look upon. Possessed as they were in the first instance of such meagre sources of knowledge, they, nevertheless, made such great strides in acquiring learning that few recorded instances can be found of more rapid progress in intelligence and morals than that shown by the colored man of the South.

A few years finds them occupying almost every sphere in the church and state. If such rapid advancement of the colored man's intelligence be true (and it is conceded by his most biased and prejudiced judges) it is natural, then, to suppose, aye, to acknowledge, that his social improvement has kept pace with those of his so-called superiors.

It is one of the many triumphs of Christianity (Methodism) that it has of late years built school houses and churches all over this broad Southland; that its teachings have placed the colored man in a more elevated position than formerly to the affairs of social life. We can find to-day thousands of colored men whose home-life is surrounded by every refined influence; whose social intercourse is characterized by a scrupulous regard to the feelings of others and a readiness to contribute to their comfort and happiness; whose thoughts, words and conduct are regulated by a more elevated and comprehensive rule; who cultivate all the minor morals and small observances which add so much to soften and refine their intercourse with mankind. In a word, they cultivate whatever is kindly in their nature, and suppress that which is rude, coarse or severe.

In everything that they are or do, they carefully respect those conventional rules of society which are intended to guard it from familiarity or rudeness.

We, therefore, have no difficulty in believing that his social standing compares favorably with those of other men.

The truth is any criticism on the social status of the colored man, is like discussing the clearness of water into which more is being poured. We are not yet what we shall be, but we have strong hopes that in the near future things will be just right. There are many influences most desirable to be put in operation before we shall fairly settle down like the rest of the world; but we have faith to believe it will come; meantime, we have many noble examples of what more our people will be when that time comes.

Rev. J. S. Cooper.

Baltimore, Md.

A superficial pessimist passing through the South immediately after the civil war, with casual observation would readily conclude that the social status of the colored man was annihilated forever, by a species of serfdom which passed through the darkest and deepest forms of cruelty. His previous education was strikingly deficient, his manners were uncouth, constrained, ungraceful, singularly devoid of affection and exhibited all of the horrors and abuses of the oppressors. The divine spark had been well nigh eclipsed, but peace came, and now a nation whose recently bleeding backs appealed to the Unseen for mercy, are citizens in this great republic. God wisely planted the Negro in American soil which is to be, not only the battle ground for the settlement of various problems, but the theological school for heathen lands. Yet in this noble land of the free the environments of the dominant race are barriers to the social happiness of the Negro in many ways. Evolution and revolution are discernable notwithstanding. There is no craving on his part for social equality which like the "Force Bill," too dead to be forced, but used only to stir up the animus of those anxious to stab the innocent.

Among the Negroes themselves are inaugurated social reforms which by their own free will have become law: women more highly esteemed and family influence valued, better homes, more equipped mothers that have the advantage of Sunday schools for better citizens. Never did he own so much property in the South as to-day. The old style of living from hand to mouth is rapidly passing away, and he is in reality working out for himself a happy destiny. He is not the Negro of 30 years ago, the mutual duties are more fully comprehended, improprieties detected, scorned and repudiated. There is a kind of unseen heaven at work producing what is known among all nations of wealth and civilization as "lower and higher classes." Alexis de Toetneville in speaking of the middle classes of England and Scotland, drew a picture which in some sense represents Negro aristocracy; "Individualism is of democratic origin, and threatens to spread at the same ratio as equality of condition. Aristocracy makes a chain of all the members of the community, from peasant to the king; democracy breaks that chain, severs every link of it. As social conditions become more equal, the number of persons increase who, although they are neither rich nor powerful enough to exercise any great influence over their fellows, have, nevertheless, acquired or retained sufficient education and fortune to satisfy their own wants. They owe nothing to any man; they expect nothing from any man; they acquire the habit of considering themselves as standing alone. Democracy makes every man forget his ancestors, hide his descendants, and separate his contemporaries from him, it throws him back forever upon himself. Individualism is a feeling which disposes each member of the community to sever himself from the mass of his fellows, and to draw apart with his family and his friends, so that, after he has thus formed a little circle of his own, he willingly leaves society at large to itself." Such is in part the true characteristic of the Negro, a race whose subordination to the superior race a few years ago, was his unnatural and abnormal condition. As he becomes educated and acquires wealth he is nearer the heart of his brother in white. The higher he rises in the scale of being, the more self-respecting is he. If given a chance in the arena of life to make a livelihood and to show of what material he is made, his social condition would in a short time equal that of the dominant race.

But with all the drawbacks he has had to encounter, the denial of rights and privileges given by the constitution, the misrepresentation by press and professed enthusiasts who see no improvement, he is to day more contented than ever. He stands to-day fairer, brighter and better; opposition only serves as an inspiration to rise to higher and better conditions. He plants himself upon the impregnable rock of eternal justice, and cheerfully and hopefully awaits the verdict which sooner or later will be in his favor.

LETTERS FROM THE CONFERENCE.

Central Alabama Conference.

E. Frazie, Rockford Circuit.

I can well say that the Lord has blessed our labors this year with sixty accessions to the church. We are building a new church, and when finished, it will be worth \$800. We are struggling hard in our building. Pray for us.

J. W. Sheppard, Wedowell.

Our fourth quarterly Conference was held at Union Chapel by Rev. W. F. Smith, Presiding Elder, who has presided over this district for four years in a manly way. Our quarterly meeting was one of much profit. We have done a good work in the collections, and the church is spiritually revived. Pray for us.

Colorado Conference.

Thomas Young, Colorado Springs.

The colored people out here are getting along nicely. I have been here seven months and am proud to say that in this part of the country we have some people that are fond of reading. We have just started a paper with fine prospects. The young men who are conducting it are Southern men. There is no M. E. Church here among the colored people, though there are about eighteen or nineteen members. There is a good prospect for our church here.

Florida.

D. E. Jacobs, Lake City.

Mr. Editor: I have just succeeded in getting my church repaired—ceiled overhead and painted in good shape—and it is now ready to hold the fourth quarterly conference. Mr. T. P. Page presented the church with a valuable lamp, table and pitcher. He is also a reader of the SOUTHWESTERN. The Lord has greatly blessed my work this year. Our church stands second to none.

Lexington Conference.

Lexington District

J. COURTNEY, P. E.

We held a very interesting and profitable district conference and Sunday school institute at Versailles, Ky., commencing Nov. 15, both of which were largely attended by ministers and lay representatives. Versailles is a small city of considerable magnitude. We have a fine brick church building there, newly seated with modern style seats, and otherwise beautifully ornamented.

Rev. Felix Ross, one of the fathers of the conference, is closing up his third year as pastor of this charge. Quite a large constituent of the population of that city are Negroes, many of whom are in good circumstances. The members of the conference and institute were entertained in grand style.

"The Presiding Elder's report showed that marked improvements in all departments of church work were plainly to be seen. He made some valuable recommendations in regard to the brethren's deportments toward each other, and how they should respect their congregations."

The pastors' reports showed that much is being done by them for the spiritual and temporal advancement of their churches.

Many of the local preachers and exhorters seem to be awake to the special needs of the church, and are striving to qualify themselves, both mentally and spiritually, for efficient work in the church.

The literary exercises of the Sunday school institute were of a high character. Quite a number of well written papers were read. The conference decided to hold one district conference a year hereafter.

Benevolent collections reported amounted to \$440; increase in membership 300; church papers taken 118.

From present indications, the year bids fair to close up with quite an increase in membership, and benevolent collections.

Ohio District.

REV. M. S. JOHNSON, P. E.

Mr. Editor: I am happy to say that the district is moving along grandly. The brethren are working faithfully and the outlook is bright. We are doing all we can to advance the circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE. It is largely read in my district and the general verdict is that it is growing better and better all the time. You can count on the Ohio, your old district, to bring up her share of the 10,000 cash subscribers, which you ask for. Your friends here are legion, and propose to second your noble efforts.

We are having some success in soul saving and propose to push the battle to the gates. We are planning to come up to Annual Conference, in March, with our colors flying. The brethren have a mind to work and by the help of the Lord we will conquer.

Little Rock Conference.

Rev. H. W. Walton, Mariana, Ark.

That the colored man possesses many peculiarities I freely admit, but these peculiarities rather enhance than diminish his importance as a social factor in the great problem of his development. In my judgment he needs a little more stamina and moral courage. For instance, since the recent election, not a few of those who are less intelligent have been made to believe that re-enslavement of the race would be one of the consequences following the defeat of the party which was considered as a sort of a Moses. Happily, the members of our church do not fear, since the leading element unto which we belong will not relax their efforts in the work of our education. It is impossible to enslave an educated race. The old M. E. Church has erected institutions of learning, step by step, from the blacksmith shop to the log hut—to the box building; from the box to frame; from frame to brick—all the way up from the bottom; from far down in the social scale up to the higher and better plane.

We need an educated ministry, it is true, but we need men full of the Holy Ghost, with plenty of good common sense—men who are not seeking after the best appointments, but who will go where they are sent.

Mississippi.

S. J. Wood, Green Hill

Dear Editor: The Lord has wonderfully blessed our labors on the Green Hill circuit this year. We have just closed our protracted meeting with thirty-three conversions and fifteen additions. Rev. I. W. Davis was with us, and labored very successfully. We have had a very hard time this year. Four months high water, followed by short crops, makes it very bad indeed; but having obtained help from on High, we have continued till this day. Rev. J. Campbell, Presiding Elder, says and does all he can to encourage the good work, and is greatly loved by our people here. Pray for us.

Meridian District.

A. J. McNAIR, Sec'y.

The second session of the district conference convened at Scooba, Miss., Nov. 16-20, at 10 a. m., with Rev. J. M. Shumpert, Presiding Elder, in the chair, who conducted the devotional exercises.

Nearly all the pastors were present.

A. J. McNair was re-elected secretary, with C. W. Ivy, assistant.

This was one of the grandest district conferences ever held on the Meridian District.

H. Gates, G. Smiley, A. Carpenter, J. C. Gillespie, H. T. Thedford, G. W. Moody and G. W. Greenwood were licensed to preach.

The following were recommended for orders: G. W. Brame, J. E. Webb and R. N. Jones.

The following joined our church: T. Moore, a deacon from the A. M. E. Church; R. M. Phillips, from

the C. M. E. Church, and A. D. Smith, from the A. M. E. Church.

The following were recommended for admission on trial: R. L. Carpenter, C. Washington, A. Page, R. N. Jones, J. E. Webb, A. Howell and Wm. Hunt.

Number of conversions and accessions on the district, 830. We did not get a report from all the charges.

The Presiding Elder made an interesting report.

The reports from the pastors, local preachers, exhorters, class leaders, Sunday school superintendents and district stewards showed that much good work had been done for Christ and Methodism.

Subscribers for the SOUTHWESTERN were reported on every charge.

Raised for ministerial support this year, \$3,966.65.

Raised for building and improving churches and property, \$1,895.36.

We regretted the absence of Dr. E. W. S. Hammond, editor of the SOUTHWESTERN, and Rev. M. C. B. Mason, Field Agent.

Sunday was a high day. Love feast at 10 a. m., and at 11:30 a. m. Rev. J. M. Shumpert preached; 3 p. m. Rev. P. Blue, and at 6:30 p. m. Rev. A. J. McNair preached. Those services were seasons of joy.

The following pastors also preached during the conference: Revs. J. L. Pratt, M. Cooper, A. B. Logan, R. Honzel, N. Toole, G. W. Brame and D. F. Dudley.

Benevolent collections, \$192.71.

The entertainment was grand. Our white friends at Scooba especially manifesting that cordiality which made us feel at home.

The Presiding Elder was made the recipient of a pair of solid gold eye glasses.

Prof. Hicks made the welcome address. Votes of thanks were given, and the conference adjourned to meet in Heidelberg, Miss.

P. Blue, Meridian.

Dear Editor: The Meridian circuit is in a better condition. It now has one of the best country churches in this section of the country. We have another church at Marion Station nearly completed. A goodly number have been added to the church, and the Sunday schools are doing well. Our fourth and last quarterly meeting was held Nov. 12-13, with the Presiding Elder, J. M. Shumpert, in the chair, which is said to be the most profitable and enjoyable session ever held on the work. On Sunday Rev. J. L. Pratt preached, after which Elder J. M. Shumpert dedicated the new church to God, assisted by Rev. J. L. Pratt and Prof. J. H. Brooks, of the Meridian Academy.

Dear Editor: Owing to the extremely hard times on this circuit this year, we could not prevail with many of the people to take the paper, but are in sympathy with you and the gracious work you are engaged in.

[Thanks.—Ed.]

P. W. Baldwin, Steens Creek.

The corner stone of Spring Hill M. E. Church was laid Oct. 29 by Revs. A. McBethand and S. McDavis. This makes the second church built on this circuit during my pastorate, and when completed it will be one of the best frame churches on the Jackson District. The circuit is alive spiritually.

G. W. Beamon, Jackson.

The Mt. Pleasant Church on the Jackson circuit was dedicated on Sunday, Oct. 30. A large crowd of people was assembled. At 10 o'clock the Sunday school was in gala style. At 7 o'clock the cross benevolent chart was unveiled after a touching sermon had been preached on the death and resurrection of Christ. The collection was then taken, which amounted to \$55 cash, and \$59 subscription, including the penny collection, which amounted to \$115.25. The church was then dedicated to Almighty God. Revs. W. R. Walker, J. S. Thomas, W. Holt and T. Sanuders assisted the pastor. S. Jossels, of Clinton circuit, preached at 7:30 p. m. It was a great day in Israel.

Pray for me.

Tupelo District.

THOMAS S. INGRAHAM, Sec'y.

New Albany, Miss., was selected as the place for holding the second district conference of the Tupelo District, Upper Mississippi Conference.

The conference convened Thursday, Nov. 17, with Rev. R. Sewell in the chair.

Thos. L. Ingraham was elected secretary, with W. E. Logan assistant.

The attendance was good. All the pastors were present at roll call with two exceptions.

The Elder's address was a timely one. This is his first year on this district.

The brethren were hopeful, cheerful and earnest.

The reports from the Presiding Elder indicated general prosperity on all lines of church work.

The reports from the several pastors showed a marked success in church work. Quite a number of souls had been converted to God and added to the church. Several new churches had been built and old church debts paid off.

All other reports were good.

The literary program was a very important feature.

Another happy feature of the conference was the presence of Dr. C. E. Libby, president Rust University, and Prof. McKissack, Revs. J. R. McEwin and Y. H. Hall.

Rev. R. Sewell was called forward, and Rev. M. C. McEwin presented him with a purse of \$20. Resolutions were passed commending him and asking his reappointment.

Tupelo District Sunday School Institute.

JAS. M. WALTON, Sec'y.

The Sunday School Institute of the Tupelo District, Upper Mississippi Conference, met in the M. E. Church, New Albany, Miss., Tuesday, Nov. 15, with the following officers: Rev. R. Sewell, president; Mrs. Catherine Giles, vice-president; Jas. M. Walton, secretary; Mack McEwin, corresponding secretary; J. Burton, treasurer. The annual sermon was preached by Rev. R. Sewell, Presiding Elder.

The several topics were ably discussed.

There were reports from each school on the district except one. We paid over to Dr. C. E. Libby on account \$85.

Prof. E. H. McKissack and President Libby, of Rust University, delivered interesting addresses. Prof. Libby conducted our Sunday school anniversary.

The prospect for Sunday school work was never so bright on the district as now.

Give us an interest in your prayers.

We are working to make this the banner district of the Upper Mississippi Conference.

South Carolina Conference.

C. C. Scott, Spartanburg.

The coming annual conference will close my fourth year here as pastor. Lack of cohesion, coupled with too little regard for the discipline of the church on the part of the members and other embarrassments, made the first year one of hardships at times unbearable. What we lacked in experience we made up from grace and grit. Each year brought pastor and people closer together. This year has been the most successful. The church has been marvelously quickened. We made up our minds at the beginning not to "be weary in well doing" and not to faint feeling, that "in due season" we should surely reap. Two weeks before we commenced our series of meetings this year, we called the people together, and the christians agreed to spend a fortnight in preparing themselves, by self-examination and fasting and prayer, before attempting anything in the line of working for the conversion of souls. They followed the revival, which resulted in the reclaiming of perhaps two scores of backsliders, 136 conversions and 106 accessions. During the seven weeks we continued, I missed but one regular

service. Several of the brethren came over and helped us, and rendered faithful service. At one time, within a period of forty-eight hours, we had forty-two conversions. After seven weeks of continuous, earnest work, we closed our meeting with the result above stated. I think the record will show that during the year nearly seventy-five have been received into full membership, about 160 have been converted and 125 have joined on probation. The church has done fairly well this year financially also. We have in cash about \$700 and an equal pledged sum, which we regard as good as cash, for the purpose of remodeling our church. For all that has been accomplished, we thank God.

Tennessee.

Cumberland River District.

G. C. HARDEN, Sec'y.

The Cumberland River District Conference met at Lebanon Nov. 16, with Rev. A. Phillips, Presiding Elder, in the chair.

M. Williams was chosen secretary.

The work of the conference was dispatched in a business like manner.

The appropriation of the benevolent monies to the charges was made.

Rev. J. P. Price, Presiding Elder of the Nashville district, was present, and aroused the minds of the brethren along the line of their getting the work more at heart, and begin at once to raise their benevolent claims.

The district stewards represented and dispatched their business like men of skill and energy, promising \$700 for the district.

The writer was called by the Presiding Elder to represent the grand old SOUTHWESTERN, and after a timely talk, a resolution by W. H. Peaks that all leaders of the different charges subscribe and pay for the SOUTHWESTERN. Each pastor promises to double his diligence in making the Cumberland River District lead the Tennessee Conference.

Rev. J. Braden, president of the Central Tennessee College, was introduced, and made a grand talk on the Freedmen's Aid and Southern Education. The people were impressed as never before. His address will not be soon forgotten.

The Sunday School Institute was held in connection with the district conference, and was a success in every way. Many fine essays were read by several of the young ladies.

W. H. Peaks was elected Field Agent for the Sunday school work on the Cumberland River District. The meeting was a grand one throughout.

Tony W. Sherman, Humboldt.

Mr. Editor: At Alamo we have a very grand Sunday school, which is in a prosperous condition. Bro. W. H. Tweddy is superintendent. We are preparing to give a concert during the Christmas holidays for the pastor. Again, I hope the SOUTHWESTERN may continue its grand career, and no friend will

rest contented until she reaches the 10,000 subscription line.

A. Swift, Alamo.

Nov. 12 and 13 was a grand time on the Alamo charge. The Presiding Elder, B. F. Anderson, held the quarterly meeting. Some of the members were present. Sunday was a day with us long to be remembered. The Elder preached two good sermons and administered the sacrament to sixty. The Sunday school is flourishing.

L. M. Moores, Lebanon.

I came here on the fifth Sunday in October after the conference, and was gladly received. I found everything in a good condition. The district conference met here Nov. 16 to 19. The first quarterly conference for this charge was held on the 19th. The following Sunday was a high day in Zion. Elder Phillips preached grandly. Love feast was held in the afternoon. At night Bro. Rideout preached. The Lord's Supper was administered. Collected for all purposes, \$76. Next Sunday is the SOUTHWESTERN's day, and we are looking for great things. We are moving on nicely with our work. All up this way want to see the new editor. Pray for our success in the Master's vineyard.

Eli J. Guthrie, Gordonsville.

I have been inspired as never before, since the adjournment of the annual conference at Franklin, Tenn., while listening to such men as Bishop Bowman, Editor Hammond, Agent Mason, Dr. Keene, Prof. Crawford and many others. I feel a refreshing of the baptism of the Holy Ghost. The pentecostal meetings, held by Rev. S. A. Keen, D. D., just suit me. The same spirit has been given to my people. They say they are going to do more this year than they did last, for all purposes. That will include the SOUTHWESTERN. I am laboring hard to get all of my people to subscribe for it. Our true Methodist members will not subscribe for any other paper until they have patronized their own church paper, and the SOUTHWESTERN is good enough for me. My best wishes to its noble editor.

Texas.

Pinkie Mason, Hockley.

Dear Editor: Our last Quarterly Conference under the administration of Rev. W. H. Logan, presiding, was a success in all respects. The Sunday school is in a flourishing condition, and enjoyed an address from the Presiding Elder, who also preached acceptably. The sacrament of the Lord's sup-

[CONTINUED ON PAGE THREE.]

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A CARD.

NEW ORLEANS, La., Sept. 29, 1892. I take this method of informing my many friends and the public in general that I will be prepared to furnish coal in large or small quantities, and at the lowest market rates. The coal is freshly mined, free from slate and other impurities. Thanking you for past favors and hoping for fair dealing for a continuance of the same, I remain, respectfully,

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SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A.M., 112 Constantine street, New Orleans.

ST. MARCEL AVENUE CHURCH—Rev. Geo. E. Lyon, pastor. Preaching at 11 a. m. and 7 p. m. Sunday school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street, between Main and Gravier. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class, Monday evening; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARADE CH.—Rev. Wm. P. Forrest, pastor. Sunday services: Prayer meeting at 5 a. m.; preaching at 11 a. m. and 7 p. m.; Sabbath school at 9 a. m.; class meetings Thursday evening.

CUSMAN CH.—Rev. J. P. Franklin, pastor. Public worship at 11 a. m. and 7 p. m. Sabbath at 11 a. m. and 7 p. m. Sabbath school at 9 a. m.

FIRST STREET CHURCH—corner of First and Iberville streets. Rev. T. M. Johnson, pastor. Sabbath at 11 a. m. and 7 p. m.; public worship; communion monthly, on the first Sunday; Sunday school at 9 a. m.; class meeting Monday evening; general class every fourth Monday evening; preaching Thursday night.

HAVEN CH.—Jefferson street, Carrollton, corner of Main street. Rev. W. S. Harrison, pastor. Sabbath at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LARABEE STREET CHURCH—Rev. A. J. Eckert, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. T. C. Chien, pastor. Regular services at 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CH.—Washington street, Rev. Wm. Turner, pastor. Public worship Sunday at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Monday evening; general class every Monday evening; preaching Wednesday evening at 7 p. m.

NASHUA CH.—Union street, corner of Chalmette street. Rev. J. P. Franklin, pastor. Sabbath at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Monday evening; preaching Thursday evening.

PLEASANT PLAIN CHURCH—Perrito street, between Jackson and Poydras. Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7:30 p. m.; prayer meeting Monday evening at 7:30 p. m.

ST. MARTIN M. E. CHURCH—Vermont street, Agier, La. Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday school at 9 a. m.

SIMPSON CH.—Valence street, between Camp and Chestnut. Rev. J. W. Hilton, pastor. Preaching at 11 a. m. and 7 p. m. every Sunday.

SIXTH STREET CHURCH—Between Laurel and Annunciation. Rev. D. J. Price, pastor. Sunday services at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CH.—M. E. CHURCH—Post street, near Rampart. Samuel Duvall, pastor. Sunday services at 11 a. m. and 7 p. m.; prayer meeting at 5 a. m.; class meeting 3:30 p. m.

UNION CH.—M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting at 5 a. m.; preaching at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Tuesday night; preaching Thursday night; prayer meeting Friday night. Sabbath second Sunday night in each month.

WESLEY CH.—Liberty street, between Perdido and Poydras. Rev. T. J. Johnson, pastor. Residence 206 Liberty street. Sunday services at 11 a. m. and 7 p. m.; prayer meeting Tuesday at 7:30 p. m.; preaching Thursday at 7:30 p. m.; prayer meeting Friday evening; preaching Thursday evening.

WILSON'S CH.—On Clinton street, near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m. and 7 p. m.; prayer meeting Monday evening; class meeting Tuesday evening at 7:30 p. m.; communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Poydras. Rev. J. P. Franklin, pastor. Sabbath at 11 a. m. and 7 p. m.; Sunday school at 9 a. m.; class meeting Monday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eighteenth street, Rev. Charles Senior, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Bilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chien; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent. Office, 133 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 10 o'clock, at New Orleans University, 1428 St. Charles Avenue.

Woman's Home Mission Work.

Pastors desiring to count the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans.

Mrs. L. Mead, First Vice-President, 67 Adam street, 7th district, Carrollton.

Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.

Mrs. Cornelia Haynes, Recording Secretary, 25 And Street, Carrollton.

Mrs. Alice M. Marshall, Corresponding Secretary, 20 Constantine street, New Orleans.

Mrs. Alice L. Raymond, Treasurer, 155 Tondreau street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown, Local Worker. Mrs. M. Harrison, Assistants. Mrs. M. Sims, Mrs. Stewart.

South New Orleans District—Mrs. Rebecca Fisher, Local Worker. Mrs. Matthews, Assistant Manager. Mrs. C. Taylor, Local Worker. Mrs. E. Gant.

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Walker District—Mrs. Celeste May, Mrs. Lily Walker, Assistant District Manager.

All officers of this Society have certificates and badges of office.

As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a lawful adjunct to the W. H. M. Society and will make reports there. Miss E. Meekins, president; Mrs. A. M. Robinson, directors.

The board meets on the first Monday in each month at Peck Memorial Home, at 3 o'clock p. m.

[CONTINUED FROM PAGE TWO.]

LETTERS FROM THE CONFERENCES.

per was administered to a goodly number. Our pastor is rendering very efficient service.

Pray for us.

J. S. Williams, Waco.

Dear Editor: We write to say that our fourth Quarterly Conference has been held and the people are very much pleased with the Presiding Elder and pastor.

The membership desiring to express their appreciation of the services of our pastor, Rev. M. C. Cavenas, for faithful, honorable and diligent service, and also for the painstaking and faithful services of Rev. H. Swann, our Presiding Elder, offered resolutions of thanks and prayer for their re-appointment as pastor and Presiding Elder respectively. The work has been in a flourishing condition and many precious souls have been saved.

Lewis Burton, Wallisville.

My Quarterly Conference convened on the 20th of November. We had a nice time. Rev. Dr. Scott, the Presiding Elder, was with us and preached. The pastor's report showed the work in good condition. The brethren were all present with good written reports.

M. M. Walker, Dawson and Hubbard.

I came to this work Oct. 1, 1892, and found 100 members and the work very dull. But thank God, by hard struggles, we can say we are now at work building a church here, worth \$400, bought and paid for a lot for our church at Hubbard, costing \$75, and also paying an old indebtedness of \$20.

I am doing my best to raise cash subscribers to the SOUTHWESTERN.

Brethren, pray for us.

W. L. Duncan, Huntsville.

We preached our last sermon this side of the Annual Conference on Sunday, the 20th. At night Methodist, Baptist and many sinners friends attended the services. The same day the stewards rallied for the pastor;—proceeds, \$59.75.

Too much cannot be said for the good people here. For all purposes, for the two years, we have raised \$1700.

The Lord is with us, and we will not forget the SOUTHWESTERN.

I HAVE been a great sufferer from catarrh for over ten years; had it very bad, could hardly breathe. Some nights I could not sleep and had to walk the floor. I purchased El's Cream Balm and am using it freely; it is working a cure surely. I have advised several friends to use it, and with happy results in every case. It is the medicine above all others for catarrh, and it is worth its weight in gold. I thank God I have found a remedy I can use with safety and does all that is claimed for it. It is curing my deafness.—B. W. Sperry, Hartford, Conn.

Book Notices.

A semi-centennial: America's venerable and only weekly eclectic, Little's Living Age. This standard weekly is the oldest, as it is the best, concentration of choice periodical literature printed in this country. It holds a unique position in the magazine world—a monthly that comes every week—a single magazine that contains the cream of all. Those who desire a thorough compendium of all that is admirable and noteworthy in the literary world will be spared the trouble of wading through the sea of reviews and magazines published abroad; for they will find the essence of all compacted and concentrated here. Little's Living Age is, for this reason, particularly well adapted to the needs of the busy American whose leisure for extended reading is greatly restricted. To those whose means are limited, it must meet with especial favor, for it offers them what could not otherwise be obtained except by a large outlay. Intelligent readers who want to save time and money will find it invaluable.

This unique magazine has stood peerless in the realm of periodical literature. It selects from the whole wide field of European periodical literature the best articles by the ablest living writers in every department—biography, history, literature, travels, science, politics, criticism, art, fiction and poetry.

The "Good Citizen" is the organ of the Columbian College of

Citizenship, a new organization with its principle office located at Columbus, O. It is a monthly magazine, \$2.00 a year, free to members of the College. The first issue contains among others, the following interesting papers: Good Citizenship; The Growth of American Law; The Columbian College of Citizenship; The Spirit of the Organization; A Great Political Evil, besides Editorial comment, press notices, etc. Each issue will soon be made a symposium upon some important topic, consisting of the discussions in the local colleges which are following a regular course of topics along historical, political, social, and economic lines. The publication promises great usefulness, being broad in sympathy and thought, at the same time aiming at the highest utility to the people and the state. \$2.00 per year, single copies 10 cents. Columbus, O.

The Forum for December maintains its high standard as one of the best of American magazines. The contents for this number are unusually attractive. An Educational Reformation Needed, Wherein Popular Education Has Failed, President Charles W. Eliot; The Public Schools of St. Louis and Indianapolis, Dr. J. M. Rice; Politics as a Career, Ex-Senator George F. Edmunds; Women in English Politics, Mrs. Millicent G. Fawcett; Dialect in Literature, James Whitcomb Riley; Problems of Poverty, How Should a City Care for its Poor? Professor F. G. Peabody; Special Needs of the Poor in New York, Jacob A. Riis; Are Scott, Dickes, and Thackeray Obsolete? W. H. Mallock; Brandy and Socialism, the Gothenburg Plan, John Graham Brooks; The Value of the World's Fair, The Artistic Triumph of the Fair-Builders, Mrs. Van Rensselaer; Why the Fair Must be Open on Sunday, Rev. J. W. Chadwick. The Forum Publishing Co., Union Square, N. Y.

The complete novel in Lippincott's Magazine for December, "Pearce Amerson's Will," is by Colonel Richard Malcolm Johnston, and will be admitted to be one of his finest productions. In the Journalist Series, Major Moses P. Handy tells how he was present at the surrender of the Virginians. Edwin AtLee Barber gives the history of "An Old American China-Manufacture," Floyd B. Wilson describes his researches "In the French Champagne Country." These articles are illustrated, as is that of D. P. Heap, U. S. A., on the mode of lighting "The Statue of Liberty." "Paul H. Hayne's Methods of Composition" are recounted by his son, William H. Hayne, with two portraits; Mrs. Bloomfield Moore explains "Keely's Present Position." Francis Preston Fremont, U. S. A., writes briefly of "Fremont in California." M. Crofton, in "Men of the Day," handles Herbert Spencer, Victorien Sardou, Robert T. Lincoln, and Phillips Brooks. "As it Seems" talks of Renan, Tennyson, and other matters. There is a short story of California, illustrated, "An Honest Heathen," by Ella Sterling Cummins, and a brief, "A Life," by Henry Russell Wray. The verse of the number is by Florence Earle Coates, Gertrude Morton, S. R. Elliott, and Frederick Peterson.

Aspects of Christ, Studies of the Model Life, by Rev. Burdette Hart, D. D., fellow of Yale University. This most excellent portraiture of the "Model Life" is a book of the most intense interest from beginning to end, the author discusses his subjects in a masterly way, giving the reader twenty-two comprehensive essays illustrating some impressive aspects of the Christ life. This volume is admirably adapted to promote and develop true Christian character, and is an invaluable acquisition to the religious literature of the day. 12 mo., 288 pages, illustrated, \$1.25. E. B. Treat, No. 5, Cooper Union, New York.

Timely Topics; Political, Biblical, Ethical, Educational, Practical, Discussed by College Presidents, Professors and Eminent Living Writers. Specially Contributed and Copyrighted. This book is a compendium of some of the best thoughts of the age, and some of the most timely topics. This discussion of many of the most vital questions and issues of the day by some of the most eminent living writers is entertaining and instructive.

Papacy in Politics, The Character and Aim of the Society of Jesus, The Indian Question, Higher Criticism, The Moral and Religious Value of Higher Education are a few of the great questions which the publishers have happily grouped together in this valuable volume. It should have a wide circulation. In one large 12 mo. vol., 362 pages, \$1.50. E. B. Treat, publisher, 5 Cooper Union, New York.

Uplifting the Negro.

Rev. Alex. Crummell's Eloquent Plea for the Advancement of his Race

Rev. Alexander Crummell, Rector of St. Luke's Church, Washington, D. C., is the author of a notable series of addresses on "Africa and America," recently delivered and now published in book form. He says in one of his addresses: "I am anxious for a permanent and uplifting civilization to be engrained on the negro race in this land. And this can only be secured through the womanhood of the race." He follows this up with a plea for at least one large industrial school in every southern state for the black girls of the South. "I ask for schools which may serve especially the home life of the rising womanhood of my race. I am not soliciting for these girls scholastic institutions, seminaries for the cultivation of elegance, conservatories of music, or schools of classical and artistic training. I want such schools and seminaries for the women of my race as much as for any other race; and I am glad that there are such schools and colleges, and that scores of the colored women are students within their walls. But this higher style of culture is not what I want for this great need." He then outlines definitely what kinds of industrial training he would have, in connection with an intellectual training limited to reading, writing, arithmetic and geography. Then he would have these go out, each "to be a missionary of thrift, industry, common sense and practicality, to be a leavening power in the houses, towns and villages of the southern black population; girls fit to be thrifty wives of the honest peasantry of the South, the worthy matrons of their numerous households, meet to be the helpers of poor men, the rank and file of black society all through the rural districts of the South. The city people and the wealthy can seek more ambitious schools and should pay for them."

For more immediate effect to reach the adult female population he asks also for the equipment and mission "sisterhoods" to the black. "I wish to see large numbers of practical Christian women, women of intelligence and piety, women well trained in domestic economy, women who combine delicate sensibility and refinement with industrial acquaintance—scores of such women to go South and enter every southern state; to visit 'Uncle Tom's Cabin' to sit down with 'Aunt Chloe' and her daughters; to gather them into 'mothers' meetings and sewing schools.' This is solid common sense, and, exactly in the line of Gen. Armstrong's and Booker Washington's noble undertakings; just what the negroes need to hear from their own leaders.—African News.

Money for Women.

I read with interest Mrs. Williams' account of what she did in the silk culture. There are not many avenues open to women for work, and it should be the duty of all to let what they have done be known for the benefit of others, so I will tell what I did in the plating business. I saw in an old newspaper that Mrs. Wells had made money plating gold, silver and nickel. I did as she suggested and sent to H. F. DeLue & Co., Columbus, Ohio, and obtained one of their \$5 Lightning Platers. It came in perfect order, and I sold two the same afternoon to neighbors of mine for \$10 apiece, making \$10 by the transaction, and have got nearly \$25 worth of plating to do. Why should any woman complain that her lot is a hard one, when such chances are open to her sex? Any one can obtain circulars from the above firm, and do as well as I have done.

CARRIE JONES.

STATE OF OHIO, CITY OF TOLEDO, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATHARRH OINTMENT.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1892.

A. W. GLEASON, Notary Public.

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Plan of Episcopal Visitation for the

Spring Conferences of 1893.

N. B.—The following Fall Conferences for 1892 are held after the Bishops' Conference, November, 1892. Bishop Mallon is absent, engaged in the visitation of the Missions of Eastern Asia. Bishop Newman leaves for South America about the middle of March.

Southern German, Indiana, Texas, Nov. 24, Merrill.

Texas, Marshall, Texas, Dec. 1, Merrill.

Austin, Fort Worth, Texas, Dec. 8, Merrill.

Indian Mission, Oklahoma, O. T., Dec. 14, Goodell.

West Texas, Austin, Texas, Dec. 15, Merrill.

CONFERENCES IN THE UNITED STATES.

South Carolina, Bennettsville, S. C., Jan. 11, Walde.

Georgia, Demorest, Ga., Jan. 12, Bowman.

Savannah, Brunswick, Ga., Jan. 12, Foster.

Mississippi, Crystal Springs, Miss., Jan. 12, Andrews.

Alabama, Birmingham, Ala., Jan. 19, Bowman.

Florida, Tallahassee, Fla., Jan. 19, Foster.

Gulf Breeze, Jan. 19, Andrews.

Central Alabama, Birmingham, Ala., Jan. 23, Bowman.

St. John's River, Do Land, Fla., Jan. 23, Foster.

Louisiana, Shreveport, La., Jan. 26, Andrews.

Upper Mississippi, Corinth, Miss., Feb. 2, Andrews.

Arkansas, Fort Smith, Ark., Feb. 2, Newman.

Little Rock, Pine Bluff, Ark., Feb. 9, Newman.

Kansas, Baldwin, Kan., March 1, Hurst.

Bellmore, H. G. Evans, Md., March 2, Newman.

Virginia, Roanoke Va., Mar. 2, Warren.

Washington, Stanton Va., Mar. 8, Andrews.

Philadelphia, Norristown, Pa., March 8, Warren.

South Kansas, Coffeyville, Kan., March 8, Hurst.

Central Missouri, Mexico, Mo., March 8, Hurst.

Delaware, Dover, Del., March 9, Walden.

Wilmington, Middletown, Del., March 15, Merrill.

Central Pennsylvania, Bellefonte, Pa., March 15, Warren.

Southwest Kansas, Great Bend, Kan., March 15, Hurst.

St. Louis, Butler, Mo., March 15, Fowler.

Lexington, Shelbyville, Ky., March 22, Foster.

Northwest Kansas, Belleville, Kan., March 22, Newman.

St. Joseph, Mount Holly, N. J., March 22, Walden.

Missouri, Kirksville, Mo., March 29, Fowler.

North Indiana, Mishawaka, Ind., March 29, Jones.

New York East, Danbury, Conn., April 5, Nide.

Niagara, Tonawanda, N. Y., April 5, Walden.

New York, Albany, N. Y., April 5, Walden.

Pennsylvania, Pottsville, Pa., April 5, Goodell.

East German, Buffalo, N. Y., April 6, Joyce.

Northwest Indiana, Laporte, Ind., April 12, Merrill.

Maine, Westbrook, Me., April 12, Nide.

Wyoming, Sheridan, Wyo., April 13, Fitzgerald.

Idaho, Boise, Idaho, April 13, Joyce.

New England Southern, Plymouth, Mass., April 12, Goodell.

North Dakota, Fargo, N. Dak., April 19, Fowler.

Northern New York, Malone, N. Y., April 19, Fitzgerald.

Pennsylvania, Barton, Vt., April 9, Joyce.

East Maine, Machias, Me., April 20, Nide.

New Hampshire, Rochester, N. H., April 20, Goodell.

FOREIGN CONFERENCES.

South India, Bombay, Dec. 14, 1892, Thoburn.

Bombay, Bombay, Dec. 14, 1892, Thoburn.

North India, Bareilly, Jan. 11, Thoburn.

Liberia, Jan. 15, Taylor.

India, Calcutta, Jan. 15, Thoburn.

Mexico, Mexico City, Jan. 26, Foss.

Bengal, Calcutta, Feb. 2, Thoburn.

Congo, Congo, Feb. 2, Thoburn.

Malaya, Singapore, Mar. 22, Thoburn.

Switzerland, Biel, June 8, Vincent.

Germany, Bremen, June 21, Vincent.

Denmark, Copenhagen, June 29, Vincent.

Norway, Arendal, July 6, Vincent.

Finland, Helsinki, July 20, Vincent.

Sweden, Stockholm, Aug. 3, Vincent.

Bulgaria, Tarnovo, Aug. 24, Vincent.

Italy, Rome, Sept. 14, Vincent.

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

New York, Nov. 2, 1892.

The Sunday School Advocate

(For 1893.)

IMPORTANT REDUCTION.

A Child's Paper Every Sunday in the Year for 25 Cents.

In compliance with the recommendation of the late General Conference the SUNDAY SCHOOL ADVOCATE will be issued Every Week after January 1, 1893, at twenty-five cents a year, whole taken in clubs of six or more to one address (single subscriptions thirty cents). This price for a weekly paper is the same as that paid for the Advocate as a semi-monthly until the great reduction of 1893, and is seven cents less than the present combined prices of the "Advocate" and "Classmate." The "Advocate" will continue to address the younger scholars, and will include temperance and missionary numbers. At these terms the "Advocate" indubitably gives more and better reading for the money than any other Sunday school paper.

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The Sunday School Classmate

(For 1893.)

FOR YOUNG PEOPLE.

ENLARGED AND REMODELED.

The Sunday schools are to have what many workers have eagerly looked for, a really interesting and profitable paper for the older children, the boys and girls who think they have outgrown the "Advocate" and "Picture Lesson Paper." In pursuance of the recommendation of the recent General Conference, the "Classmate," which has been for years the companion paper to the "Sunday School Advocate," will be reprinted. After January 1, 1893, it will be increased to eight pages, and will be issued semi-monthly at twenty-five cents a year, in clubs of six or more to one address (single subscriptions, thirty cents). The new "Classmate" will be handsomely printed, well illustrated, and thoroughly up to the times in every department. It will aim to instruct and entertain the pupils of the intermediate grade, and young people generally.

Under the new arrangement we furnish a graded series of beautiful Sunday school periodicals—the "Picture Lesson Paper" for primary scholars, the "Advocate" for the juniors, and the new "Classmate" for the intermediate grade. Subscriptions taken for the year, half year, or quarter.

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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, DEC. 8, 1892.

Emancipation Day.

The committee of arrangements for Emancipation Day have selected speakers as follows:

First District—Robert Olmstead, Esq.

Second District—R. C. Metorry, Esq.

Third District—George W. Jackson, Esq.

New Orleans Items.

A Card of Thanks

I hereby heartily thank the president, Mr. T. J. Hill, and members of the M. A. E. Association of Branch No. 3, of which my mother, Mary Isabelle, was a member, for their kind attention shown to her during her long illness, and also for the nice arrangement of her funeral, etc. I also thank the Rev. T. J. Johnson and members of Wesley Chapel for their prayerful attention. JULIA J. GOWEN.

First Street Church is in a good condition. We were favored with a visit and eloquent sermon by Rev. Pierre Landry on Sunday evening, Nov. 27. Four persons were received into full membership and six on probation.

Williams Chapel was favored last Sunday week with an address and also sermon by Dr. Hammond, which proved to be very interesting and beneficial to us. God grant that he may come again and give us another sermon. God's blessing was poured out upon us. IDA G. WILLIAMS.

The Sunday School Teachers' Meeting of First Street M. E. Church will meet Thursday evening at the church from 5 to 6:30 p. m.

The steward sisters of Pleasant Plain M. E. Church gave a grand concert Nov. 7 with success, realizing \$34 for the purpose of purchasing a new pulpit suit, to which all are cordially invited to witness the unveiling on Christmas day.

An historical celebration of Mt. Zion M. E. Church will be held at the church on Jackson, between Magnolia and Locust streets, Wednesday night, Dec. 14, for the purpose of remodeling and beautifying the church. A fine program will be rendered. Admission, 25 cents.

The twelfth and last sacrament of the Lord's Supper of this year was administered to two hundred and thirty-two persons at the "old mother church," Wesley Chapel, Sunday night. Rev. T. J. Johnson has been spiritually and financially blessed. The working of God's presence has been felt and seen. Every interest of Wesley is carefully looked after, and Bro. Johnson has a right to wear a smiling face.

First Street Church enjoyed the presence of the Holy Spirit at the communion services, which were held last Sunday night. Two hundred and thirty-three came to the altar. Bro. Montgomery's heart is gladdened by the spirit and zeal manifested by his members.

Friday, Dec. 9, the Christian Endeavor Society of the Memorial Presbyterian Church, Franklin and Enterprise streets, will give an entertainment. A very fine program has been arranged for the occasion, consisting of tableaux, recitations and a Japanese fan drill by sixteen young ladies. Admission, 25 cents.

Love is the greatest thing on earth. Jesus died because of his love for you. If you cannot love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, you are lacking in the essential elements which go to make the true child of God.

A Notable Gathering.

The American Association of Educators of Colored Youth will assemble in Wilmington, North Carolina, Dec. 27th to 30th, inclusive.

Some of the most eminent educators of the race have been assigned important subjects, such as: "An Educated Ministry," "Christian Education," "Temperance," "Education and Labor," "National Aid to Education," "Industrial Training as a Factor in Race Building," "Educational Statistics."

The membership of the association is composed of representative educators of both races. All the leading denominations are represented, and with a widening sphere of increased usefulness and activity and predicated upon such a broad and liberal basis it will, as it ought to be, a wonderful inspiration in the work of educating the race.

The M. E. Church is represented by Rev. Drs. Hartzell and Libby among the vice presidents, and Dr. J. Braden and G. W. Hubbard, M. D., in the directory. Prof. I. Garland Penn, lay delegate to the late general conference, is statistician.

Sad News.

Rev. Stephen Duncan, Presiding Elder of the Shreveport District, Louisiana Conference, sends us the following:

Rev. H. O. Williams, the pastor of Shady Grove charge, was shot in the back by one Friday Cato, a young man who had been turned out of the church. It seemed that he (Cato) became angry because he had been expelled from the church.

Bro. Williams is terribly wounded, but says he is suffering for righteousness sake, and is willing to suffer. Bro. Williams is one of the purest men we had on the district—a good preacher, loved by white and colored.

The Shreveport Times speaks very highly of him, and says "he was a most excellent, law-abiding and quiet man."

The community was very much aroused over the shooting, and it is certain that if the assassin had been caught, he would have been lynched. Cato is now under arrest, and will be tried and punished.

We call on our people to pray for our afflicted brother.

An Interesting Communication.

The Rev. M. C. B. Mason, Field Agent Freedmen's Aid and Southern Education Society, on his way to Boston, Portland and other cities in the East in the interest of his work, stopped over in New York, and preached at St. Marks Church, of which the Rev. E. Lyon, A. M., formerly of the Louisiana Conference, is pastor. He was very favorably impressed with the church and people, and in his enthusiasm over the work and its progress, writes us as follows:

"In location, in architectural beauty, in strength and activity of membership, St. Marks is one of the leading churches among our people in this great city. Through energy and perseverance, and ability in the pulpit and on the platform, for which he has always been noted, Bro. Lyon, in so short a time, stands in the foremost ranks. There is a steady increase in membership, and the finances are better than ever, more than \$2,000 having been raised for general purposes since May.

"Sunday, Nov. 13, I preached to a large and appreciative audience in the morning, and to more than four hundred young people in the afternoon. We have never met a more intelligent, wide awake and enthusiastic company of young people anywhere. A natural born leader, fearing no defeat, and earnestly never acknowledging it, Bro. Lyon is leading the hosts of St. Marks, and the people cheerfully follow. Here, in her own home, Sister Lyon is universally loved and respected, and sings as sweetly and charmingly as ever. I expect great things from St. Marks."

Letter From Bishop Mallieu.

Dear Doctor: I am sailing down the Yang tse Kiang, the great river of China, which in many respects reminds me of the Mississippi. I have just been holding the Central China Mission. We have had a most delightful and really religious session. The work is hopeful here and it only needs more prayers and more missionaries, and a little more faith in Jesus to bring the millions of China to the feet of the Lord Jesus Christ. I hope all our people in the South will pray much for China. I send with this a few testimonies which were given in our conference love feast. It seemed to me that the readers of the SOUTHWESTERN would like to see what the Chinese converts say about Christ and the great salvation. They were given in Chinese and are translated by one of the missionaries:

1. This morning my heart is filled with happiness, but not that of the worldly rich. I am poor in this world's goods but am rich in grace, for I have a knowledge of the love of God in my heart.

2. The Lord has blessed me greatly during the past year, and I am hoping that now we are about to separate to have many more evidences of his blessing through the coming year. I am seeking for more grace and believe it will be given to me.

3. The Lord has suffered great things for me. I will not be separated from the love of Christ.

4. I am constantly looking for one thing, and that is the blessing of God, so that whatsoever I am engaged in may be to the glory of God.

5. When away from home I am engaged in the work of the Lord (selling Scriptures) and desire that I may be greatly blessed therein to the glory of God. [A colporteur.]

6. I am thankful to God because the Lord Jesus Christ has enlightened my darkened mind and shown me the love of Christ. [A woman.]

7. I am determined to do one thing in this life, that is to trust in the Lord Jesus Christ, and I know he will never leave me.

8. Although my sins were very many, I know they are washed away.

9. Once I was in darkness, but now I am in the light. Blessed be God's holy name. [A woman.]

10. I bless God for permitting me to attend this annual meeting, to share in these blessed meetings, and am determined to cleave closer to the Savior from this time forth.

May God bless you and all the people.

Ever yours, truly,

Rain-Making.

The experiments at rain-making, at San Antonio, Tex., Nov. 25th, by General R. G. Dyrenforth and party, were kept up 12 hours with results, while not as successful as they might have been were sufficient to demonstrate that the theory of producing rain by means of concussion is a correct one.

When the work of bombarding began there were a few clouds overhead and in the southeastern and western portion there were banks of thunder-heads piled up. By 9 o'clock, however, the heavens were cleared and the moon and stars shone brightly. There were eight hydrogen-oxygen balloons sent up during the night at intervals of about 45 minutes. These balloons rose to a height of from 1,000 to 2,000 feet, and then exploded with terrific force, the concussion being felt for several miles around.

The banks of clouds in the southeastern horizon began to move upward at 11 o'clock, and being propelled by a strong wind from that quarter, the heavens were soon overcast. It was 12 o'clock when a particularly ominous cloud came up and soon was directly overhead. One of the ethereal monsters was let go with a fuse timed at two minutes. The balloon contained 1,000 cubic feet of hydrogen-oxygen and arose almost perpendicularly to a height of 6,000 feet

when it exploded in the very center of the cloud. A slight sprinkling rain had begun to fall a few minutes before, but the balloon's explosion was followed by a drenching downpour, which, however, lasted but a few minutes, when a slow drizzle set in and was kept up until 4 o'clock the next morning. There were in addition to the balloons about 4,000 pounds of rosellite exploded on the ground and 150 shells in mid-air.

The wind during the entire time that the experiments were in progress was blowing a gale from the southeast, and it has never been known to rain there before when the wind was in that quarter.

For the SOUTHWESTERN.

Missionary Aid in the South.

REV. R. L. HICKSON.

Among all the institutions connected with our great M. E. Church the Missionary Society seems to stand foremost.

It has, with a very few exceptions, proven a blessing to all its members, both the benefactors and beneficiaries—the givers and receivers.

Great care should be exercised, however, in its appropriations in order that the best results might be achieved.

Experience and observation have demonstrated the fact that it is possible for the funds of said institution, especially that portion used in the South, to prove a blessing to its givers and a curse to its receivers—a blessing to some and a curse to others. This ought not so to be. It can prove a blessing to all. It is possible for great improvements to be made in its distribution.

The momentous question is who will improve the present system, and in whose hands does the power lie to adjust the existing evils as seen in the present systems of our Southern conferences?

In some conferences it seems to be a matter entirely left in the hands of the Presiding Elders. If this is the right place for it, great care, yea, greater care should be exercised in the selection of such officers in the future than in the past and greater care each day.

In viewing the situation from the above, it will be plainly seen that material for such honored positions is very limited, hence the greater liability for mistakes in such selections. One should be chosen whose heart is absolutely impartial and free from selfishness. He should for others do and act as he desires others to do and act for him. Then the appropriations might be made on an equitable basis.

It has been a mystery to scores of our poor ministers, who receive a shameful, scanty support from their charges and only a few dollars appropriation, which at times causes great embarrassment to them and their families. From the time they begin their year's work until the close, the Presiding Elders and a few pet ministers, who do the less work, are "tareing snmptuously every day." For the poor preachers to receive in a year what the others receive in a month or a quarter, is too great a difference! A change of affairs is sought for and a change must come! If the conferences were to add a committee from each district to the Presiding Elders, or give said committee the entire work to perform, doubtless the seeming difficult and obscure problem would be solved. It will be far better to discontinue it entirely rather than perpetuate the detected selfish evils that now exist because of superior power. Why not the conferences take the matter in hand and see that the charges be considered and not the men? It is too often the case that a charge receives its appropriation according to who is going to be sent there. Let us take for example a man with a large family, he receiving a larger appropriation. This is quite a thoughtful and brotherly step, if it were a consistent rule. But it does not hold good; the past teaches us that the man is considered and not his

family, with a few exceptions, of course.

This matter could be better adjusted by considering what each charge pays, fixing a standard small enough, say \$300 or \$400, call the same self-supporting, and the other charges receive the appropriation according to the amount they actually pay. Let this be done, or unite the charges as Bishop Newman suggests, so as to assure a decent support. If none of the above can be done, it will be far better not to have it, only using it exclusively for the extension of our work in new fields.

Many at present just receive enough to cause them to murmur the year through, as they compare theirs with what others receive and they actually do not realize the good, if any, that the small pittance renders.

I long to see the day when the old church can be found with her lofty steeples pointing us heavenward in every city, and county, and town, and parish, and hamlet and community; and that the funds will be so judiciously appropriated that there will be a genuine and spontaneous movement in all our Southern work toward the self-support suggested. Aiken, S. C.

For the SOUTHWESTERN.

Christian Women and Their Work.

MRS. E. S. SPRIGGS.

We speak of woman, the work she has done, the work she is now engaged in doing, and the good she will accomplish. Woman was commissioned by the Creator of heaven and earth. Jesus said unto her be not afraid; go tell my brethren that they shall go into Galilee, and there shall they see me. Why do you think that God give this commission to women? Because woman surpasses man in the quickness of her perception and in the right direction of her sympathies, and thus it is justly due to her praise that the credit of her acknowledged ascendancy is personal amid the increasing degeneracy of man. When Moses led the children of Israel from the house of bondage and they murmured and provoked him by disobedience when he stopped by the seaside, who was it that went out to cheer him and lend him strength but the pious Miriam, "and all the women went out after her with timbrels, dance and song—sing ye unto the Lord, for he hath triumphed gloriously; so Moses brought the children from the Red Sea." So often is it the case to-day that men are tired and worn out with their work and ready to give up, but woman is faithful, ever watchful, so wise in conception, wielding such influences as to inspire the man and bring him to a sense of his true manhood. To be a woman is the truest and best thing beneath the skies. With all of our ministers, churches, bibles and sermons, man would be a prodigal without the restraint of woman's virtue and the consecration of her christian work. Woman plants the first seeds, she makes the first impression, and all along through life she scatters the good seeds of kindness and sprinkles them with the dews of her piety. Have you ever thought what hastened on the late civil war? It was the work of woman; did you not know that a woman's work had as much to do with this great change which gave to us our freedom as any man's? Mrs. Harriet Beecher Stowe, that christian woman who visited the South and after seeing the affliction of our parents, felt it her work to bring it before the public in the form of Uncle Tom's Cabin; doubtless every informed person in this room has read it; the South read it and became indignant, the North read it and it increased their sympathies toward our race—hence you see woman's work and influences is the chief anchor of society. This influence is purifying the world; the work she has already accomplished will live forever. Oh,

to be a woman of true morals, christian character—one who knows her calling! Look out upon the broad fields of labor and see the work lying before her. She is not afraid to accept the work given her and to execute her womanly activity is a wonderful power, and the world knows it. In the dark jungles of Africa, who has done more to civilize and christianize those who were grouping in sinful ignorance than Amanda Smith? Oh, that some of our young women would bring forth some of her noble thoughts and have the ambition and attainment, for you are already commissioned to work—Christ hath commissioned you. The Woman's Foreign and Home Missions are founded upon broad and deep principles. It has a world-wide reputation. Without that body of christian women the industrial homes, whose doors are thrown open year after year, would never have been established and thousands of our young women are deriving the benefits of these christian women's work. A true woman has a power peculiarly her own; she is unselfish; she works earnestly at whatever her hands findeth to do, caring not who reaps the reward.

We do not seek man's place; we desire to fill our own. The spirit of the times calls on women for a higher order of work, of character and life. They have a great work to do. The great question that has so puzzled strong minded men, is: Will women be admitted to a seat in General Conferences? Why not? Is there not work for her to do? Are not the delegates that assemble there every four years sent by the influence of good christian women's work? It has long been decided that there is nothing in life for man to know that women cannot learn, and when well cultured, far exceed man in executive powers. "Whatever strong armed man hath wrought, that goal hath women also reached; whatever he hath won, that action hath she done. Whether she works or travels, or remains at home, converse with friends, or study books or toil in the kitchen, or visit the sanctuary of God, she keeps this object before her mind and takes all her power for its attainment. There have been great things accomplished by woman, but greater things are yet to be and will be accomplished by her. The world is balanced by woman's good influence and work.

Brookhaven, Miss.

We are informed by the Rev. J. T. Docking that there will be no excursion to Epworth the coming summer, on account of the World's Fair and the International Epworth Convention, but that arrangements are already completed for a large party who will go to Epworth in July, '94.

We have been sending *Printer's Ink* to some of our advertising patrons during the past year, to their advantage and our profit, and should like to continue to do so during '93, but for the senseless and apparently malicious ruling of the post office department, which deprives that worthy publication of the right to second-class rates of postage. When this attempted embargo is taken off, as it must soon be, we hope to be able to renew the arrangement.

Memorial Services.

Marthaville, La.

Dear Editor: The memorial services were held at Marthaville, in the Union M. E. Church, in memory of Brother S. S. Ragges, who taught school at Marthaville and had given valuable services in the work. His death was a surprise to all the people, both white and colored. The services were largely attended, all of his former scholars and white and colored friends being present. Rev. J. H. Pierre, pastor, preached an able sermon, assisted by Brothers Quitman Clark, A. Gant, J. B. Burrell, Rev. A. Palmer and others.

The committees were Miss Mollie Burrell, Mrs. H. Clark, Miss Mollie Burrell and Mrs. M. Pierre.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - Publishers.

ANNOUNCEMENT

EXTRAORDINARY!

Reduction in Price!

On and after January 1st the Price of the "Southwestern" will be Reduced to

\$1.25 for one year.

50c for six months.

35c for three months.

Cash Invariably in Advance!

All Subscriptions must Commence either January, April, July or October first.

To those who subscribe prior to January 1st we will send the paper from the time of receiving the subscription to January 1st free of charge.

For the SOUTHWESTERN.

To Whom Shall We Give Thanks?

MISS MAGGIE N. GALLAGHER.

The President of the United States proclaimed this day as a day of Thanksgiving. The question that arises in my mind is: To whom shall we give thanks? We have but one President. Was the day set apart for us to give thanks to him and his subordinates for the laws they have made, whether we desired them or not? No; give honor to whom honor is due.

It was not until President Lincoln proclaimed in 1863 that the day became an annual and stated National day. Thanksgiving and praise to Almighty God, from that day to this, the day has been observed with growing regularity and unanimity, until it has become what it is to-day, a great National Holiday. Wherein the whole Nation unites in Thanksgiving, and praise to Almighty God for his bountiful goodness to us as a Nation. We have but one Lord, supreme governor of the universe. By his almighty word the world was created, and to his continual care, it is indebted for its preservation. His government extends to objects and events of the most minute, as well as to concerns of the most grand and magnificent. It is he who imparts motion to the orbs of heaven and the light which floats in the air. By him alone was the destiny of man and the fate of the sparrow decided.

Human governments are subordinate and subsidiary, while the great pervading spirit which directs and controls all human affairs is God. To whom shall we give thanks?

The Ethiopian race above all other races, should give thanks this day, and not only this day, but at all times and at all places to the one who redeemed their souls from destruction and their bodies from the yoke of bondage. Yea, thank Him for the privileges we enjoy at this time and at this place, not only at this time and place, but at all times and all places. Would you stop once to thank President Lincoln or any other president, for the privileges you enjoy to-night? No; let it echo through these walls and through the streets of this city. That God died to save man, and to him only should thanks be given. Lincoln was only an instrument which God used to bring about these privileges. When God has a purpose to accomplish through man, we are not asked will we do, or do we want to do it. But

He speaks and we must obey regardless of race or color. When He proclaims the doom of the wicked with an oath, it is irrevocable, neither will He recall His word when it is a word of promise confirmed by His oath from the foundation of the world. I raise ye the Lord, O give thanks unto the Lord for He is good; for His mercy endureth forever. I say unto the Ethiopian race, respect thy fellowmen, and reverence thy God.

For the SOUTHWESTERN.

Self-Supporting Churches in the Central Alabama Conference.

REV. B. G. SMITH.

Having seen and read Bishop Newman's letter on self-supporting churches, leads me to express myself more fully concerning the matter. This conference is composed of ninety-three appointments. The Presiding Elders have them divided for their convenience, with forty-four of them receiving small sums of mission monies. The time has come for our people to do more for themselves; and if three or four of these charges should be made one, it would lead to self-support and allow more money to be put in our new fields.

There is Bessemer, Tinsaloo, Opelika, Selma, Mobile and Montgomery, each having a small membership and little or no support for their ministers. Let those who are assigned to self-supporting charges bring the benevolent claims before the people in the right way, and teach them to give. Our people will support the cause when it is brought before them in the right way. The writer was pastor of a self-supporting church last year, and we raised more than the amount assessed. We hope our conference will carefully consider this, and by so doing cause our ministers to receive a better support.

In Memoriam.

WHEREAS, It has pleased Almighty God to take from the Sabbath School Prof. B. T. Phelps, our efficient teacher and benign co-worker, who has been zealously identified with us for the promotion and dissemination of Christianity; and,

WHEREAS, His labor and devotion have been of invariable good to the community, we regret his loss and extend our heartfelt sympathy to his bereaved relatives, who by nature were linked to him in love and separated by death—that inevitable fiend; therefore, be it

Resolved, That it is the family's loss, the school's loss, the community's loss, but heaven's gain. Be it further

Resolved, That we are assured that "blessed are the dead that die in the Lord, for they rest from their labors." So be it.

Resolved, That a copy of these resolutions be given to the family of the deceased, a copy deposited in the library of the school, and a copy be sent to the SOUTHWESTERN for publication.

Offered in behalf of Mt. Vernon Sunday School, Houston, Texas, Nov. 27, 1892.

"Miracles," says Fuller, "are the swaddling clothes of the infant church." To which Wench says: "And we may add, not the garments of the full-grown. They were as the proclamation that the king was mounting on his throne, but when he sits acknowledged on his throne the proclamation ceases. Or they may be likened to the frame-work in which the arch is rounded, which is taken down as soon as that is completed." Dr. Walker argues thus: "No truth could have been received without them. All men believe that their divinities granted power to their votaries to work miracles. Either the new religion must be introduced by miracles or God must by miracle destroy the conviction in all minds that miracles could be wrought. And the great Beecher says: 'In the beginning of the world, before men's moral sense became developed, they were indispensable. But when they become

capable of appreciating moral evidence they cease, as the nurse is dispensed with when the child has grown old enough to take care of itself. Miracles are like candles lit up until the sun rises, and then blown out. In our time they are like candles in the street at mid-day. We no more need them than a well man needs a staff, or than a grown-up child needs a walking-stool."

Marriages.

Hahnville, La.—On Nov. 26, Mr. Jules Ned to Miss Annie Smith. S. Mitchell officiated.

Quitman, Miss.—On Nov. 16, 1892, Mr. John Nicholson to Miss Lizzie Jones. R. B. Anderson officiated.

Alleyton.—On Nov. 17, 1892, married at the M. E. Church the following persons:

Mr. B. R. Smith to Miss Charlotte Daniels.

Mr. Wash. Henderson to Miss Mahalia Thompson.

Mr. Jerry Moseley to Mrs. Ida Hall. May pleasure and happiness ever attend them.

G. R. Smith.

Rosenath, Miss., Nov. 23.—At the residence of the bride, Mr. R. S. Smith to Miss Mary Morrison.

P. H. Hill officiated.

New Orleans, Nov. 23.—At their mother's residence, No. 492 Jackson street, Mr. George Hall to Miss Augusta Murry. T. J. Johnson officiated.

New Orleans.—At the parsonage, No. 693 1-2 Magazine street, Dec. 1, Mr. George Williams to Miss Gertrude Moore.

D. J. Price officiating.

New Orleans.—On Dec. 3, George Cook to Phyllis Louis.

T. J. Johnson officiated.

Pine Bluff, Ark.—Mr. Dockings and Miss Mary Mills, Nov. 24, at the residence of the bride.

A. Hardamon officiated.

Jackson, Miss.—Mr. Isaiah Harris and Miss Millie Watts in Central A. M. E. Church Nov. 24. The church had been most appropriately decorated for the occasion.

A. M. Trotter officiated.

Obituary.

Oakland, Tex.—Prof. Jas. A. Arthur, a member of the Independent Methodist Episcopal Church, died Nov. 15, 1892, in his 26th year. He was faithful to the church and Sunday school. He held the office of trustee, recording steward and superintendent of the Sunday school for several years. He died in great triumph. Peace to his ashes.

Moses Smith, P. C.

Natchitoches, La.—Sister Agnes Lee died Nov. 20, 1892, at Natchitoches, aged 112 years. She was a faithful member of Asbury Church. She died in full triumph and faith, leaving four children to mourn her death.

Sister Lydia Sheppard died last September in full triumph of faith. A husband and children mourn her departure.

D. Shelly, P. C.

Quitman, Miss.—Sister Tempa Long joined the M. E. Church Oct. 21, 1892, and died, happy in the Lord, Nov. 10, 1892. She leaves a father, mother, sisters, brothers and a host of friends to mourn.

R. B. Anderson, P. C.

Lauderdale, Miss.—Sister Arrener Irvin, a member of Pleasant Grove M. E. Church, died on August 13, 1892, aged 39 years.

Sister Georgia Morgan died July 17. She belonged to Shiloh M. E. Church 4 years and 11 months, and was 23 years old.

M. White, P. C.

Shrock, Miss., Nov. 24.—Little Lutitia, daughter of Silvidia and Jerry Walters, aged 4 years, 6 months and 12 days.

Durant, Nov. 30.—Sister Mary Johnson while sitting in a chair. She was a faithful member of the M. E. Church for forty years.

H. Hissup, P. C.

Jackson, Miss.—Sister Mary Brooks, an acceptable and worthy member of our church, Oct. 26 in the full triumph of faith. She claims to have been 125 years old; that her first child was 10 years old during the revolutionary war. She leaves no known relatives.

A. M. Trotter, P. C.

Blow, blow, blow! That disagreeable catarrh can be cured by taking Hood's Sarsaparilla, the constitutional remedy.

The secret of happiness is, not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled; that through them we can even now reflect the image of our Lord and be transformed into his likeness.—Canon Westcott.

Nuggets.

But unto you that fear my name shall the sun of righteousness arise with healing in his wings.—Bible.

Promises made by the Master will be faithfully kept. Therefore, get yourself into complete and perfect harmony with His word and will.

Nothing will satisfy the soul, nothing, completely meet its great wants except the conscious indwelling of a personal Christ; Christ within the hope of heaven and immortal glory.

"Beware of the leaven of the Pharisees." Remember, if you are saved at all you are a sinner saved by grace. You may feel that you are the chief of sinners, yet rejoice that Christ Jesus came into the world to save such as you.

Knee drill is more effective when conducted in the secret closet of prayer. Remember the injunction: "Enter into thy closet, and when thou hast shut thy door pray to thy Father, which seeth in secret."

Ayre's Sarsaparilla is a perfect cure for scrofula, that dreaded taint in the human system.

Personal.

Under the provisions of the Discipline and directions of the General Conference of 1892 the Bishops made appointments as follows:

University Senate.

At large, W. F. Warren, D. D., Boston, Mass.

District I, B. P. Bowne, D. D., Boston, Mass.

District II, B. P. Raymond, D. D., Middletown, Conn.

District III, C. N. Sims, D. D., Syracuse, N. Y.

District IV, J. F. Goucher, D. D., Baltimore, Md.

District V, T. P. Marsh, Mt. Union, O.

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District XII, L. G. Adkinson, D. D., New Orleans, La.

District XIII, Professor F. W. Schneider, Berea, O.

District XIV, J. N. Beard, Napa, Cal.

At the Bay St. Louis and Pearlinton quarterly meetings, held last Sunday, Rev. O. H. Flowers, the pastor, reported 28 conversions and 4 backsliders reclaimed. General prosperity prevails. Bro. Flowers called at the office on Monday, and left pleasant reminders of his visit.



Mr. Harvey Reed

Laceyville, O.

Catarrh, Heart Failure, Paralysis of the Throat

"I Thank God and Hood's Sarsaparilla for Perfect Health."

"Gentlemen: For the benefit of suffering humanity I wish to state a few facts: For several years I have suffered from catarrh and heart failure, getting so bad I could not work and could scarcely walk."

I had a very bad spell of paralysis of the throat some time ago. My throat seemed closed and I could not swallow. The doctors said it was caused by heart failure, and gave medicine, which I took according to directions, but it did not seem to do me any good. My wife urged me to try Hood's Sarsaparilla, telling me of Mr. Joseph O. Smith, who had been

At Death's Door but was entirely cured by Hood's Sarsaparilla. After talking with Mr. Smith, I concluded to try Hood's Sarsaparilla. When I had taken two bottles I felt very much better. I have continued taking it, and am now feeling excellent. I thank God, and

Hood's Sarsaparilla and my wife for my restoration to perfect health." HARVEY REED, Laceyville, O.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

—Mr. William H. Smith, who has been for a long time assistant librarian of the House of Representatives, having secured his appointment through the influence of the late Hon. Charles Sumner, has been appointed custodian of the Library Art Gallery of the Columbian Exposition. The gentleman is a most capable officer and one of the ablest representatives of his race. The position to which he has been called is one of the most important connected with the great exposition. Surely, merit will win. Let the race be patient, diligent, intelligent, truly religious and industrious.

—Rev. John H. Nutter, of the Delaware Conference, and stationed at Pocomoke City, Md., who was to have contributed to our Symposium on the "Present social status of the colored man in the South," will be prevented from so doing by the very serious illness of his beloved mother, who was stricken with paralysis on the 26th of November. We tender our heartfelt sympathy with prayers for the recovery of this venerable mother in Israel.

—J. N. Hathorn, of Louisville, Miss., writes us that Rev. N. B. Blackman, P. C., being away from his home at his post watching the flock of Christ, he received a letter from his wife stating that their house was burned and everything they had was lost. Sad news to Brother and Sister Blackman. Help them.

—Rev. Joseph C. Sherrill, A. B., a graduate of Philander Smith College, Little Rock, Ark., and pastor of the M. E. Church at Cotton Plant, Ark., and Miss Eliza A. Stearns, of Fort Smith, Ark., a former student of the Le Moine College at Memphis, Tenn., were united in the holy bonds of matrimony at the Eighth Street A. M. E. Church, Fort Smith, Ark., Wednesday, Nov. 30, at 7:30 p. m. Rev. Thomas Mason, D. D., president Philander Smith College, Little Rock, officiated. The church was crowded to its utmost capacity with the elite of that city, both white and colored. Presents amounting to many dollars in value were given.

—Joseph H. Knowles, D. D., general secretary of the American Sabbath Union, of New York, called at the office on Saturday. He forebly presented the matter of Sunday closing of the World's Fair at a mass meeting held at the Lafayette Square Presbyterian Church on Sunday afternoon, at which Congress was memorialized not to repeal the conditions made in granting the souvenir coin.

—Queen Lilionkalini, of the Sandwich Islands, it is reported, is an earnest supporter of temperance reform. She has banished all spirituous liquors from her own table and from court receptions.

—The wedding of Miss Esnold Laundry, of Donaldsonville, and Mr. W. Scott Chinn, of New Orleans, will take place at St. Peter's M. E. Church, Donaldsonville, on Wednesday, Jan. 4, 1893, at 11:30 a. m.

—President L. G. Adkinson, of New Orleans University, has been appointed by the Board of Bishops of the Methodist Episcopal Church, a member of the University Senate of Education. The Senate is composed of fifteen members, one from each General Conference District, and one from the church at large. President Warren, of Boston, is the member at large, and President Adkinson represents the twelfth district, which includes Central Missouri, Arkansas, Little Rock, Mississippi, Upper Mississippi, Tennessee, Central Alabama, Louisiana, Texas, West Texas, and Austin Conferences.

The Following Amounts are Asked for the Ensuing Year for Church Extension.

	Mens.	Woms.	Asked.
Alabama	7,081	\$250	
Arizona Miss.	519	150	
Arkansas	6,319	300	
Austin	1,604	450	
Baltimore	48,536	7,000	
Black Hills Miss.	870	300	
Blue Ridge	7,702	300	
California	14,697	3,000	
California German	896	300	
Central Alabama	10,781	300	
Central German	14,679	7,000	
Central Illinois	30,699	5,500	
Central Missouri	8,078	275	
Central New York	35,399	5,500	
Central Ohio	41,734	5,000	
Central Penn.	55,730	8,000	
Central Tenn.	5,755	300	
Chicago German	8,216	6,500	
Cincinnati	47,121	7,000	
Colorado	9,118	2,500	
Columbia River	5,214	800	
Delaware	17,484	800	
Des Moines	30,365	5,500	
Detroit	41,737	5,500	
East German	5,357	6,000	
East Maine	10,477	1,000	
East Ohio	62,940	7,500	
East Tennessee	5,119	5,000	
Erie	38,553	200	
Florida	4,896	200	
Genesee	35,629	6,000	
Georgia	3,730	200	
Gulf Mission	23,226	1,000	
Holston	1,886	200	
Idaho	55,316	8,000	
Illinois	42,223	4,000	
Indiana	2,981	300	
Iowa	26,298	3,000	
Kansas	23,902	2,500	
Kentucky	22,484	2,500	
Lexington	5,065	300	
Little Rock	15,954	800	
Louisiana	4,803	50	
La. California Miss.	12,176	1,000	
Maine	44,599	4,500	
Michigan	22,624	3,500	
Minnesota	16,760	300	
Mississippi	23,279	1,600	
Missouri	1,996	600	
Montana	10,981	2,000	
Navajo Ind. Miss.	2,004	200	
Nevada	44,174	8,000	
New England	41,820	7,000	
N. Eng. Southern	24,781	3,500	
New Hampshire	14,855	2,000	
New Jersey	48,442	7,000	
N. Mex. Miss. Eng.	527	300	
N. Mex. Miss. Span.	1,666	150	
New York	56,294	11,500	
New York East	50,201	11,500	
North Carolina	9,107	300	
North Dakota	4,889	800	
Northern German	4,960	400	
N. New York	50,277	5,000	
North Indiana	43,081	200	
North Montana	10,384	1,000	
North Nebraska	31,081	4,200	
North Ohio	527	150	
N. Pac. Ger. Miss.	4,315	3,000	
N. W. German	34,152	4,000	
N. W. Indiana	17,052	2,000	
Northwest Iowa	12,469	1,000	
Northwest Kansas	9,802	400	
Northwest Neb.	4,003	1,200	
N. W. Swedish	4,430	1,600	
Nor. & Dan.	62,088	7,000	
Ohio	8,696	1,200	
Oregon	63,607	13,000	
Philadelphia	46,457	7,000	
Pittsburg	6,572	1,000	
Puget Sound	42,511	8,000	
Rock River	986	200	
St. John's River	24,481	2,500	
St. Louis	10,907	5,000	
St. Louis German	19,501	400	
Savannah	43,081	1,000	
South Carolina	9,034	1,500	
South Dakota	85,996	3,000	
Southeast Indiana	10,620	2,500	
Southern Cal.	2,046	300	
Southern Ger.	32,354	2,500	
Southern Illinois	23,635	2,800	
South Kansas	23,004	2,000	
Southwest Kansas	9,858	250	
Tennessee	14,125	400	
Texas	44,511	6,000	
Troy	28,974	4,000	
Upper Iowa	18,420	200	
Upper Mississippi	1,307	400	
Utah Mission	12,674	1,200	
Vermont	9,018	400	
Virginia	30,038	900	
Washington	510	300	
West Nor. & Dan.	5,542	5,500	
West German	9,401	600	

FARM AND FIRESIDE.

Christian Politics.

What does the separation of Church and State mean in this land, and what is the law relating to religion? Church and State co-exist in this land, but they are not wedded. They have their individual work to perform. The secular interests are guarded and promoted by the State; the moral and religious interests by the Church. And yet so closely are they related to each other that the State depends for its existence upon the character given by its citizenship by the Church, and the Church, in turn, receives protection from the State for its property, and from interference with its worship and instruction. Our experiment has proved that religious freedom is the best friend of genuine Christianity, and that it is also the best foundation for a "government of the people, by the people, and for the people." The voluntary principle is the aggressive energy of Christianity. We have not, however, in any sense, an absolute separation of Church and State.

While we have no established national church, with obligatory membership, and no taxation for the support and promulgation of any creed, and while citizenship and political rights are independent of church membership, we are not a nation without religion. The union of church and State is a different question from the union of religion and State. Union in both of these cases is possible, but separation of religion from the State is impossible. A learned law writer has said: "Those things which are not lawful under any of the American constitutions may be stated thus:

1. Any law respecting an establishment of religion.
 2. Compulsory support, by taxation or otherwise, of religious instruction.
 3. Compulsory attendance upon religious worship.
 4. Restraints upon the free exercise of religion according to the dictates of the conscience.
 5. Restraints upon the expression of religious belief."
- It is not toleration which is established in our system, but religious equality. We accept this summary when construed in the light of our history.—Rev. Jas. M. King, in Christian Thought.

If mothers would look after the little first, or "milk," teeth of their children, and make a point of keeping them clean, and, if decay appears, having them stopped with some cheap filling until their roots absorb, in process of nature, there would be far less need of dentists and dentistry than there is now. The doctrine should be, "Save, not rebuild; prevent, not cure." Do not wait till the plague-spot appears, and then comfort yourself by saying, "Oh, it is easily filled; a mere cavity in a tooth is nothing." If we would but believe it, five-sixths of the cases placed under the dentist's charge, and nine-tenths of those that do not reach the dentist at all, but go through the routine of decay, tooth-ache, misery, and ultimate disintegration, need not develop at all. A little watching on the mother's part, a little prudence on one's own behalf, and modern dentistry, as excellent, as scientific, as perfect it undoubtedly is, might find half of its usefulness gone, and much of its glory departed.—From "Modern Dentistry," in Demorest's Family Magazine for December.

The long winter evenings are approaching, and in selecting your reading-matter for the year you should not fail to order the Cincinnati Weekly Gazette. It is one of the brightest and best weekly newspapers published. Filled with spicy, instructive reading every week, it has stood the test of almost a century.

Is the way wherein thou now walkest, a broad, well frequented, fashionable way? Then it infallibly leads to destruction. Oh, be not thou "damned for company!" cease from evil; fly from sin as from the face of a serpent.—Wesley.

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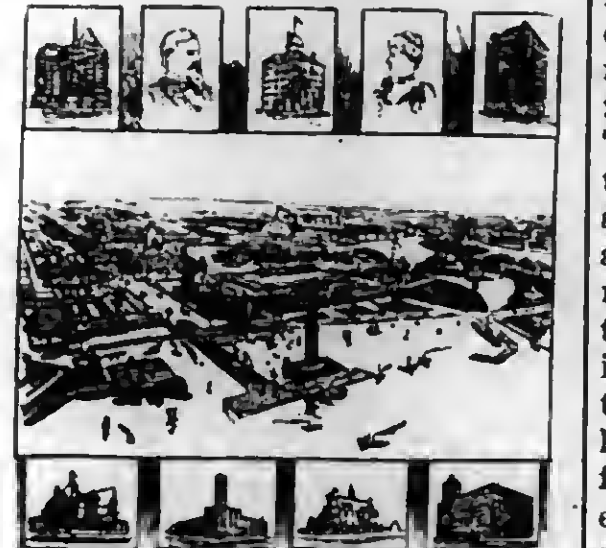
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139 Poydras Street, New Orleans, La.**

Sunday-School and Children.

FOURTH QUARTER.—Lesson XI. The Apostolic Church. A. D. 52. Acts 15:22-29. Commit to memory verses 8-11. Dec 11, 1892.

HOME READINGS.

M. Acts 15: 12-21. Th. Acts 15: 22-29. W. Acts 15: 1-11. Th. Gal. 2: 1-9. F. Gal. 3: 19-29. S. Gal. 5: 1-14. S. Col. 3: 8-17.

GOLDEN TEXT.

Through the grace of our Lord Jesus Christ we shall be saved, even as they. (Acts 15: 11.)

LESSON HYMN. L. M.

How beauties were the marks divine,
That in thy meekness used to shine,
That in thy lonely pathway, trod
In wondrous love, O Son of God!

O who like thee, so mild, so bright,
Thou Son of man, thou Light of light!
O who like thee did ever go
So patient, through a world of woe!

O wondrous Lord, my soul would be
Still more and more conformed to thee,
And learn of thee, the lowly One,
And like thee, all my journey run.

QUESTIONS FOR HOME STUDY.

1. The Report, v. 12. Who made the report? To whom was the report given? (Verse 6.) What did the report set forth? What door had been opened? (Chap. 14: 27.)
2. The Decision, v. 13-21. Who was the first speaker? To whose testimony did he refer? What was it? With this what other witness agreed? What Scripture did James quote? What did he advise about circumcision? What four things would be prohibited? What was said about Moses and his teaching? What is the end of the law? (Rom. 13: 10.)
3. The Message, v. 22-29. What did the council decide to do? Who were chosen to go to Antioch? What greeting was sent with these messengers?

What had the church at Jerusalem learned?

What had they decided to do? What was said of Barnabas and Paul?

What was said about imposing burdens? What things are forbidden? What is the final word?

What is the real burden of this message? (Golden Text.)

TEACHINGS OF THE LESSON.

Where in this lesson do we find an example of:
1. Candor in hearing the truth?
2. Candor in judgment on others?
3. Charity toward all men?

HOME WORK FOR YOUNG BEREANS.

Was this James the same as the apostle who associated with Jesus? Was he the same as the man who wrote the Epistle of James? Who was this Simeon? How many Simeons and Simons can you find mentioned in the New Testament, and what sort of a man was each?

THE LESSON CATECHISM.

[For the entire school.]

1. What did Barnabas and Paul tell the church of Jerusalem? What miracles and wonders God had wrought among the Gentiles?
2. Who spoke? James.
3. What four things did he advise the Gentiles to avoid? Pollution of idols, fornication, things strangled, and blood.
4. What does the Golden Text teach us? "Through the grace of our Lord," etc.
5. Whom did the apostles send with Paul and Barnabas? Judas and Silas.
6. What was the result of this council? Peace throughout the infant Church.

EXPLANATIONS.

All the multitude—The church of Jerusalem, including the apostles, disciples and elders. Gave audience—A respectful hearing. James—Probably the Lord's brother (Gal. 1: 19), and the writer of the Epistle of James; but there has been much doubt even among the most careful students in regard to the identity of the several

Jameses. Simeon—An older form of Simon, Peter's original name. The words of the prophets—See Amos 9: 11, 12, and always remember that in the New Testament the quotation is not from our version of the Holy Scriptures. My sentence—My opinion, counsel, judgment, in advice.

Doctrinal Suggestion.—The foreknowledge of God.

THE CHURCH CATECHISM.

111. What will he say to the righteous? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.)

The Annual Christmas Holiday Excursions to all points in the Southeast, to Memphis, St. Louis, Louisville, New Orleans and Cincinnati at one fare rate are announced by the railroads for December 20th, 21st and 22d. The desirability of each route is loudly proclaimed, and its superiority over all others heralded abroad. There is one railroad line against which no objections can be raised, as it offers a choice of three routes to the Southeast, either via Memphis, Shreveport or New Orleans. This is the Texas & Pacific Railroad, and it would be well, if contemplated trip to the "old home" to bear this fact in mind, and buy your ticket over the popular T. & P. Line which will run through cars on the dates given above to Memphis, Shreveport and New Orleans. Ticket agents can give you full particulars, or you can address the General Passenger and Ticket Agent, Mr. Gaston Meslier, at Dallas, Texas, who will be glad to give you all information.

"Engineers judge of the condition of their machinery by the tone it gives while running. Every engine—stationary or locomotive—has a particular tone of its own; the engineer becomes accustomed to that, and any departure from it at once arouses his suspicion that something is wrong. He may not know what the matter is, but the change in the tone of his machine is at once perceptible and will result in an immediate investigation. Is there not a lesson here?"

The Cincinnati Weekly Gazette and the Daily Commercial Gazette are papers that take rank with the very best publications of the country, and are prime favorites with the reading public. They give the news of the world, and abound in choice miscellaneous reading and literary matter.

General News.

Congress met Monday. The President's annual message, owing to the death of his father-in-law, Dr. Scott, was not delivered till Tuesday.

Senator Gibson, of Louisiana, is not expected to live many hours. As we go to press with this issue, his physicians say he cannot recover. Heart disease is the cause.

Jay, Gould, the railroad king, and supposed to be the richest man in this country, died last week from consumption at the age of 57 years. He began life a poor boy.

Local Holiday Excursion Rates.

On the Texas & Pacific Railway will be ONE AND ONE THIRD FARE for the round trip. Tickets will be on sale December 24th, 25th, 26th and 31st, 1892, January 1st and 2d, 1893, good for return to and including January 4th, 1893, and will be sold to all points on the line of the Texas & Pacific Railway within two hundred miles of selling station. GASTON MESLIER, Gen'l Pass. and Tkt Ag't, Dallas, Tex.

Conference Notices.

Notice.

All candidates for admission into the traveling connection must meet the examiners in the M. F. Church at Crystal Springs, Miss., the day before the sitting of the Mississippi Conference, Jan. 12, 1893. None will be admitted to examination who have not their recommendations properly signed.

H. MAY,
W. H. DAVIS,
L. J. S. BELL,
Committee of Examiners.

Louisville District, Lexington Conference.

Fourth Round.

Simpsonville cir.	Dec. 10-13
Wilsonville cir.	Dec. 17-19
Chaplin cir.	Dec. 31 to Jan. 3
Shelbyville	7-9
Owenton	11-12
Corinth	13-
Georgetown	14-16
Frankfort	17-18
Oxford	21-23
New Zion	28-30
Sulphur cir.	Jan. 31 to Feb. 3
Lagrange	3-6
Coke Chapel, Louisville	10-13
Powee Valley	22-23
Mt. Washington	25-27
Loyd Street, Louisville	28-30
New Haven cir.	Mar. 1-3
Anchorage cir.	4-6
Jackson Street, Louisville	11-13

Please have full reports of all work accomplished to date. You have not reported your benevolent money. Attend to this at once. We must have no blank collections. The District Conference will convene at Shelbyville, Ky., Tuesday morning, March 21, 1893. Let all be present. Do your best, brethren. May the blessings of God rest upon all of your efforts. GEO. A. NISSELE, P. E.

Lexington District.

Fourth Round.

Moorefield	Dec. 13-16
Sharpsburg	17-18
Loeburg	22-23
North Middletown	Dec. 31 and Jan. 1
North Fork	4
Orangeburg	5-6
Germanstown	7-8
Washington	14-15
Mayfield	15-16
Poplar Plains	18
Flemington	21-22
Boyd	27
Farmouth	28-30
Cynthiana	Feb. 2
Martha Creek	3
New Providence	4-5
Warrenton	8-9
Paris	11-12
Winchester	15-16
College Hill	18-19
Ashby	20
Ward Creek	23-25
H. Ward Creek	9
Gunn Tabernacle	11-12
Clay City	14

Dear Brethren: The Annual Conference meets March 25. Have no blanks in your benevolent reports. If you have not raised your Conference Minute money, raise it now. I trust that you may report to the Conference having had a good season your work and many souls saved. Let me hear from you at any time. JOSEPH COURTNEY, P. E.

Hot Springs District, Little Rock Conference.

Fourth Round.

Castfield	Dec. 10-11
Texasana, Wheeler Chapel and College Hill	17-18
Clinton	24-25
Lockburg	Dec. 31 and Jan. 1
Murfreesboro	7
Chow, Mallen's Chapel	14-15
Clinton	21-22
Hot Springs	28-29

Dear Brethren: Have your benevolent collections in full. A. J. PHILLIPS, P. E.

Indiana District, Lexington Conference.

Fourth Round.

Evansville	Dec. 10-11
Newburg	12-13
Boonville	14-15
Rockport	17-18
Princeton	20-21
Terre Haute	22-23
Green Castle	24-25
Bloomington	28-29
Martinsville	30
Cenestown	Jan. 1-2
Watson	3
Chryden	7-8
Jedersville	14-15
North Vernon	21-22
Simpson Chapel	28-29
Unionville	Feb. 4-5
Rushville	11-12
New Castle	18-19
Anderson	Mar. 1-2
Greentield	11-12

Dear Brethren: This is the fourth and last round for 1892. We are almost in sight of the battle field. Are you ready for it? What have you done in regard to your benevolent money? How many can speak in the language of Reza, Bailey, Duce and Davis? Every dollar raised and paid into the Book Concern, what about the Epworth League in your charge? Examine your Discipline paragraph 95. Are you giving the home mission your influence? Please give these your immediate attention. W. S. MOLLINS, P. E.

Shreveport, La.

The following list is composed of the assignment of the preachers of the Louisiana conference, to convene in St. Paul M. E. Church, Shreveport, La. Stationed as follows:

Rev. Jesse Thompson, St. Paul M. E. Church, 99 preachers.
Rev. S. Currell, Vanceville Church, 10 preachers.
Rev. E. Hutchinson, Fairfield Church, 10 preachers.
Rev. James Robinson, Providence Church, 3 preachers.
Rev. C. D. Shallowhorn, St. James Church, 55 preachers.
The preachers assigned to Providence, Fairfield and Vanceville Church will meet at St. Paul's M. E. Church, as the pastors of Vanceville, Fairfield and Providence have members living in the city of Shreveport who will entertain the preachers assigned to these churches. Those assigned to St. James will meet at St. James.



On the Ragged Edge

—The clothes that are washed without *Pearline*. If you get them clean by the necessary rubbing with soap, they will soon get ruined by the wear of it. *Pearline* saves the wear—there is little or no rubbing. It does no harm to anything that it washes everything. Use *Pearline*—less labor. Labor is useless, if you for it is unnecessary.

of despair. The peddlers and prize givers must be there, lest why should they use such methods and claim their goods "the same as," or "as good as" *Pearline*. IT'S FALSE—*Pearline* has no equal and is never peddled.

JAMES PYLE, New York

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OUR INDIANAPOLIS LETTER.

Simpson Chapel, under the min-
istrations of Rev. T. L. Ferguson,
is succeeding admirably. He is a
good preacher and the right man
in the right place.

Among the society organizations
of our church we have: The E. W.
S. Hammond Epworth League,
with Dr. B. J. Morgan as the ef-
ficient president and an accom-
plished corps of assistants; the Doug-
lass Literary and the Sunday
School Teachers' Biblical Insti-
tute, which add great interest, as
also does the Home and Foreign
Missionary Societies.

Some of the leading element of
the city hold their membership in
our church, prominent among them
is the Hon. George L. Knox, pub-
lisher of the Indianapolis Freeman,
also proprietor of the Bates House
barber shop, the leading business
of that kind in the West, and a
member of the Republican State
Central Committee and was a dele-
gate to the National Convention
at Minneapolis. He has been twice
elected lay delegate to the General
Conference of the M. E. Church
and is one of the trustees of Simp-
son Church. We have also the
Hon. James T. V. Hill, attorney-
at-law, enjoying a lucrative prac-
tice in our State and county courts
for the last twelve years. He was
a postal clerk and bore a record
for integrity, sobriety and honesty.

In politics he is opposite of Broth-
er Knox, and conscientiously sup-
ported the Hon. Grover Cleveland
for the presidency three times. In
the late campaign he was made the
chairman of the Colored Demo-
cratic Central Committee of the
United States. He is one of the
chief managers of the Historical
Chart Company of this city, and
was a charter member of Simpson
Chapel and ably assisted the late
Rev. Marshall W. Taylor, D. D., in
the establishment of the M. E.
Church in this city when it tried
men's souls to break away from
time-trodden paths. He is an in-
defatigable worker and has served
the church in the capacity of sup-
erintendent of the Sunday School,
class leader, steward, and is at
present a member of the trustee
board. Mrs. Hill is an accom-
plished lady and an acknowledged
leader in our church circles. She
is an elocutionist of the first rank,
a teacher in the Sunday School and
a general worker in the benevolent
and charitable enterprises of the
church and city.

Our choir stands second to none.
During the year Rev. Ferguson
has introduced the system of con-
gregational singing and to this end
has supplied the pews with the
Methodist Hymnal.

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Building!

REV. M. C. B. MASON, B. D., FIELD
AGENT.

According to announcement
Chrisman Hall, together with the
steam plant of Clark University,
were dedicated on Nov. 30 and
Dec. 1, 1892. The program was
carried out in every particular, and
the occasion was one never to be
forgotten in the history of the
school.

At 2 p. m. the students and a
large number of visitors formed in
line, 300 or more, and were led by
the University Band playing
"Marching Through Georgia," and
proceeded across the campus to
the front entrance of Chrisman
Hall, and after being called to
order, Dr. Rust led in a most im-
pressive prayer for the school, our
country and the flag. Then a large
United States flag was presented
in a neat, beautiful speech, by Miss
Sarah Ream, a member of the fac-
ulty. Three cheers were offered
for the flag while it was being
hoisted to the top of the flag-staff
on the tower of Chrisman Hall.
The people gathered in the chapel
at once, when President Hickman
introduced Bishop Walden, who
delivered an address of clearness,
strength and practical thought on
the relation of the common school
to the higher education, of busi-
ness life, patriotism and the fam-
ily. This address ought to be in
the hands of every good citizen.

At 7 p. m. a reception was given
in the chapel of Chrisman Hall.
The chapel was beautifully decor-
ated, and will accommodate 800
people. It was well filled, and the
fresh, beautiful walls, illuminated
from three chandeliers, made a
pleasing impression. It is a beau-
tiful chapel.

President Hickman in a happy
way introduced Dr. Hartzell as
master of ceremonies. Dr. Thir-
kield made the first ten minutes'
speech, on the "Minister and
Higher Education." This address
was in the doctor's best style and
was filled with good points set in
chaste language.

President Barnstead, of the At-
lanta University, was next called
and spoke on the "World's Fair as
an Educator." The topic was
handled in a clear, forcible man-
ner, sparkling with happy sugges-
tions.

The next address was: "Four
Hundred Years Ago and Now," by
Rev. J. W. Hamilton, D. D. Dr.
Hamilton is known as one of the
best platform speakers of the
church. He dwelt with special
stress on the "Now" and gave some
earnest words to the students in
the audience about the "Now." Dr.
Hamilton's first visit to the South
as Secretary is making a good im-
pression for him everywhere he
goes.

"Clark University and the Pres-
iding Elder" was discussed by
Presiding Elder Alston, who elicited
a good deal of merriment by his
amusing expressions and lauda-
tions of "Clark." Elder Alston al-
ways interests an audience.

"Chrisman Hall in Ashes" was
the topic for Professor Crog-
man, who is known for his wit,
classical diction and sparkling
thoughts. He was in a happy
mood. He has been in this work

for twenty-three years and all honor
and esteem him for himself and his
works' sake.

"The Woman and the Ballot,"
by Mrs. Parks. This was one of
the most interesting themes of the
evening and was handled in a posi-
tive, argumentative and convincing
way. Mrs. Parks is a strong be-
liever in the ballot for women, and
she can put her thoughts in a way
not easily answered.

The writer delivered a short
address, and called attention
to the fact that the great heart
of the church lies nearer this work
of christian education to day than
ever before. Judicious self-sup-
port is what is now needed all over
our territory.

"Our Students," by Mr. Whitby,
of the preparatory class. Mr.
Whitby did his part well and called
down the house in hearty ap-
plause.

"The Acorn and the Oak," a
unique subject, discussed by Dr.
Rust in a manner not soon forgot-
ten. He told the audience the
growth of oak, the variety of oak,
but after all they were oaks—merit
and character, not color make the
man. The doctor was interrupted
again and again by hearty ap-
plause.

These several speakers were in-
troduced by Dr. Hartzell in a
graceful and dignified manner.

On December 1st, at 8 o'clock a.
m., the chapel services were led by
Rev. George W. Arnold, A. M., B.
D., of Loyd Street Church, follow-
ed by an address from Dr. Hamil-
ton, Rev. S. C. Upshaw and Dr.
Rust. The speeches were all good,
and Dr. Rust's, unique. It would
be a difficult thing to put that
speech into print.

Following these addresses the
roll of the Savannah Conference
was called. A large number of
ministers were present. Presiding
Elder Alston's district, although
the smallest, gave the largest
amount. A number of ministers
not present sent their money. The
contributions from the ministers
and friends ran beyond \$1000, a
surprise to all. A hearty applause
was kept up the reports came in.
It must be remembered that many
of the ministers could not be pres-
ent and their reports will come up
at the conference, and it now seems
the entire sum will run beyond
\$2000. Mrs. Chrisman had sent a
gift of \$250 and Mrs. Bishop Clark
gave \$460 to buy a bell.

At 11:30 o'clock the congrega-
tion filed out of Chrisman Hall on
the way to inspect the steam plant,
the shops and back to the hall. A
happy surprise had been prepared,
by the teachers and instructors, for
President Hickman. A performing
hollow square about a family car-
riage, made in the shops and esti-
mated to worth \$300, President
Hickman was invited by the
Bishop to take a seat in the car-
riage, when the Bishop, in behalf
of the teachers and instructors in the
shops, presented the carriage to
President Hickman. The shops
were inspected while the band
played.

At 1:30 p. m. the fire department
in the two schools, under Professor
Crawford and Mr. A. D. Houghton,
was called out to give a display
of drill and the water power. The
spectators greatly enjoyed the
manipulation of the hose, and
looked with surprise when a stream
of water was thrown over the tower
of the building, which must be over
100 feet high. These exercises
were followed by President Hick-
man's report.

Governor Northern was down for
a speech, but was kept away on
account of sickness.

President Hickman's report re-
vealed the fact that for skillful
work, economy of funds, conven-
ience of plan, together with speed
in execution, Chrisman Hall will

stand a monument not soon
equalled. The buildings originally
cost \$40,000. It was completely
destroyed by fire last April, leav-
ing nothing but the walls and parts
of those fell in. It has been re-
built on a better plan inside, en-
larged by 25 feet to the grade-
rooms and chapel. The least esti-
mate, by one of the best building
firms in the city, for rebuilding
Chrisman Hall was \$17,844, but it
has been built at a cost of \$14,000.

The steam plant completed will
not cost over \$3500, and the least
estimate secured on that was
\$5900; thus, there was saved to the
society, by personal supervision
through the summer by the presi-
dent, not less than \$6500. Most of
the manual labor was done by stu-
dents and nearly all of the labor
was done by colored mechanics.

At the close of his report President
Hickman made a statement of the
school attendance, which showed
the institution to be in a prosper-
ous condition and the largest en-
rollment in its history at this date.
Three years ago Thanksgiving day
there were 275 students enrolled,
two years ago 291, one year ago
302, and to-day 342 and many of
the students are graduates of the
high schools of the country. The
report was followed by President
Hickman presenting the vouchers
for all moneys expended for the
buildings to Dr. Hartzell, the
senior secretary of the society, and
the keys to Dr. Rust, president of
the board of trustees. Dr. Hart-
zell followed in a short address,
when the board of trustees was
called up and the buildings pre-
sented by Dr. Rust to Bishop Wal-
den to be dedicated, free of debt,
to the Methodist Episcopal Church
for the cause of christian educa-
tion. Dr. Rust took the occasion
to say a few complimentary words
of Dr. Hickman's administration
in the rebuilding, and among other
things he said: "Dr. Hartzell and
myself have gone over the vouch-
ers for every dollar spent for these
buildings and we find the accounts
perfectly correct upon every point.
Not one dime unaccounted for or
mis-spent. This building for \$14,000
is a marvel! I would not undertake
it for \$20,000!"

Dr. Thirkield read the ritual les-
son and Bishop Walden dedicated
the buildings to the cause of christ-
ian education.

Clark University has entered
upon a new career and the future
is full of promise and encourage-
ment.

Friday, Dec. 2, the corresponding
secretaries and the field agent
looked through the different rooms.
In organization, teachers' system,
etc., and found everything in first-
class condition.

Dr. Hickman and his faculty
have accomplished a great work.

Below we give the amounts given
by each district and charge. Let
every pastor see that his full
amount is raised and forwarded me
as soon as possible. The roll will
called again at conference, when
we hope to have full apportion-
ment.

ATLANTA DISTRICT.
A. J. Wilson, P. E.....\$10 00
Loyd Street—G. W. Arnold.....65 00
South Atlanta—J. M. Anderson.....5 75
Fairburn—C. E. Jones.....10 00
Greenville—L. W. Coates.....10 00
Hapeville—Geo. Washington.....4 00
LaGrange—H. M. White.....5 00
Chapel Street—J. D. Jenkins.....5 00
Piney Grove.....1 00
Lithersville—G. W. Matthews.....10 00
W. P. Thirkield.....15 00
M. C. B. Mason.....15 00
W. H. Hickman.....25 00
Total.....\$190 75

GAINESVILLE DISTRICT.
M. M. Alston, P. E.....\$25 00
Decatur—W. A. Mitchell.....10 00
Duluth—J. E. Walkins.....25 00
Elberton—J. W. Fisher.....7 50
Gainesville—P. H. Travis.....25 00
Gillsville—B. Boston.....2 00
Harmony—Edmond Kirby.....17 50
Oxford and Covington—J. A. Hol-
liday (not paid).....25 00
Snace—S. B. Buford.....25 00
Union Grove—R. A. Hinesman.....25 00

D. W. Wynn.....5 00
East Atlanta—G. W. Lewis.....25 00
Centreside—L. Harris.....3 00
Total.....\$220 50

GRIFFIN DISTRICT.
J. P. Wragg, P. E.....\$25 00
Griffin—W. A. Lovelace.....10 00
Hampton—W. C. Bryant.....25 00
Jonesboro—R. O. Neal.....25 00
Liberty Hill—W. C. Hunter.....10 00
McDonough—J. F. Jenkins.....25 00
Griffin Church—J. F. Wragg.....10 00
Whitewater—G. W. Lamar.....5 00
Williamson—W. A. Hill.....8 00
Woodbury—J. A. Wyatt.....2 00
Zebulon—L. J. Preston.....15 00
McDonough Ch—G. Y. Fleminator.....4 00
Greenville—Alexander Johnson.....15 00
Total.....\$179 00

MACON DISTRICT.
R. T. Kent.....\$3 00
W. A. Holmes.....25 00
Total.....\$28 00

ROME DISTRICT.
H. R. Allen, P. E.....\$10 00
Adairsville—G. W. Lightner.....6 00
Cartersville—H. H. Monzon.....4 00
Cave Spring—J. H. Grant (not
paid).....25 00
Douglas—C. H. Blake.....15 00
Rome First Ch—C. K. Wright.....40 00
Tallapoosa—G. A. Arnold.....4 00
S. H. Hamilton.....6 00
F. M. Gordon.....12 00
Summersville—J. Sams.....3 55
S. T. Bryant.....3 00

FROM TEACHERS AND FRIENDS.
Mrs. W. P. Thirkield.....\$105 00
Prof. Crawford and wife.....10 00
Prof. Murray and wife.....10 00
Prof. Parks and wife.....10 00
Prof. Graham and wife.....25 00
Prof. Mitchell.....5 00
Juvenile Department, through:
Miss Marie I. Hardwick.....\$53 00
Dr. Rust.....25 00
Prof. Crogman.....10 00
Dr. Hartzell.....25 00
Prof. Houghton and wife.....15 00
Presiding Elder Robb.....5 00
Total.....\$295 00

Grand Total.....\$1041 05

For the SOUTHWESTERN.

Secret Societies.

B. F. ABBOTT.

In the SOUTHWESTERN of Sept.
8th, Rev. R. Thompson dispa-
sionately gives his position toward
secret societies and asserts a real
feature that there is a growing
evil among our people caused by
secret societies.

After stating the above, he asks
ten questions, which, to the man
who poses himself as a leader and
wants to see his race rise morally,
religiously, financially and every
other way, does not seem extrane-
ous or futile.

We do not attempt to give satis-
factory answers to all concerned,
or perhaps to answer any of the
questions at all; but we will give a
passing notice to some of them,
and to an article which has recent-
ly appeared as a reply to them
from Mr. W. S. Hawthorne of
Colmesneil, Tex.

The Church was established for
the purpose of teaching Christianity
as it is taught in the Bible, and
when ever it fails to teach it in all
of its phases, it fails to do the
work for which it was organized.

Secret societies were not estab-
lished to teach Christianity bibe-
lically, and its instructions can not
be equal in its spiritual and relig-
ions bearing as the teachings of the
Christian Church.

If their instructions are equal to
the instructions of the Church, why
do men, who belong to secret so-
cieties, become converted under
the teachings of the Church and
seek a place in its membership?
Why do preachers, who belong to
secret societies, persuade people to
join the Church? Why not be con-
tended in the society alone?
Why, because the Church is the
greatest organization ever formed
—like its blessed founder—being
superior in all of its qualities.

The Church is not in debt to se-
cret societies for anything. For
the Bible, we owe all to Christ and
to holy men, who, under the glow-
ing light of spiritual revelation,
wrote the divine testimony of
Jesus. Because a thing has an
early origin, is no pretext for sup-
porting it. Support an institution

for the benefit it gives to humanity
and not for its age; if there is no
benefit let it alone. Secret socie-
ties have an early origin, the date
of their birth I do not know, nor
do I know their early intentions;
but I see that with the firm grasp
they have upon the Church, the
evil they are doing.

The last questions relating to
some minister's pulpit discipline,
being consistent with Christianity,
is easily accounted for. It is con-
sistent with some minister's relig-
ion to say anything from their pul-
pits or elsewhere, which is not con-
sistent with Christian religion.

If two men teach the same thing,
they are not apt to differ in their
design. If the church and secret
societies are parallel in their design
why not unite the two? In union
there is strength; generally the
same people run both; it is useless
to support two institutions to do
the same work when one can do it
as well.

Mr. W. S. Hawthorne, of Texas,
in reply to Rev. Thompson's ar-
ticle, gives the mission of secret so-
cieties to be,—"To care for the
sick, pay doctor and medicine bills
and burying the dead." Does not
this work belong to the Christian
Church? Should not that mind be
in the Church which was also in
Christ Jesus and taught by His
apostles everywhere?

We sadly confess that the Church
does not do as much of this work
as it should do. The greatest
cause of non-work along this line
of Christianity, is that nearly or
quite the largest portion of the
Church belong to societies, and
bring their children up in them.
They are undertaking to do a part
of the Church's work in an organi-
zation of their own independent of
the one that Christ established to
do it. Is this not an evil?

Yes, we say, as Mr. Hawthorne
says, "Let the Church do its whole
duty," i. e., do the work that he as-
signs to it,—"save souls"—and
"care for suffering humanity,"
which duty he assigns to secret so-
cieties.

It is an evident fact that societies
do hinder the Church in many lo-
calities. Their greatest strength
is in the Church; it costs a great
deal to run either, and our people
are unable to support both; one
must be neglected and when they
are to decide which they will sup-
port, the society often receives that
which the Church needs; and
about the only real incentive they
have for acting thus, is a decent
burial. They are often promised
more, but this is about all they get
for a life time support of two or
three orders.

Our people make too much burial
preparation in the wrong way; it
costs them too much. Why not
teach them economy? Funeral
expenses will take care of them-
selves,—they will get a decent
burial.

They are often misleading by
promising in their by-laws and con-
stitutions to admit only a special
class of people (those of good moral
characters); but for the sake of
the almighty dollar they lay aside
their by-laws and constitution and
take in the vilest characters, plac-
ing the best and the lowest people
on equality.

Let the members of the church,
who belong to secret societies, give
it one-half the money they pay to
societies. Their sick will be better
cared for and suffering humanity
will receive as much aid as the so-
cieties give it.

If the church fails to teach the
people that it is its duty to care for
the sick, bury the dead and do
good to suffering humanity in
every department of christian
work, it is guilty of sacrificing a
work that its blessed founder
meant for it to carry on.
Sweet Springs, Mo.

LETTERS FROM THE CONFERENCES.

Central Alabama Conference.

IMPORTANT NOTICE.

Dadeville District.

W. F. SMITH, P. E.

To the Preachers and Members of the Central Alabama Conference: Once more I make an appeal to you in behalf of the benevolences of the church. Shall we go up to the Conference with the usual apologies, or shall there be an increase? We have been gaining very little and now is the time to show our appreciation of the great Methodist Episcopal Church. Shall the members that make up the Central Alabama Conference allow their preachers to leave for conference without all their apportionment raised? We have been receivers of the benevolences of church for twenty-five years. It is more blessed to give than to receive. Why not let us take a more active part of this blessed work? Other churches all around us are raising funds to carry their work on in their own territory, and they have some to spare to send off for foreign missions. Let us rally and put all our forces to work at once. Put the SOUTHWESTERN in every family and the victory will be ours.

J. H. Scales, Mount Sterling.

We have built a church that when completed, will be valued at \$2,000.

The grand old Methodist Church is the morning star in Choctaw county, while there are many other churches, ours is at the front. The writer has recently been presented with a \$20 suit. The people crowd the church and are liberal.

Indiana.

W. D. Collins, Indianapolis.

Thanksgiving Day at Simpson's Chapel will be a day long to be remembered by those who attended the church.

The morning was spent in prayer and thanksgiving to Almighty God; after which a thanksgiving dinner was served by the stewardesses of the church. In the evening a grand literary and musical entertainment was given, the program of which consisted of some of the best talent of the city.

Kentucky.

Rev. W. H. Evans, Covington.

We are getting along very nicely here at this time. We have had no revival meetings, but all our meetings possess the revival spirit. The people here are united and are living in quietness. Thanksgiving Day will be long remembered. The Thirteenth Street Baptist Church united with us, and Rev. J. F. Hummons, their pastor, preached an excellent sermon. We continued the meeting, closing at night with a baptism of fire from heaven. The collection was good. We have had fifty accessions this year, and still "there's more to follow".

I love the SOUTHWESTERN more and more, and am encouraging Preachers, Presiding Elders and Members to follow my example and subscribe. Pray for us.

Louisiana.

Monroe District.

STEPHEN PRIESTLY, P. E.

Caspers Chapel.—We are completing a fine church at this charge. Rev. J. W. Lewis, the pastor, has doubled the membership and purchased a lot and built a nice church, free of debt. We baptized eleven adults and ten children on the 27th. The Pastor and Presiding Elder are fair workmen: they put in good time handling the saw, hatchet and hammer, on the church. The church is the finest on the district, nearly all dressed lumber. A corner stone will be laid on Jan. 8th, '93. We have one of the best citizens in the parish (white) for trustee. All the district is doing well thus far.

Mississippi.

Greenwood District Conference.

J. W. WINBUSH, SEC'Y.

The second session of this conference met in Mount Pleasant Church, Winona, Miss., Wednesday, Nov. 23, Presiding Elder McDonald in the chair. He made a heart-touching address.

J. W. Winbush, secretary of the last district conference, called the roll of members, all being present except one. J. W. Winbush was elected secretary and W. T. Wright and F. G. Wilbourn assistants. A. McBeth was elected statistical secretary and John H. Everett assistant. Welcome address by Miss Loggins, of Winona, Miss., to which S. H. Nevils responded.

The Elder's report showed that his efforts were crowned with general success.

The pastors' reports showed that since the last session of the conference 428 conversions, and a full membership of 3299, and \$191.25 for benevolences have been collected.

The conference granted nine brethren license to preach and recommended four for ordination and three for recognition of orders.

Revs. Dr. Campbell and Suter, of the M. E. Church South, were introduced and made telling addresses in the interest of Christian education.

Rev. J. A. Armistead, Presiding Elder, Waverly District, of the C. M. E. Church; Elder Wright, pastor of Baptist Church, Winona; Mississippi Elders Johnson, Lewis and Martin, were introduced.

The following brethren preached very edifying sermons: L. W. Washington, D. Green, D. P. Shaw, Wm. Bell, A. McBeth and John H. Everett. The thanksgiving services were quite impressive. At night Mrs. Dukes, the principal of the Colored public school of Winona, presented the church with a clock and hat rack, and Elder McDonald thanked her for the offering.

Sunday services were very impressive, Sunday school at 9 a. m.; Love Feast at 10 a. m.; Missionary sermon by S. H. Nevils, at 11 a. m.; at 3 p. m., Rev. A. McBeth, and at 7:30 p. m., the Lord's Supper was administered to 91 persons. Collection during the conference \$58.75.

A strong resolution passed in favor of the SOUTHWESTERN, and we will show the result by sending in our share of the 10,000 subscribers.

The organist, Miss "Siggie" Braek, and the choir of Winona, were highly complimented for the sweet music furnished. The faithful pastor, Rev. C. W. Walton, and his good people, handsomely entertained the Conference.

Adjourned to meet at Durant.

Rev. E. H. S. Ferguson, P. C.

The new Asbury M. E. Church, of Holly Springs, Miss., was dedicated Sunday, Nov. 27, by Rev. G. W. Wells, of Louisiana Conference, assisted by Revs. D. H. Sawyer, of Rust University, B. F. Woolfolk, of Oxford, and B. H. S. Ferguson, pastor in charge.

The church having been completed, clear of debt other than church extension, at a cost of \$2400, in appearance it is second to none in the conference. The people of Holly Springs have acquitted themselves grandly in the way of constructing this edifice. Under the management of their pastor, for the past four years, they have accomplished much, to the surprise of most every one, in the way of successful church work; during which time many souls have been added to the church and all old indebtedness paid off, and the pastor has shared a great part of their hospitality. The young people are well organized for church work, and old as well, and much praise is due to them in behalf of their labors.

This District Conference, which just closed here, was a source of much spiritual benefit. It was well attended and grandly managed. The Rev. Dr. Revels, Presiding Elder, presided with more than

usual dignity and gave many an excellent advice as well as decision on law and polity of the church. He is much loved by his men on the district and all regret that this is his last year on the district. He has ably and efficiently served the district for six years and is rounding and finishing up his work in good shape. Our prayers are that God may through the church send him to another good work and give us another just as good, that the work may continue to move onward.

Our friends of Rust University, together with the faculty and E. Rust's Industrial Home, displayed a good part in all our collections. Wherefore, we are thankful. God bless them all.

Pray for us.

Rev. L. J. S. Bell, P. C., Edwards.

I was able to report at the fourth Quarterly Conference that we had organized a new church and had the lumber on the ground to build it on a one-half acre lot, given and deeded to us for the M. E. Church, for our deed of Settlement, six miles west of Edwards. Also, we have organized at another point five miles south of Edwards, where we have another church lot given us for the old church. We hope soon to have a good circuit here. This charge, for several years, has been very small and is unable to take care of a pastor and his family as it ought to. With a good missionary appropriation this can soon become a first class charge.

Immigration to Vicksburg and other places in search of better wages has caused this charge to suffer, yet we have done all we could to build up this work in our two years as pastor. We have improved the church at Edwards to the amount of over \$200; also bought a bell for the church, which has the reputation of being the best bell in town; the membership has been increased forty for the two years, and the parsonage has been repaired also. So you see that we are yet alive in these parts. We have not done as much as we desired, yet we are moving along.

Thanksgiving Day was appropriately celebrated, with good sermons, singing, etc. We are preaching holiness of life and heart. The spirit of the Master seals our efforts and we see signs of spiritual life.

H. A. Johnson, Sec'y, Sturges.

Mr. Editor: The second session of the Starkville District upper Conference, convened in New Prospect M. E. church, on Starkville circuit, Nov. 24-27, '92, Rev. P. O. Jamison, Presiding Elder, in the chair; the writer was elected secretary with B. J. Roberson and J. W. Washington, assistants. H. B. Gladney was elected statistical secretary, with J. M. Nevils as assistant. It was a most pleasant as well as profitable session, and well attended. The report of the Presiding Elder, with those of the Pastors, showed a marked advancement, spiritually and temporally, and benevolent monies collected, churches and parsonages improved and several churches built, and many converts added to the church. The work of the conference was dispatched with order and decorum; and though the Starkville District be the last, it cannot be the least by any means, with Presiding Elder Jamison at its head and Mrs. Jamison, his help mate, indeed, are accompanying him, organizing Epworth Leagues and speaking for the periodicals of the church, and especially the SOUTHWESTERN, and which she is helping to swell its subscription list. We were favored with the presence of Rev. J. L. Wilson, of Columbus, Miss., who preached an able edifying sermon. Among others who preached were Revs. M. Adams, Wm. Lester, H. M. York, N. B. Blackman, J. M. Nevils, J. W. Washington and others. Sunday was a spiritual feast day, at 10 o'clock W. H. Golden preached an interesting sermon; at 3 p. m. the memoir, services of Rev. Isom Davis, conducted by Rev. M. Adams and others;

at 7 p. m., Rev. A. G. Houston, preached a soul stirring sermon. Too much praise cannot be given to the faithful pastor, H. B. Gladney, and the kind people whose loyalty and love has contributed to make the conference at that place a success in every respect.

Rev. A. J. McNair, Meridian.

This, my first year has nearly closed at Haven Chapel M. E. Church. At this writing the church is one year old. I can say for myself, I have spent one of the most happy years of my ministry at this new charge. Ninety souls have been happily converted. A few nights ago we were visited by a storm party, this being the second visit of the kind, and many good things were brought. The church is out of debt.

Our fourth Quarterly Conference, held Nov. 26th and 27th, reports showed prosperity on all lines of church work. On Sunday morning the conference love feast was held. At 3 and 8 p. m. the elder preached.

P. E. Dobbs, Okolona.

The fourth Quarterly Conference of the Okolona charge was held at Okolona Nov. 25, 1892, Rev. R. Sewell, Presiding Elder, in the chair.

The conference was largely attended. Some changes were made in the board of stewards. Mrs. F. A. Carter was elected Sunday school superintendent.

On Sunday, at 3 o'clock p. m., we were entertained with a good sermon, and after which the doors of the church were opened and three joined. The administration of the Lord's Supper followed.

Rev. J. C. W. Pai e accidentally shot himself through the arm a few days ago.

M. Cooper, Chunky Circuit.

My fourth Quarterly Conference was held the 26th and 27th of November last by Rev. J. M. ShumPERT, Presiding Elder. We have added to the church this year 86 souls and built one new church.

George W. West, S. S. Superintendent.

We have just closed our big meeting at Heathman Chapel, with fifteen conversions. Our pastor, G. W. Baker, has worked hard this year.

Tennessee.

J. W. Richmond, P. C., McMinnville.

A successful pastorate and a grand quarterly meeting was held recently. In addition to the regular collection they raised \$2.35 for the wife of the A. M. E. preacher who had left his wife with eight children to care for. This was very commendable; because, rendering good for evil.

Texas.

A. Merida, P. C., Mayfield.

Mr. Editor: Our fourth quarterly Conference convened the 26 and 27 of November with Rev. Mack Henson in the chair. Nearly all of the brethren were present; reports show that the work is in good condition. The Elder preached a good sermon and administered the Sacrament to 75 communicants. We are preparing to build a church and have some of the lumber on the ground. Pray for us.

Our Children's Watch Tower.

Mary Brown, Vidalia, La.

Our Sunday school at this place is getting along nicely. We had a Sunday school entertainment on the 26th, and I am elected Sunday school superintendent for the next year. Our school has been organized only eight months and we have 42 scholars, and some one is joining every Sunday. Our pastor, Rev. H. B. Hart is a good preacher, and white and colored all love him. And for the SOUTHWESTERN, it is on my heart, and I am trying to get all of the scholars to subscribe for it. Dear friends, I am only 13 years old, but I am going to work for the Sunday school at this place. Pray for us. Your true worker for Christ.

For a disordered liver try Beecham's Pills.

OUR BALTIMORE LETTER.

We have had five meetings during November, thirty-two members, and an average of six to roll-call. Nov. 2.—"What can be done for our 'Superannuates'?" was discussed by the appointees Revs. R. R. Riggs and F. M. Harris, the former arguing that effective ministers, in organization, should create a fund rising from one-half per cent of their salary and that the conference should have a "Book Concern" or some other enterprise for revenue and employment for the "Superannuates". Bro. Harris argued that the proposed fund and enterprise failed to meet the present demands, and insisted that the Pastor and conference claimant committee; if faithful, could give the immediate relief. Several brothers volunteered, all emphasizing these proposals, especially the one relating to the pastor and conference claimant committee. The general impression was that too little conference claimant money is raised.

Nov. 9.—"Should our present mode of Sunday School Teaching be continued?" was discussed with little interest and benefit for several reasons. 1st. The appointed disputants were absent. 2d. Only Sunday School workers could discuss it. 3rd. The question was noninviting to persons who prefer lively discussions. Therefore, very little benefited, we passed from this question to one more interesting but less beneficial. Rev. H. A. Carroll, of Mt. Zion, Washington, and N. M. Carroll, of Sharp street, Baltimore, respectively, reported \$100 and \$50 benevolent money raised in excess of their assessments for the present conference year. Forty six converts were reported, and seventeen probationers received into full connection. The meeting obligated itself to raise \$100 by collection to put Rev. J. W. Longford, one of our superannuates in "the home."

Nov. 16.—The regular business was suspended to hear two members of the Missionary Committee, Bishop Wm. Taylor of Africa and Dr. I. B. Scott of the Texas Conference who were returning home from the late session of the committee. This meeting was slightly restless owing to Dr. J. H. Hargis our representative in the Missionary Committee representing our conference wrong, stating that the Washington Conference had raised \$231 only.

A committee was at once appointed to investigate his report. There was also a dissatisfaction over some reflections that Bishop J. P. Newman had made on the colored membership in the committee. The neglect of our churches by the local committee in appointing the members of the missionary committee to preach on Sunday was keenly felt and freely talked over also.

Nov. 23.—Very little of importance was done. Fifty converts are reported.

Nov. 30.—"Is it expedient for the Washington Conference to have a 'Book Concern'?" was discussed. Forty-two converts and fifty-two accessions are reported. A letter is received from Dr. Hunt, stating

that \$1340 of our missionary money, through mistake, has been credited to the Wilmington Conference and that \$595 has been received from Dr. Lanahan since the last session of the missionary committee. We would like to inform the Washington Conference that Rev. Sanford Hunt, No. 150 Fifth Avenue, New York, is treasurer of the Missionary Society, and that if we have any conference treasurer at all it is Rev. S. R. Hughes, of Annapolis, Md. In summing up for November we find our Preachers' Meeting, representing twenty-five charges, reports 138 converts and 111 accessions. Most of the brothers have taken their benevolent money, and those who have not can take it any time. There has been no mission planted in Baltimore during the month, nor anywhere in the bounds of the conference. Rev. J. S. Cooper, our president, has been blessed with a fine son. Sharpstreet, our mother church, is still struggling without success to change her location. The North and South Baltimore Districts are contending over territory. We would suggest to them "Get thee up to the wood country, and cut down for thyself."

S. H. NORWOOD, Secretary.

To Our Young Ministers.

REV. RUFUS SMITH.

Mr. Editor: A call to the ministry means more than to preach. It means for us to prepare to preach as well as to preach. Our pulpits are calling for a higher educated ministry, and our pews are demanding the same, and we should strive for a higher mark in the ministry, rather than admission into the Conference. Was not God 80 years in preparing Moses to lead the Children of Israel? Then why not us take one-fifth that long in preparing ourselves to lead the Israel of to-day. There is a great deal more required of the ministers of to-day, than there was of those who preached 40 years ago, and there will be great deal more required of the ministers 40 years hence, than of the ministers of to-day. Therefore let us ask God to thoroughly prepare us for His work. And He will make us leaders in deed and in truth.

Farmington, Tenn.

The Annual Christmas Holiday Excursions to all points in the Southeast, to Memphis, St. Louis, Louisville, New Orleans and Cincinnati at one fare rate are announced by the railroads for December 20th, 21st and 22d. The desirability of each route is loudly proclaimed, and its superiority over all others heralded abroad. There is one railroad line against which no objections can be raised, as it offers a choice of three routes to the Southeast, either via Memphis, Shreveport or New Orleans. This is the Texas & Pacific Railway, and it would be well, if contemplated trip to the "old home" to bear this fact in mind, and buy your ticket over the popular T. & P. Line which will run through cars on the dates given above to Memphis, Shreveport and New Orleans. Ticket agents can give you full particulars, or you can address the General Passenger and Ticket Agent, Mr. Gaston Meslier, at Dallas, Texas, who will be glad to give you all information.

The Cincinnati Weekly Gazette and the Daily Commercial Gazette are papers that take rank with the very best publications of the country, and are prime favorites with the reading public. They give the news of the world, and abound in choice miscellaneous reading and literary matter.

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SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, 111 N. 3rd St., New Orleans.

ST. CHARLES AVENUE CHURCH—Rev. Geo. A. M. Easton, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main, Gretna, La. Rev. S. S. Wright, pastor. Sunday services: prayer meeting at 11 a. m., 3 and 7 p. m.; class meeting Monday evening at 7:30 p. m.; communion, monthly, third Sunday; general class, every first Sunday evening.

CAMP PARADE CH.—Rev. Wm. P. Forrest, pastor. Sunday services: prayer meeting at 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sabbath school 1 p. m.; class meeting Thursday evening, 7:30 p. m.; on Carrollton avenue.

CUSHMAN CH.—Rev. Wm. P. Forrest, pastor. Public worship at 11 a. m., 3 and 7 p. m.; Sabbath school at 1 p. m.

FIRST STREET CH.—Rev. T. G. Montgomery, pastor. Sabbath at 11 a. m., 3 and 7 p. m.; class meeting Monday evening, 7:30 p. m.; communion, monthly, on the first Sunday; Sunday-school 1 p. m.; class meeting Monday evening, 7:30 p. m.; general class every fourth Monday evening; preaching Thursday night.

HAYDEN STREET CH.—Rev. W. S. Harris, pastor. Services at 11 a. m., 3 and 7 p. m.; Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CH.—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chinn, pastor. Regular services at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening at 7 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. Wesley Turner, pastor; public worship Sunday at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday at 7 p. m.

NABUCCA CH.—Union street; Rev. Simon Evans, pastor. Sunday services: preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class at 5:30 p. m.; preaching Thursday night at 7:30 p. m.; prayer meeting Monday evening, at 5:30 p. m.

ST. MATTHEW M. E. CHURCH—Vermont street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SEMINOY CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hilton, pastor. Preaching at 11 a. m., 3 and 7 p. m., every Sunday.

SIXTH STREET CH.—Between Laurel and Annunciation; Rev. D. J. Price, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post at. St. Rampart, Samuel Darage, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5 a. m.; class meetings 8:30 p. m.

UNION CHAPEL M. E. CHURCH—Rev. J. W. Hudson, pastor. Sunday services: prayer meeting 6 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Sunday-school at 9:30 a. m.; class meeting Tuesday night; prayer meeting Friday night. Sacrament second Sunday night in each month.

WALKLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor. Residence, 206 Liberty street. Sunday services at 6 a. m.; prayer meeting preaching at 11 a. m., 3 and 7 p. m.; class meeting Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street, near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; Prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m. Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Covington St. Andrew and Franklin streets. Preaching at 11:30 a. m.; Sunday school at 9 a. m.; Prayer meeting Wednesday evening at 8 p.

SECOND GERMAN M. E. CHURCH—Eighteenth street. Rev. Charles Senfner, pastor. Sabbath services at 10:30 a. m. and 7 p. m. Sunday school at 9 a. m.; prayer meetings Wednesday evenings at 7:30.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hilton, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. F. T. Chinn; Rev. E. Lyon, Secretary; Rev. James W. Hudson, Financial Agent; Officers, 125 Poydras St., New Orleans. Regular meetings of the Association on the first and third Mondays of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

Woman's Home Mission Work.

Persons desiring to consult the officers of the Conference Board of Woman's Home Mission Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans.

Mrs. L. Mead, First Vice-President, 67 Adam street, 7th district, Carrollton.

Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.

Mrs. Cornelia Hayes, Recording Secretary, 23 Ann Street, Carrollton, La.

Mrs. Alice M. Marshall, Corresponding Secretary, 210 Constantine street, New Orleans.

Mrs. Alice L. B. second, Treasurer, 185 Tennesse street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown, Local Worker, Mrs. M. Harrison, Assistant, Mrs. J. L. Sims, Mrs. Stewart.

South New Orleans District—Mrs. Rebecca Fisher, Local Worker, Mrs. Matthews, Assistant Manager, Mrs. G. Taylor, Local Worker, Mrs. E. Gant.

Baton Rouge District—Miss Alice Thomas, 105 E. Baton Rouge.

Shreveport District—Mrs. Rebecca Shelby, Natchitoches, Assistant, Mrs. Eliza Patterson, Shreveport, Local Workers, Mrs. St. Clair and Mrs. O. Brent, Shreveport.

Alexandria District—Mrs. F. Powell, Lake Charles.

Monroe District—Mrs. Celeste Maya, Mrs. Lillian Walker, Assistant, Mrs. M. Harrison, 25 Ann Street, Carrollton, La.

All officers of this Society have certificates and a badge of office.

As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a helpful adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Marshall, president; Mrs. A. M. Robinson, directress.

The board and managers meet the first Monday in each month at Peck Memorial Home, at 3 o'clock p. m.

For the SOUTHWESTERN:

The Best Way to Interest the Old People in Sunday School Work.

BY MRS. E. S. SPRIGGS.

Once in a time this subject would have appeared out of place, as the old people lead in Sunday school work themselves. It was from the old Roman Pope, Susanna Wesley, and later on, Robert Raikes, the Sunday school originated. It were those that went from door to door persuading parents to allow their children to come. But those days are gone and the old people no longer set types for the younger ones to go by.

The time has come when we, as children, must lead the old people. Some one will ask why is the change? Because we are living in a progressive age and the children are as wise at the age of fifteen and in many cases more so, than their parents at the age of thirty. The Bible teaches us that once a man and twice a child; now if we believe the bible we are to act accordingly, and I verily believe it from my heart and this standpoint. Have you noticed the hardest work you ever encountered, is to try to please the old people? They seem to have lost their stability of mind; at first they are perfectly delighted with the new idea, and then it is as a passing dream, no more pleasure to be drawn out of it, they are tired and something must be done to keep them together. I once talked to a very shrewd old-folk's teacher and heard him relate a coincidence which happened in his school. He said there were an old lady who come to learn of him A B Cs and on the second day she brought along a Grammar, Geography, Practical Arithmetic and History; on the third day she come with Analysis, Elocution, Algebra, Philosophy and Astronomy. He, of course, was equal to the emergency and gave her a lesson in all. Hence, you see he had this to do if not he could not have taught her the A B Cs. You see plainly they are to be humored; first, let us form them into a class for systematic bible reading every Sunday, and to be called the senior class; then let some energetic man or woman be placed over them. Let the teacher pull them out, giving some idea about the lesson themselves. It may be simple at first, but it will soon begin to grow fuller and fuller from time to time; as they continue they will become more and more interested in them. We must continue to draw out new thoughts before them; the cluster leaf has proven very beneficial in this; there is the black board exercise, the monthly socials, also the anniversary held once a year; the singing department of which they should be made of great importance; then begin the Sunday school revival. Let each old person take to their dear old heart, some wayward young man or woman whom they would delight to see converted to God, then their interest would be aroused.

The teacher should visit them weekly, if in case one should be absent, make an inquiry; they like that; that which people like they learn to love, teach them to come to the Wednesday evening prayer meeting and to take the lead in them; this would add much in refreshing their hungry and longing souls for Christ. Never let them see you have lost interest in what they talk of, always appear to feel and think as they do. Old people are very sudden in their thoughts; to please them you must be equally as sudden; always appear to be surprised at their great store of knowledge. If you do this I assure that the old peoples' interest will be so awakened that it will take but little to keep them alive and at work.

You know the old maxim: "Young men for war, and old men for counsel." Continue to go to them for advice, hold long counsels with them, but be sure you go your own well chosen way, trusting God to do the remainder.

Durant, Miss.

The Youth's Companion

The last year has been the year of largest growth in the Sixty-five years of THE COMPANION'S history. It has now reached a weekly circulation of 550,000 subscribers. This generous support enables its publishers to provide more lavishly than ever for the coming Volume, but only a partial list of Authors, Stories and Articles can be given in this space.

Prize Serial Stories—\$6,500.

The Prizes offered for the Serial Competition of 1892 were the Largest ever given by any periodical.

First Prize, \$2,000. Larry; "Aunt Mat's" Investment and its Reward; by Amanda M. Douglas.
Second Prize, \$1,000. Armajo; How a very hard Lesson was bravely Learned; by Charles W. Clarke.
Third Prize, \$1,000. Cherrycroft; The Old House and its Tenant; by Edith E. Stowe.
Fourth Prize, \$1,000. Sam; A charming Story of Brotherly Love and Self-Sacrifice; by M. G. McClelland.

Prize Folk-Lore Stories. Slow Joe's Freedom, \$1,000; Mother's Doughnuts, \$300; The Silver Tankard, \$300.
SEVEN OTHER SERIAL STORIES will be given during the year, by C. A. Stephens, Homer Greene and others.

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A Group of Four Pen Pictures of Famous Men at Home.

How Mr. Gladstone Works; by his daughter, Mrs. Drew.
Gen. Sherman in his Home; by Mrs. Minnie Sherman Fitch.
Gen. McClellan; by his son, George B. McClellan.
President Garfield; by his daughter, Mrs. Molly Garfield Brown.

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How I wrote "Ben Hur." Describing the origin and growth of this popular Book. By Gen. Lew Wallace.
The Origin of "Rudder Grange;" by the popular Story Writer, Frank R. Stockton.
The Story of My Boyhood; by Rudyard Kipling.
How College Men are Trained for Foot-Ball, Base-Ball, and Boat-Racing. By Four College Crew Captains.
Three New Sea Stories. I. The Bristolman's Trap. II. The Romance of a Shoal. III. A Desperate Capture. By W. Clark Russell.
The Jungle Kingdoms of India. I. The War between Man and Beast. II. Characteristics of the Conflict. III. Snakes. By Sir Edwin Arnold.

The World's Fair.

Col. George R. Davis, the Director-General of the Fair, has promised to contribute articles, and Mrs. Potter Palmer will describe the proposed "Children's Palace." THE COMPANION will also have special correspondents at the Fair. Among the subjects to be treated are:

How to Economize Time and Money.
How to Prepare for a Visit to the Fair.
What can best be Seen in a Given Time.

In Foreign Lands.

How to See St. Paul's Cathedral; by The Dean of St. Paul.
How to See Westminster Abbey. The Dean of Westminster.
Windsor Castle. A picturesque description by The Marquis of Lorne.
A Glimpse of Russia; by The Hon. Charles Emory Smith.
Adventures in London Fogs; by Charles Dickens.
The American Minister at Brussels.

Your Work in Life.

What are you going to do? These and other similar articles may offer you some suggestions.

Journalism as a Profession. By the Editor-in-Chief of the New York Times.
In What Trades and Professions is there most Room for Recruits? by Charles R. Miller.
Shipbuilders Wanted. Chats with great shipbuilders on this Subject; by Hon. R. P. Porter.
Why not be a Veterinary Surgeon? An opportunity for Boys; by Alexander Wainwright.
Young Government Clerks at Washington. Opportunities in the State, Treasury, War, Navy and Interior Departments, and in the Department of Agriculture. By the Chief Clerks of these Departments.
Dr. Austin Peters.

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The Sunday School Advocate

(For 1893.)
IMPORTANT REDUCTION.
A Child's Paper Every Sunday In the Year for 25 Cents.

IN compliance with the recommendation of the late General Co. for the ADVOCATE will be issued Every Week after January 1, 1893, at twenty-five cents a year when taken in clubs of six or more to one address (single subscriptions thirty cents). This price for a weekly paper is the same as that paid for the ADVOCATE as a semi-monthly until the great reduction of 1893, and is seven cents less than the present combined price of the "Advocate" and "Classmate." The "Advocate" will continue to address the younger scholars, and will include temperance and missionary numbers. At these terms the "Advocate" indisputably gives more and better reading for the money than any other Sunday school paper.

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(For 1893.)
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The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, DEC. 15, 1892.

Our New Missionary Field Agent.

The Rev. J. W. E. Bowen, Ph.D., of Washington Conference, and Pastor of Asbury Church, Washington, D. C., has been appointed by the Board of Managers of the Missionary Society of the Methodist Episcopal Church as Missionary Field Agent in the South. Dr. Bowen is a man of fine education and excellent platform ability. He is an alumnus of the school of theology of the Boston University in the class of '83, graduating with the highest honors of his class. He will doubtless largely promote the work of the Missionary Society in the important field in which he is assigned.

With Drs. Mason and Bowen in this vast Southern field, representing our educational and missionary interests, respectively we predict good success. Now for the Sunday school work. There is a most inviting field here for this most important department of church work.

Epworth League Troubles.

"The Methodists of Tennessee are about to have trouble over the color question. The white Christians have so small a supply of grace that they can't tolerate the presence of colored Christians, and the result is a division of the league into white and colored leagues. Of late, the two bodies have worked harmoniously together, and it was thought that the influence of the good spirit was helping to soften their prejudice against the colored brother."

But this has proven to be a mistake. During recent discussions of the plan to establish an Epworth League Hotel, it was suggested that its doors be open to all members of the League, both white and colored. This was the rock which caused trouble. These white Christians, many of them declared that they would not stop at the Hotel if its roof sheltered a colored Christian or its table gave him food or drink. So the plan failed.

The average Tennessee Christian has a little religion, but not enough to make him act fairly towards the colored man. The Christianity which passes down South for the genuine article is a base counterfeit; a shame and reproach to the people who profess to be moved by its power. If the Epworth League was a gambling institution, its action would occasion no surprise; but for a body of Christians, this display of petty meanness must excite the contempt of all honorable men."

We clip the above from one of our exchanges. We have read several notices calling attention to the existence of considerable feeling against the colored Epworth Leagues in the State of Tennessee. We cannot believe, however, that the Epworth Leagues, which are under the jurisdiction of the Methodist Episcopal Church, are responsible for this feeling.

It ought to be remembered that we have thousands of young people throughout this great Southern country who have been very greatly helped by this splendid organization. Among the great agencies of the church for the training of its younger membership, in works of mercy and true Christian helpfulness, the Epworth League stands foremost. The church will not allow this pure stream, at least, to be polluted by an accursed prejudice. Oh, no! The motto of the League is, to *Look up and lift up*. The bare suggestion of discrimination is as unholy as it is unwise.

Our late General Conference at Omaha gave the colored people ample representation by electing the Rev. J. W. E. Bowen, a colored man, a member of the General Board of Control. The race is thus represented in the general management, and consistency and regard to sacred Christian obligations, will accord that recognition in the local chapter, which will unify, strengthen and inspire. Those "little foxes," which seek to destroy this tender vine, should be watched and promptly destroyed.

Under-Marching Orders.

The Texas Conference is a conquering army. Full of vim, vigor and Christian enthusiasm, this important body of heroic men will win its way to the grand and glorious success which surely awaits it.

All hearts were open to give Bishop S. M. Merrill, D. D., LL. D., a grand and cordial welcome. It was the second official visit of the good bishop to this conference, now almost doubled in its membership.

The session convened in Ebenezer M. E. Church, Marshall, Tex., on Thursday, Dec. 1st.

The opening address of the bishop warmed all hearts.

Frank Gary was elected secretary, with J. H. Reed, W. L. Duncan and W. Q. A. Fuller, assistants; Edward Lee, J. A. Tillory, T. S. McMorris and Benjamin Fisher were elected statistical secretaries.

There was a large attendance of the ministers, with prominent laymen and a goodly number of elect ladies from all parts of the conference.

President Cool, the faculty and students of Wiley University, gave the conference a grand reception in the chapel of the Historic University. Drs. W. A. Spencer, secretary of the Church Extension Society; J. C. Hartzell, secretary of the Freedmen's Aid and Southern Education Society, and the editor of the SOUTHWESTERN were present, and received a most cordial welcome.

The conference sermon was preached by W. L. Duncan, and the missionary sermon by W. A. Featherstone. These young and progressive men acquitted themselves with credit.

Rev. I. B. Scott, D. D., W. H. Logan, A. M., Wade Hamilton, A. M., F. Parker, W. Wesley and P. Morgan, the Presiding Elders, are preeminently qualified as leaders.

Revs. Vance M. Cole, J. K. Loggins, A. Gillum, M. Reddick, W. W. Brown, Jeremiah Smith, R. Williams, Elijah Blair Wm. B. Pullum, W. McKenzie and Edward Lee are among the fathers of the conference, and are justly held in high esteem by their younger brethren.

The conference has made marvelous progress. Among the younger men are several graduates from our schools, while others have thoroughly mastered the conference course of study, and are thus equipped to take an active part in the spread of the church throughout this magnificent empire of the Southwest.

It is easy to predict a grand victory for God and our Methodism since Wiley University at Marshall, and Central Tennessee at Nashville, and New Orleans University, and Clark and Gammon at Atlanta, and other schools of the church are sending into this inviting field consecrated and trained men.

The conference is moving onward to greater conquests. Hundreds of souls have been converted, and the membership in many places doubled. Many fine church edifices have been erected, while there have been many thrilling instances of heroic devotion to the interests of the great church.

The transformation is indeed wonderful; the bishop and official visitors joining in a hearty tribute to the remarkable progress made.

There are many competitors in this field, but the signs of the times point to the ultimate triumph of the Methodist Episcopal Church.

The discussions in the late General Missionary Committee, with reference to missionary appropriations, have inspired the conference as never before, to push forward as rapidly as possible toward self-support.

Several well qualified young men were admitted into full membership and a goodly number admitted on trial. A majority of these are pursuing a course of study in Wiley University or in other schools of the church.

The addresses by T. J. Douglas, Drs. Spencer and Hartzell, Prof. J. H. Reed, of Houston Academy,

and Rev. Westbrook, of the West Texas Conference, will live long in the memory of the conference.

One of the strongest auxiliaries of the Woman's Home Missionary Society is connected with this conference. They held a delightful session, and much important business was transacted. Their deliberations were of a high order, and gave evidence of a deep and hearty interest in the noble work of the society. Mrs. V. M. Cole was elected president, with Mrs. H. A. Jones vice-president; Miss Rosa Hooper secretary, and Mrs. I. B. Scott treasurer. Mrs. Sarah Howell is the General Field Agent. Mesdames M. A. Johnson, M. E. Simpson and S. H. Reeves are the district managers.

The editor of the SOUTHWESTERN was given a most cordial reception, and was domiciled at the cosy and hospitable residence of Presiding Elder Hamilton, who with his most estimable wife, made his stay a pleasure and a joy.

The conference took high ground in favor of increasing the circulation of the SOUTHWESTERN on the cash basis, recently adopted by the Agents, and passed ringing resolutions to that effect.

The Sunday services were unusually interesting. An enthusiastic love feast was held, after which Bishop Merrill preached a sermon of wondrous power. It will never be forgotten. The ordination services were held in the afternoon, followed by the baptism of the infant son of Rev. and Mrs. W. Q. A. Fuller. It was altogether a most impressive service. The meeting at night was a fitting close of a most glorious Sabbath.

The members of Ebenezer, led by their young and able pastor, Rev. T. Col, assisted by the president and faculty of Wiley University, deserve great credit for the splendid manner in which they entertained the conference and visitors.

We were compelled to leave before the close of the conference, not, however, before looking in upon the interesting adjourned session on Monday in the chapel of the University, with President Cool in the chair.

The last words of "God speed," with promises of interest and sympathy and hearty co-operation, will linger long in our memory. The Texas is our strongest patronizing conference, and we shall give a detailed account of its proceedings with the appointments in a subsequent issue.

CONFERENCE NOTES.

A visit to the King Industrial Home was one of the most pleasant incidents of our visit. In company with Prof. Pemberton, we were permitted to make a thorough inspection of this commodious and well arranged home. It was an inspiration. The building from garret to cellar is a model of neatness and home likeness. The girls are taught in all the departments of domestic science, and with the additional advantages of training in the University, classes are being most thoroughly equipped for the most important work that ever devolved upon any race. It is just possible that the church has formed only a feeble conception of the tremendous influences which are being generated in these industrial homes. Here we had the model home, which, under the management of the most thoroughly equipped and consecrated ladies, is preparing our girls for the practical work of housekeeping, home adornment, the exhibition of the social virtues, and in fact, all that goes to promote and exalt true womanhood. Behold these girls! Witness their training! To-morrow they are to be the women, the mothers of a mightier and a better race, because of this training and without which the day of its disenfranchisement from those conditions, which must place it at a terrible disadvantage, must be indefinitely postponed. There ought to be an industrial home for girls in connection with all our schools. Aye, more, it would very greatly facilitate this vitally important work

and have one of these homes in every large city in our great Southland. These sisters deserve the prayers and substantial sympathy of the whole church for the heroic work which they are doing; for a re-baptism of benevolence in favor of this most magnificent work of the Woman's Home Missionary Society! Miss Mary L. Banes is the very efficient superintendent, and is very ably assisted by her sister, Miss Ella V. Banes.

Brigadier General Cool, son of the President, Dr. W. A. Cool, is a veritable soldier. His superb management of the University cadets during their drill before the conference, was the occasion of much favorable comment.

The girls in their beautiful uniforms looked splendidly. Their marches, counter-marches and other military evolutions, evidently caused some of the younger preachers to wish that they too were in uniform.

The University band and choir deserve special mention for their very choice and well rendered selections.

The exhibition of the products of the several departments of the University was one of the most interesting events of the conference. Indeed, the very elaborate and superior displays in the literature, scientific, philosophical, industrial and domestic departments, are evidence of the very great efficiency which characterizes the several departments of instruction.

There is a Little John in the Texas Conference, but in prayer, he is a giant, seizing upon the very horns of the altar, nor does he relinquish his hold until the people are lifted up to the throne of grace.

There is a brother who says he never laughs during a collection for less than ten dollars. The congregation laughs just the same at his sallies of wit. He arouses them to a high pitch of expectancy, and like the general that he is, capturing their pocketbooks. Then comes his laugh which is inimitable. He is a success.

The secretarial corps, with S. H. Gary leading, rendered efficient service. There was no bluster nor confusion. The minutes were all ways ready, and but few corrections were necessary.

Some of the discussions were unusually interesting, especially those relating to the admission of candidates. The conference doors are being watched more closely, and the examiners are demanding thoroughness in the conference course.

Bishop Merrill does not allow the clouds to gather over the conference sky. An occasional sally of well-chosen wit drives away the somber shadows, and all is again sunshine.

The genial and sweet spirited Dr. Spencer was discomfited for once in his life. It was a song which he had never heard before. He gracefully acknowledged his discomfiture and as gallantly surrendered to the victor. But his "Just suits me" turned his defeat into a grand victory.

Dr. Hartzell, of the Freedmen's Aid Society, improves all the time. His repertoire of facts and illustrations, with reference to the great work of Christian education, is inexhaustible. His addresses made a splendid impression upon the conference.

The conference Sunday school session, conducted by Prof. S. S. Reed, was a season of special profit. The professor is preeminently fitted for this important position.

At the love feast there were many grand testimonies. "In the war for life," "Soldiers of the cross," "Going to plow the furrow to the end," "I started before the yoke of bondage fell from my neck, but still pursuing," "Standing on holy ground," "Have peace," "Anchored in Christ," "On the rock," "On the road," "Soldiers for Jesus" were among the expressions which fanned the flame until it seemed like pentecostal glory to God!

The SOUTHWESTERN has a little jewel. It is the infant son of Rev. and sister M. Q. A. Fuller. His

name is Luther Eugene. We felt as we pressed the dear little boy to our heart and gave him to God in baptism, that we were bound with another link to the great Texas phalanx.

Wiley University was never more prosperous than now. The halls are overcrowded. The demand is for room, room, room! The buildings are admirably located on a beautiful eminence, commanding a most magnificent landscape for miles. A few thousands of dollars could be very judiciously used in the erection of buildings, which would make Wiley University the grandest institution of learning in this great Methodist paradise. We have hundreds of good people in our church who would like to do something in a very substantial way, not only to advance the cause of Christian education among the colored people of our church, but to perpetuate the memory of some loved one. No better opportunity for such work could be found. A liberal endowment for the King Industrial Home, the erection of a larger building upon the broad and beautiful campus of the University, would inseparably link the name of the donor, through all coming time, with the most gigantic enterprise for human amelioration and race uplifting that the world has ever witnessed. Dr. W. A. Cool, the president, is admirably fitted for the position. He is able, genial, hospitable; of great executive ability, and is wielding an influence which is felt throughout the bounds of the conference and State. Mrs. Cool is a helpmate indeed; well balanced, dignified, capable; she rules the household with queenly grace. The children are either engaged in teaching or as pupils, or giving inspiration to their sable proteges in climbing the hill of knowledge. Assisting the president is the faithful and well qualified faculty, teaching all the departments.

TEMPERANCE.

Drink and Drink-Sellers.

The War Cry, organ of the Salvation Army, prints the following:

I have heard all the arguments which are brought against respectable men for manufacturing and selling rum; I have heard them violently denounced from the pulpit, and warmly defended elsewhere; but a scene to which I was once a witness decided my opinion as to my own duty on this point—and that is about as far, in a matter of opinion, as any man can wisely press his arguments—i. e., to his own conscience.

During an occasional stroll in an obscure part of the town, my attention was once attracted by the preparations for a funeral in a small house by the roadside. What induced me to enter a house of mourning, where I was alike unknown and unknown, is not at present material.

The room that I entered betrayed at a glance the abject poverty of its occupants. There was neither carpet nor fire; the bed was a heap of straw; four or five old broken chairs constituted all the furniture, and the windows were stuffed with rags.

A plain board coffin—whose size, must be that of a child—lay on two chairs in the center of the room; a woman, sobbing aloud, was bending over it; ten or twelve men stood around in silence, and by a corner of the fire-place, seated on the floor, was a man in a beastly state of intoxication. This man, as I afterward learned, was the father of the child, whom, on the preceding day, in another fit of drunkenness, he had accidentally pushed against a tea-kettle over the fire, and the little creature was so scalded by the water that it died during the night.

After a few minutes' silence, broken only by the sobs of the heart-broken mother, one of the men, apparently with the intention of offering to the poor woman the consolation of sympathy, approached

and said to her: "Mrs.—, this is a great affliction."

"Yes," said the woman, raising her streaming eyes from the coffin and fixing them on the speaker with all the sternness she could command at the moment, "it is a great affliction—a dreadful affliction; but it is not for you, who give him (pointing to her drunken husband) his daily liquor, and take from him the means of buying our daily bread; you who knew his weakness and our poverty; you who yesterday sold him a dram which made him murder our darling child, and to-day, knowing what he had done, tempted him to drink what makes him sit there like a brute beast, and the baby dead by the side of him. It is not for you to offer me consolation—that can come only from God above, who will one day judge between the rich man who sells the liquor and the poor man who drinks it."

How to Reach the Non-Church Attending Young People.

BY REV. T. L. FERGUSON.

We find according to late statistics about 45,215 colored people in Indiana; about 15,000, or one-third of that number live in and about the City of Indianapolis; about 5000 people belong to the different colored churches, and an average 200 of the 5000 members attend the churches, and about 1000 that do not belong to church attend the services; leaving about 9000 sinners and 3000 so-called saints who do not habitually visit the house of worship. About 3000 of these church goers are young people. They consist of two classes:

1. The haughty and scornful who look upon the church as being below their dignity and spend their Sabbaths in parks during service and at theatrical amusements and other novelties in the winter.

2. The low and vulgar who follow dice-playing, street slang, beer drinking and licentiousness in low dives. Now, how to reach and save these classes is the problem before us to solve. We admit at once that we cannot solve it, but can only drop a few hints. First, we must attend to these 3000 hypocritical, non-attending church members who have their names on the church record, but their presence is never seen, nor their power felt in the church of God. They say with their lips that they love the Lord, but their heart and actions are far from it. They run with the sinners in mirth and smile when he censures the church, thereby robbing the church of their presence and money and fostering the spirit of disrespect in the youth who see their unfaithfulness.

3. In order to correct the wrong which exists in the membership, there must be a less spirit to proselite or to receive sore-headed renegades from other churches. The worthy are always welcomed, but the lawless and disobedient should not be tolerated. How can we correct our children, when our neighbors open their doors and invite them to flee from chastisement?

4. We should make our church service less like a theatre and more like the solemn service of God. For if we expect to imitate the music of the masonic in our choir and run opposition with the circus show in our pulpits, we cannot demand the respect of the world, for the gospel is desecrated. To move the world toward Christ, we must have a consecrated ministry and membership. Then by the distribution of hand-bills and tracts, we can induce our people to attend the church. And by the faithful preaching of the clean cut gospel, holy advice and fervent prayer to God, people would be converted to the Christian religion. Then by giving them employment congenial to this holy religion and to the spirit of Christ and not after the foolish whims of the world, and false ideas of the Christian education; these thoughts adopted and other kindred ones, non-church attending young people then could be reached, held, refined, and made fit for the Master's Kingdom.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - Publishers.

ANNOUNCEMENT

EXTRAORDINARY!

Reduction in Price!

On and after January 1st the Price of the "Southwestern" will be Reduced to

\$1.25 for one year.

65c for six months.

35c for three months.

Cash Invariably in Advance!

All Subscriptions must Commence either January, April, July or October first.

To those who subscribe prior to January 1st we will send the paper from the time of receiving the subscription to January 1st free of charge.

Personal.

Dr. Sanford Hunt, senior, publishing agent of the New York Book Concern, spent several days in the city, two weeks ago, but through one of those unaccountable oversights or the mislaying of "copy," the fact was not then announced. The Doctor showed his deep interest in the success of the SOUTHWESTERN in many ways. He carefully inspected the manner in which the work has been done in the past and planned gloriously for the future. We are to have more commodious and convenient rooms for offices; the price of the paper was reduced, and that without decreasing the pastor's commissions, and many other things, which will be announced later. He preached helpfully at St. Charles Avenue church on Sunday morning and at Wesley Chapel on Liberty street in the evening. The university and the preachers' meeting were also helped and enlivened by his presence on Monday. The good Doctor made many new acquaintances and won the hearts of all.

—Rev. S. Beck, of the Northwest Indiana Conference, made us a pleasant call on Saturday, having stopped over while enroute to California. He visited and preached in some of our churches on Sunday, and spent Monday very profitably at the University, the preachers' meeting, and other places of interest.

Rev. Edward Fields, of Glencoe, La., called at the office last week. He reports his charge in a flourishing condition.

—The Philadelphia Ministerial Institute, recently organized, and under the efficient management of Rev. T. B. Neely, D. D., is destined to become a power for good, not only in Philadelphia and vicinity, but throughout the bounds of the church. The Minister's Monthly, edited by Dr. Neely, is the official organ of the Institute, and will very greatly help in this good work. We wish the Institute and the editor success.

One of the shortest prayers which have become historic was uttered by Lord Astley before he charged at Edgehill: "O Lord, I prayed the leader of the Parliamentary forces, 'Thou knowest how busy I am to be this day; if I forget Thee, do not Thou forget me.' The historian Hume, who has preserved this most remarkable petition, says: "There were certainly much longer prayers in the Parliamentary army, but I doubt if there was as good a one."

Every man has three characters—that which he exhibits, that which he has, and that which he thinks he has.

Texas Annual Conference.

The Texas Annual Conference of the M. E. Church convened in Ebenezer Church, Marshall, Tex., Thursday, 9 a. m., Dec. 1, 1892, with Bishop Stephen M. Merrill in the chair.

After devotional exercises and roll call, Frank Gary was elected secretary, with M. Q. A. Fuller, Walter L. Duncan and John H. Reed assistants; Edward Lee statistical secretary, with Tenola Edwards, John A. Tillory and T. S. McMorris assistants; W. A. Fortson treasurer, with C. C. Minegan and J. D. Mead, D. D., assistants.

The reports of the Presiding Elders showed that the church had prospered, both financially and spiritually.

Wm. A. Fortson, Henry C. Watson, Samuel E. Ewing and Mins Smith were admitted into full connection.

The orders of Paul Prewett as an elder from the Baptist Church, and P. A. Dismke as deacon from the C. M. E. Church, were recognized.

Rev. O. J. Jones from the North Carolina Conference and a graduate from Gammon Theological Seminary, was transferred to the conference and received an appointment.

Jacob F. Cozier was readmitted, and John Solomon and Charles C. Adair were discontinued.

Gabriel Todd, Joseph Epperson, Wilson E. Hutcherson and Green White were ordained as deacons, and Marion Q. A. Fuller, Walter L. Duncan, Lewis H. Barnett, Henry C. Watson and Wm. A. Ray as elders.

Rev. R. H. Harbert's "parcements" were restored to him with best wishes of the conference.

The committees in the cases of Ed. Blacknell and T. C. Scheinatt did not sustain the charges.

The committee in the case of DeWitt Frierson reported him as withdrawn from the church under complaints.

Dr. Spencer was on hand, and created much enthusiasm in the interest of Church Extension.

Dr. J. C. Hartzell also made a telling speech, which will be long remembered by the people of Marshall as well as by the conference.

Dr. E. W. S. Hammond set forth the claims of the SOUTHWESTERN, and by his liberality and fairness, created new interest in the paper. On Sunday night he preached a most powerful sermon, exciting admiration for the speaker, and a deeper love for the old church, the SOUTHWESTERN, for God and his work.

Conference adjourned Tuesday evening after the reading of the appointments and disappointments.

APPOINTMENTS.

Houston District—I. B. Scott, P. E. Beaumont, W. B. Pullam.

Columbia, Wm. Brooks. Galveston—St. Paul, Wm. Bartley; Tarbarnacle, W. W. Brown.

Harrisburg, W. S. Curtis. Houston—Boynton, Jeremiah Smith; Mt. Vernon, Edward Lee; St. James, Mins Smith; Sloan St., Jesse Jones; Trinity, V. M. Cole.

Liberty Ct., Wesley Fletcher. Orange, A. C. Culbreath.

Oyster Creek, E. D. Blacknell. Richmond and Kendleton, O. I. Jones.

Richmond Ct., Alfred Britton. Roweville, G. W. Norris.

Velasco, to be supplied. Wallisville, Lewis Burton.

Huntsville District—Freeman Parker, P. E.

Cold Spring, S. H. Grant. Colmesneil and Woodville, L. Felder.

Corrigan, L. J. Hogan. Crockett, Edmund Holliday.

Dodge, R. J. Campbell. Huntsville, Frank Gilmore.

Huntsville Ct., Tobias Word. Livingston, Ellis Michaux.

Lovelady, M. Q. A. Fuller. Montgomery and Conroe, to be supplied.

Newton, S. D. Gibson. Prairie Plains, Thornton Scott.

Spring, Henry Dixon. Town Plnf and Bevilport, P. A. Desmuke.

Willis, G. J. Izard.

Marshall District—Wade Hamilton, P. E.

Betties and Gilmore, T. Young. Coffeyville Ct., J. L. Owens.

Dangerfield, M. H. Hawkins. Hawkins, H. W. Booker.

Jefferson, A. Alexander. Jefferson Ct., C. G. Curtis.

Kildare and Bivins, Green White. Lodi, Taylor Moore.

Marshall—Ebenezer, Thos. Col; Mallalien, J. W. H. Moore; Wiley Chapel, P. A. Cool.

Marshall Ct., J. P. Calvin. Mineola and Elmo, W. L. Duncan.

Pittsburg, G. M. Stewart. Pleasant Grove, W. E. Hutcherson.

Queen City, C. M. Moore. Red Oak and Longview, R. Williams.

Tyler and Troupe, S. McMorris. P. A. Cool, president of Wiley University, member of Wiley Chapel Quarterly Conference.

Navasota District—W. H. Logan, P. E.

Anderson, H. R. Smith. Belleville, W. J. Holland.

Brenham, Frank Gary. Brenham Ct., Wm. Josey.

Bryan, W. A. Fortson. Bryan Ct., to be sup. E. Talbert.

Caldwell, G. W. Gill. Cypress, Mason Reddie.

Hempstead, T. Edwards. Hempstead Ct., J. F. Cozier.

Hockley, S. E. Ewing. Lyons, J. K. Loggins.

Millican, Wm. McKuzie. Navasota, J. A. Featherstone.

Navasota Ct., J. A. Tillory. San Filipee and Sealy, to be sup.

San Filipee Ct., M. M. Muldrew. Welborn, to be sup.

Yarborough, H. C. Watson. J. H. Reed, chaplain at State Normal School and member of Hempstead quarterly conference.

Palestine District—William Wesley, P. E.

Buffalo and Franklin, B. Fisher. Butler, M. Wilson.

East Calvert and Sutton, J. Jordan. East Mexia and Cotton Gin, L. Baruet.

Fairfield and Brown's Creek, J. S. Ferguson.

Hearne, J. D. Meade. Hemphill and New Zion, J. A. Stewart.

Jacksonville and New Birmingham, J. H. Anderson.

Leona and Hopeville, A. W. Parker.

Madisonville Ct., Daniel Atkins. Midway and Two Mile, Raphael Beaver.

Palestine, H. S. McMillan. San Augustine and Nacogdoches, Cary Davenport.

Stewart's Mill, G. W. Love. Faris District—Peter Morgan, P. E.

Blossom Prairie, Louis Woodward. Bonham, to be supplied.

Brookston, to be supplied. Clarksville, Anderson Williams.

Clarksville Ct., E. D. Hubbard. Chicota, T. C. Scheinatt.

Dekalb, Moses Littlejohn. Free Hope, to be supplied.

Gibson, to be supplied. Glory, John Jackson.

Greenville and White Sulphur Springs, P. L. Jackson.

Honey Grove, Joseph Epperson. Paris, C. C. Minegan.

Texarkana, A. Taylor. Wolf City, P. H. Hailey.

J. S. Whitaker and W. A. Ray left without appointment to attend some one of our schools.

BENEVOLENT COLLECTIONS.

Houston Dist. I. B. Scott.....	\$928 50
Huntsville, F. Parker.....	428 00
Marshall, Wade Hamilton.....	664 00
Navasota, W. H. Logan.....	801 00
Palestine, Wm. Wesley.....	291 00
Paris, Peter Morgan.....	255 50
Total	\$3,369 00

STATE OF OHIO, CITY OF TOLEDO, ss.

LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1892.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c.

General News.

The Lenox Library has just bought "A Through Quaritch of London," an original letter written by Columbus, for which it paid \$7,000.

There is still burning in India a sacred fire that the Parsees lit 1,200 years ago. It is replenished with sacred wood five times a day.

An action for bribery brought against a Conservative member of Parliament, has been decided against him, and his opponent, a Gladstonian, has been given his seat.

A cotton harvester has recently been tested on a plantation near Dallas, Tex. An hour's operation of the machine resulted in the picking of 350 pounds of cotton.

Give Your Own Signature.

Blossom, Tex., Dec. 6, '92. Mr. Editor: In your issue of Nov. 17, '92, I noticed some one, unknown to myself, made a write-up of the Paris District Conference, held at Honey Grove, Tex., Oct. 18, '92, and assigned my name to it, in such a way as to make your readers think I was trying to confer the honors upon myself, which I do not deserve.

Through your columns, I wish to say to the writer: Please give your own signature to your correspondence and let mine alone unless you have my permission. If my profession is not known to the public, I do not wish it be known by publishing myself through papers as Prof. A. L. Patterson, P. H. D. Yours, A. L. PATTERSON.

Local Holiday Excursion Rates. On the Texas & Pacific Railway will be ONE AND ONE THIRD FARE for the round trip. Tickets will be on sale December 24th, 25th, 26th and 31st, 1892, January 1st and 2d, 1893, good for return to and including January 4th, 1893, and will be sold to all points on the line of the Texas & Pacific Railway within two hundred miles of selling station. G. A. FOSTER, MGR. Gen'l Pass. and Tkt. Ag't, Dallas, Tex.

Where the Money Went.

A rather curious experiment was made in Belgium the other day. The manufacturer, before paying his workmen, marked 700 five-franc pieces with a punch, and distributed the coins in equal number among his hands. At the same time he requested the keepers of the grog-shops adjacent to his works to hand over to him the five-franc pieces marked in the way described. Two days after the wages were paid more than three hundred of his silver coins were received by the employer. The statisticians have worked out the result, showing that in less than two days each workman had spent more than half his salary at the public house.—Le Matin.

For throat and lung troubles Ayre's Cherry Pectoral, seasonably taken, is a certain specific.



Mr. Geo. W. Cook
of St. Johnsbury, Vt.

Like a Waterfall
Great Suffering
After the Grip

Tremendous Suffering in the Head
Pain in the Stomach.

"To C. I. Hood & Co., Lowell, Mass.: "Two years ago I had a severe attack of the Grip, which left me in a terribly weak and debilitated condition. Last winter I had another attack and was again very badly off, my health nearly wrecked. My appetite was all gone, I had no strength, felt tired all the time, had disagreeable roaring noises in my head, like a waterfall. I also had severe headaches and

severe sinking pains in my stomach. I took medicines without benefit, until, having heard so much about Hood's Sarsaparilla, I concluded to try it, and the result is very gratifying. All the disagreeable effects of the Grip are gone, I am free from pains and aches, and believe

Hood's Sarsaparilla is surely curing my catarrh. I recommend it to all." Geo. W. Cook, St. Johnsbury, Vt.

HOOD'S PILLS cure Nausea, Sick Headache, Indigestion, Bile, etc. Sold by all druggists.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

New Orleans Items.

Pleasant Surprise.

Rev. T. J. Johnson, pastor of Wesley M. E. Church, this city, was the recipient of a pleasant surprise last week. It was the occasion of his 38th birthday. It was a grand occasion. The following were present: Mother Smoots, Sisters Diggs, Fanny Thompson, Margaret Johnson, Julia Dean, Ricks, Bunbury, King, Rudolph, Epps, Hannah Brooks, Smith, Sales, Mitchell, Richardson, Madison, Higgins, Perry, Elenora Johnson, Matile Johnson, Lee, Sarah E. Bunton, Corine Luke, Della Knox, Mary Williams, Harriet Williams, Dunboe, T. J. Johnson.

There were present also: Dr. Hammond, Revs. F. T. Chinn, S. Davage, Fred H. Bunton, R. S. Jenkins, T. J. Johnson and Mr. Frank Higgins.

The tables were bountifully filled with the choice delicacies of the season. Brother and sister Johnson are held in the highest esteem by the membership of old Wesley.

William's Chapel.

Last Sabbath we were overshadowed with God's blessing. One hundred and fourteen communed. God's spirit was among us. The omnipotent power of his salvation enkindled our souls. Our worthy pastor addressed us so beautifully and heavenly blessings without measure flowed toward us from Christ. May we run the race with patience and receive our reward.

A committee of ladies, led by Emma Paynes of Boynton Chapel, have recently purchased a fine pulpit set, consisting of a sofa and five chairs, also two five-lamp chandeliers. These improvements add much to the beauty of the church.

The second Sunday in December was a high day at Union Chapel, J. W. Hudson pastor. Three persons baptized, three received in full connection, 218 communed, \$65 collected, and three cash subscribers for the SOUTHWESTERN. Revs. Wm. P. Forrest, Samuel Bell, Wm. Davis, Wm. Finney, P. W. Hamilton, S. A. Mason, and Hardy, of the A. M. E. Church, were present, and assisted in administering the Lord's Supper. The following named officers of Scott Chinu Chapter Epworth League, were elected and installed at 3 p. m.: Walter J. Chapman, president; Frank B. Smith, Joe Baker, Steven Humphry, Ruth M. Lowe, vice presidents; Lucinda Moore and Olevie Clark, secretaries; Ida M. Hall, treasurer. Reports from the missionary prayer meetings show fifteen converts for the year, \$45 for the help of the poor, and \$32 on hand for missions.

First Street Church is in the midst of a protracted meeting. Two have been converted from Romanism.

Sunday was a day of spiritual blessing at Mallalien Chapel. The revival closed with souls happily converted to Christ, and they were baptized; some by immersion and some by sprinkling. Several joined the church. At night the sacrament of the Lord's Supper was administered to ninety-nine persons. Rev. McDonald, of the Mississippi Conference, assisted. A glorious time indeed was had. Pastor D. J. Price has been blessed spiritually and financially this year.

Many Persons

Are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Subscribe for the SOUTHWESTERN.

To the Public School Teachers of Louisiana.

It is proposed by some of our prominent teachers that a convention of Public School Teachers be held at Alexandria on Dec. 23d, during the Christmas holidays, for the purpose of organizing a State Teachers' Association, composed of teachers only.

It being taken for granted that every one admits the advantages to be derived from such an association, I will merely make an earnest request that every teacher will attend who can possibly do so.

The time is ripe for such a movement. You have Parish Associations, and New Orleans has fallen grandly into line. Why not have a State Association?

Prof. W. L. Calvit, of Alexandria, with such teachers as he may select to aid him, will act as a temporary committee to perfect local and traveling arrangements, and also to arrange a program.

Sincerely yours,
A. D. LAFARGUE,
State Superintendent of Education.

A Correction.

The estimated value of the Emerson Memorial Home, at Ocala is \$4,000 instead of \$400, as published in a late number of the SOUTHWESTERN.

S. A. HUGER.

Presiding Elder, Palatka District, Florida Conference.

Emancipation Day.

The committee of arrangements for Emancipation Day have selected speakers as follows:

First District—Robert Olmstead, Esq.

Second District—R. C. Metorry, Esq.

Third District—George W. Jackson, Esq.

In the Old Testament, although great numbers of women are mentioned, the age of but one is given. That is Sarah, Abraham's wife.

Riches amassed in haste will diminish; but those collected by hand and little by little will multiply.—Goethe.

Don't offer to any congregation a mere thimbleful of gospel.—Prof. Dr. Hammond.

The term "Higher Criticism" is an unfortunate one. It has the appearance of pretentiousness, and it may be feared that in some cases it has led to the unconscious assumption of a tone of superiority on the part of its professors and their followers.

Some christians give according to their means, and some according to their meanness.

Visitor—I hear you new preacher is a man with indomitable will and wonderful energy. Hostess—Indeed he is. He has started in to convert the choir.

He finds a wonderful cure for a bad cough." Mr. Wm. F. Anderson, 341 Water street, New York City, N. Y., gives this endorsement: "I have found Dr. Bull's Cough Syrup the wonderful cure it is represented to be. It is just the thing for a bad cough."

A CARD.

New Orleans, La., Sept. 29, 1892. I take this method of informing my friends and the public in general that I will be prepared to furnish coal in large or small quantities, and at the lowest market rates. The coal is freshly mined, free from slate and other impurities. Thank you for past favors and hoping by fair deal to continue the same.

I remain, respectfully,
A. A. GRAYTON.

P. O. Box 666.
Office: 67 Carondelet Street.

VETERANS' DEPARTMENT.

BY REV. J. BENSON HAMILTON.

This age is noted for its provisions for the care of the helpless. The church has taken an advanced step and has been making better provisions for its worn-out preachers. Still they do not receive more than one-fourth the amount necessary for a comfortable support. The "fifth collection" ought to be largely increased—to at least twenty thousand dollars annually. The endowment fund of the Preachers' Aid Society ought to be enlarged. We wish that the effort to raise a special fund of five thousand dollars might be successful. Let the good work of these go on, but let us become all things to all men, that we may do yet more for our Conference Claimants. Shall we not imitate our benevolent societies that have increased their wealth by accepting gifts and bequests of houses and lands? We believe that this worn-out preacher's fund may also be enlarged by this Conference, making provisions by which gifts and bequests may be secured for this cause."—Report of a Committee of the Southeast Indiana Conference in 1892.

Any organist, chorister or Sunday school superintendent who will send to the editor of the "Veterans' Department," Hackettstown, N. J., a two-cent stamp, will receive a copy of the Veterans' Song Sermon. It will furnish a delightful program of special music for a praise service or Sunday school concert.

The city of Denver, Colorado, has eleven churches. They have 3,202 members and probationers, \$132,250 worth of property; pay for ministerial support, \$24,720; contributed to church benevolences, \$4,656; to the veterans, \$276, or less than nine cents per member. In the New York Conference there are eleven churches, which each pay more for the veterans than all Denver Methodism. Denver has two churches which pay as large salaries as any in the New York Conference, and yet Trinity, paying \$7,500 for ministerial support, gives \$130 to the veterans; Grace, paying \$5,570 for ministerial support, gave \$100 for the veterans; Madison Avenue, New York, paying \$6,400 for ministerial support, gave \$800 to the veterans; St. James, New York, paying \$5,545 for ministerial support, gave \$700 to the veterans. Is it any wonder that the Eastern churches decline to pool their collections when Western churches of equal rank and wealth will give for the veterans from one-eighth to one-half what they ought to give.

A veteran writes: "I have three in my family—my wife being helpless—one is the hired girl. I practice the most rigid economy. We use very little meat, and I think we have had three pounds of butter on our table for the last year. We make one pound of coffee last a month and one pound of sugar three weeks. Tea we never use; milk we never see. My wife and I use nothing but water, and yet when one meal is consumed we know not when the next can be had: I was in the Board of Stewards in my conference for years and could write a book on the sufferings of these noble veterans—now neglected—whose sword, stained not with tears of conquered foes, but with blood from aching hearts, rests quietly by their side. I myself am sometimes for weeks without money enough to pay postage on a single letter. I dare not ask for credit, and I will not steal. It seems to me I cannot live, I cannot die. Pray for me."

Catarh in the Head
Is undoubtedly a disease of the blood, and as such only a reliable blood-purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood-purifier, and it has cured many very severe cases of catarh. It gives an appetite and builds up the whole system.

ELY'S CATARRH CREAM BALM.

Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the SORES. Restores the Sense of Taste and Smell.

Try the Cure. HAY-FEVER
A particle is applied into each nostril and is agreeable. Price 50¢ at Druggists; by mail, registered, 60¢.
ELY BROTHERS,
56 Warren St., New York.

Plan of Episcopal Visitation for the Spring Conferences of 1893.
[CHRONOLOGICAL.]
N. B.—The following Fall Conferences for 1892 are held after the Bishops' Conference, November, 1892. Bishop Mallien is absent, engaged in the visitation of the Missions of Eastern Asia. Bishop Newman leaves for South America about the middle of March.]

Southern German, Indiana, Texas, Nov. 24, Merrill.
Texas, Marshall, Texas, Dec. 1, Merrill.
Austin, Fort Worth, Texas, Dec. 8, Merrill.
Indian Mission, Oklahoma, O. T., Dec. 14, Goodell.
Goodell, Texas, Austin, Texas, Dec. 15, Merrill.

CONFERENCES IN THE UNITED STATES.
South Carolina, Bennettsville, S. C., Jan. 11, Walden.
Georgia, Demorest, Ga., Jan. 12, Bowman.
Kans. Neb., Brunswick, Kan., March 1, Foster.
Mississippi, Crystal Springs, Miss., Jan. 12, Andrews.
Alabama, Birmingham, Ala., Jan. 19, Bowman.
Florida, Palatka, Fla., Jan. 19, Foster.
Gulf Mission, Ala., Jan. 19, Andrews.
Central Alabama, Birmingham, Ala., Jan. 23, Bowman.
St. John's River, Do Land, Fla., Jan. 23, Foster.
Louisiana, Shreveport, La., Jan. 26, Andrews.
Upper Mississippi, Corinto, Miss., Feb. 2, Bowman.
Arkansas, Fort Smith, Ark., Feb. 2, Newman.
Little Rock, Pine Bluff, Ark., Feb. 9, Newman.
Kansas, Baldwin, Kan., March 1, Foster.
Baltimore, Hagerstown, Md., March 1, Newman.
Virginia, Roanoke Va., Mar. 2, Warren.
Washington, Staunton Va., Mar. 8, Andrews.
Philadelphia, Corristown, Pa., March 8, Warren.
South Kansas, Coffeyville, Kan., March 8, Howard.
Central Missouri, Mexico, Mo., March 8, Fowler.
Delaware, Dover, Del., March 9, Walden.
Wilmington, Middletown, Del., March 15, Merrill.
Central Pennsylvania, Bellefonte, Pa., March 15, Warren.
Southwest Kansas, Great Bend, Kan., March 15, Howard.
St. Louis, Butler, Mo., March 15, Fowler.
Lexington, Shelbyville, Ky., March 22, Foster.
Northwest Kansas, Belleville, Kan., March 22, Newman.
New Jersey, Mount Holly, N. J., March 22, Walden.
Missouri, Kirksville, Mo., March 29, Fowler.
North Indiana, Mishawaka, Ind., March 29, Joyce.
New York East, Danbury, Conn., April 5, Ninde.
N. W. York, Tarrytown, N. Y., April 5, Walden.
Newark, April 5, Fitzgerald.
New England, April 5, Goodsell.
East German, Buffalo, N. Y., April 6, Joyce.
West German, Buffalo, N. Y., April 6, Joyce.
New England Southern, Plymouth, Mass., April 12, Merrill.
Maine, Westbrook, Me., April 12, Ninde.
Wyoming, Scranton, Pa., April 12, Fitzgerald.
Central Albany, N. Y., April 12, Joyce.
New England Southern, Plymouth, Mass., April 12, Goodsell.
North Dakota, Fargo, N. Dak., April 19, Fowler.
Northern New York, Malone, N. Y., April 19, Fitzgerald.
Vermont, Barton, Vt., April 9, Joyce.
East Maine, Machias, Me., April 20, Ninde.
New Hampshire, Rochester, N. H., April 20, Goodsell.

FOREIGN CONFERENCES.
South India, Bombay, Dec. 14, 1892, Thoburn.
Bombay, Bombay, Dec. 14, 1892, Thoburn.
North India, Bareilly, Jan. 11, Thoburn.
Liberal, Jan. 15, Taylor.
Northwest India, Agra, Jan. 19, Thoburn.
Mexico, Mexico City, Jan. 26, Fmsa.
Beagal Burnah, Calcutta, Feb. 2, Thoburn.
Central India, Taylor.
Malaysia Mission, Singapore, Mar. 22, Thoburn.
South American Mission, Newsum.
Switzerland, Biel, June 8, Vincent.
Germany, Bremen, June 29, Vincent.
Denmark, Mission, Copenhagen, June 29, Vincent.
Norway, Arendal, July 6, Vincent.
Sweden, Stockholm, July 20, Vincent.
Finland, Helsingfors, July 20, Vincent.
Sweden, Norrköping, Aug. 3, Vincent.
Bulgaria, Missoula, Timova, Aug. 14, Vincent.
Italy, Rome, Sept. 14, Vincent.
By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS, Secretary.
New York, Nov. 2, 1892.

THE ORIGINAL
TAKE NO OTHER.
REMEMBER THE GENUINE
JACKSON
CORSET WAISTS
ARE MADE ONLY BY THE
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The manufacturer's name is printed upon the box and stamped upon inside of clasp in each waist.

BE SURE and GET
the RIGHT THING
If your dealer hasn't them write to us.
CANNASSERS WANTED.

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PLOUBET'S ditto, \$1.25. Beautiful GIFT
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NOW READY.
Price 30¢; or if by mail, 35¢.
Owing to the increased size and expense, the new Discipline is 5 cents higher than the old one. Bear this in mind when ordering. 35 cents is the price by mail.

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A School for the Higher Education of the Colored People.

Three Courses of Study: College, Preparatory, Normal and English.

Complete and Thorough in all Departments.

Superior Facilities in Vocal and Instrumental Music.

One new building just completed. A building to contain seventy-one rooms in process of erection. Six dollars a month, of four weeks, will pay for board, room, fuel and light.

Fall term begins September 11, 1892. Winter term begins December 8, 1892.

Address the President,
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Tuition in Law, \$30 per year. In Medicine \$30 per session of five months.

For catalogues or further information, address the President.

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We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

Each Machine is furnished with the following equipment: One, Foot Hemmer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Throat Liberator is used on this Machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 189 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it, and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Illinois Central.	
ARRIVE—	LEAVE—
Passenger.....7:20 pm	Passenger.....7:00 am
Chicago and St. Louis	Chicago and St. Louis
Fast mail.....8:25 am	Fast mail.....6:00 pm
Ch. C. limited.....8:50 pm	Ch. C. limited.....12:01 am
Yanna and Mississippi Valley Railroad.	
No. 1, Memphis and Kansas City Fast	No. 2, Memphis and Kansas City Fast
express.....8:30 am	Train.....5:00 pm
No. 3, Vicksburg and Vicksburg ex	Vicksburg ex
press.....8:35 pm	press.....8:10 am
No. 6, Baton Rouge accommodation.....10 am	No. 5, Baton Rouge accommodation.....8:40 pm
Louisville and Nashville.	
No. 3, fast ex.....7:45 am	No. 6, fast mail.....7:45 am
No. 7, coast acc.....9:00 am	No. 4, fast ex.....10:55 am
No. 1, lhm.....4:45 pm	No. 8, coast acc.....3:45 pm
No. 3, fast mail.....7:15 pm	No. 2, lhm.....8:20 pm
Sunday ex.....8:45 pm	Sunday ex.....7:55 am
Texas and Pacific.	
No. 52, Cal. ex.....7:00 pm	No. 53, Cal. ex.....8:15 am
No. 51, T and A express	No. 51, T and A express
.....6:50 am8:20 pm
Local.....10:05 am	Local.....8:50 pm
Northern Pacific.	
San Antonio ex.....7:05 pm	San Antonio ex.....5:00 pm
California ex.....1:55 am	California ex.....5:00 pm
Queen and Crescent Route.	
No. 1, lhm.....2:50 pm	No. 6, fast lhm.....8:45 am
No. 5, last line.....7:00 am	No. limited.....5:00 pm
East Louisiana.	
Sunday Schedule.	
No. 9.....3:30 pm	No. 8.....4:00 pm
New Orleans and Southern.	
Pt. La-Hache.....4:25 am	Pt. La-Hache.....7:00 am
Shell Beach.....9:25 pm	Shell Beach.....7:00 am
.....4:15 am5:00 pm
Pt. La-Hache.....2:25 am	Pt. La-Hache.....7:15 am
.....7:00 pm4:40 pm
Shell Beach.....25 am5:00 pm
.....7:00 pm4:40 pm
New Orleans, Ft. Jackson & Grand Isle.	
Daily.	
Algiers.....9:00 am	Algiers.....4:20 pm
Daily Except Sunday.	
Algiers.....5:45 pm	Algiers.....8:00 am
Sunday Only.	
Algiers.....7:45 pm	Algiers.....8:00 am



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Tex. and Ark. Express.....8:30 pm
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8:15 a. m. train has through Pullman Buffet Sleepers to Denver and connects at Fort Worth with Pullman Sleepers in California.
8:20 p. m. train has through Pullman Buffet Sleepers to Denver and connects at Fort Worth with Pullman Sleepers in California.
Also through Sleeper to Little Rock via Alexandria.
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GASTON MESLIER, Gen'l Pass. and Tkt. Agt.
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—IN THE—

SOUTHEASTERN STATES

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HOLIDAY EXCURSIONS

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Alabama, Tennessee, Georgia, Mississippi, North and South Carolina, Kentucky, Florida

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Four ticket agent should be able to give you full particulars and sell you a ticket via this desirable popular line, or you can obtain all desired information by addressing either of the undersigned.

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Both Sexes. All Races and Religions Welcome.

Twentieth Session opens Monday, October 8, 1892.

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Through to St. Louis, Daily

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VESTIBULED TRAINS

QUEEN & CRESCENT

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THROUGH SLEEPING CARS,

NEW-ORLEANS TO NEW-YORK.

THROUGH VESTIBULED TRAINS,

NEW-ORLEANS TO CINCINNATI,

via MERIDIAN, BIRMINGHAM,

LOOKOUT MOUNTAIN, CHATTANOOGA

AND LEXINGTON, KY.

ILLINOIS CENTRAL RAILROAD.

Arrival and departure of trains, in effect at New Orleans, March 8, 1891.

LEAVE	SCHEDULE	ARRIVE
No. 2, 7:00 a. m.	Local Mail and Express.	No. 1, 7:00 p. m.</

ASK YOUR GROCER FOR
The Celebrated
**CHOCOLAT
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Annual Sales Exceed 33 MILLION Lbs.
Write for Samples. Sent Free. Manier, Union Sq., N. Y.

Sunday-School and Children.

Fourth Quarterly Review.

HOME READINGS.

M. Acts 9, 1-9. Tu. Acts 9, 26.
43. W. Acts 10, 9-20. Th. Acts
34-43. F. Acts 12, 1-11. S. Acts
13, 26-39. S. Acts 14, 8-22.

DIRECTIONS FOR STUDY.

I. Titles and Golden Texts.
These should be thoroughly
memorized, since they are the
framework of the lessons.

1. S. of T. C. Except a man be
born—
2. D. R. to L. This woman was
full of—
3. P. V. Of a truth I perceive—
4. P. at C. Through his name
whosoever—

5. The G. P. at A. A great
number believed—
6. P. D. from P. The angel of
the Lord—

7. The F. C. M. That repent-
ance and—
8. P. F. M. S. To you is the
word.

9. The A. T. to the G. I have
sent thee to be—
10. W. A. the G. In his name
shall the—

11. The A. C. Through the
grace of our—

II. Lesson Facts.
Try to answer these questions
as a self-test of the memory.

1. Who was Saul? What did he
do? What journey was he mak-
ing? How was he stopped? What
was said to him? Who was sent
to instruct him? What is it to be
converted?

2. What miracle was wrought at
Lydda? Who was Peter sum-
moned to Joppa? Why was Dor-
cas greatly mourned? How was
she brought to life? What results
followed these miracles?

3. What man in Caesarea had a
vision? What did he see and hear?
Where did Peter have a vision?
How many times did he see it?
What direction was given to Peter
about a journey? Who told him
to go?

4. To what congregation did
Peter preach? What had he learned
about God? In whose name
did Peter preach? Who before
Peter had witnessed to Christ?
What result followed the sermon?
How many were converted?

5. What led to preaching in An-
tioch? Who were the first preach-
ers there? What results followed?
Who was sent to visit the Church?
Who else went there? What did
Antioch do for Judea?

6. Who put Peter in prison?
What did the Church do for Peter?
Who delivered him? What did the
Church think of the answer to
their prayer? To whom did Peter
credit his deliverance?

7. Who were sent out as mis-
sionaries? Who sent them? Where
did they begin work? What helper
had they in their work? What
enemy did they meet? What con-
vert did they make? Where did
they next go?

8. To whom did Paul preach
this first sermon? Whom did he
preach? What was offered in
Jesus' name? Who gladly received
the word? What were the converts
urged to do?

9. Who opposed the Gospel? To
whom did the apostles then turn?
What did the envious Jews do?
Where did the apostles go? What
results followed? What plot was
made against them? Where did
they go?

10. What miracle was wrought
at Lystra? How did the people
regard Paul and Barnabas? What
did they propose to do? Who
hindered them? What violence

was done to Paul? Where did the
apostles next go? What did they
do?

11. Where was the council held?
Who composed it? What question
was before it? How was the ques-
tion decided? What was com-
manded? Who was sent to bear
the message?

Mrs. Fannie Dignan, 141 Mott street,
New York City, makes a miraculous
cure of her rheumatism. She writes
"I owe unspeakable and never to be
forgotten gratitude to Salvation Oil.
It made a miraculous cure of my rheu-
matism."

No Color-Line in the Grand Army.

Commander Weissert Says Our Veterans
Must Be Recognized.

Captain A. G. Weissert, com-
mander-in-chief of the G. A. R., has
been called upon to settle a ques-
tion which has for a long time kept
the organization in a state of fer-
ment. Almost since the formation
of the Grand Army there has been
trouble south of Mason and Dixon's
line whenever a colored post was
about to be organized. Charters
have often been refused by State
Departments where colored veter-
ans made application. Protests
were sent to the commander-in-
chief who turned them over to the
judge advocate for adjustment. A
protest came Nov. 26 from a colored
post in Texas saying that neither
of the departments of Louisiana or
Texas would issue a charter.

A letter had previously been re-
ceived from the department of
Texas, citing the same instance
and asking for instructions. Cap-
tain Weissert immediately ordered
the charter to be issued and de-
clared that unless this was done
he would take steps to force the
white veterans to obedience or
drive them out of the Grand Army.

"The race war in Grand Army
circles of the South," said Captain
Weissert, "is assuming a graver
aspect than ever before. Since my
election to this office I have not
been idle. I have been collecting
statistics from Florida to Texas.
It is my intention to make a tour
of the South and make a searching
inquiry into this race war. I pro-
pose to see that the colored soldiers
are recognized by the State depart-
ment and posts of the Grand Army.
I will lay down the laws to the
offending posts and if they refuse
to recognize the colored soldiers
they will be dismissed from the
Grand Army without ceremony."

Obituary.

Guntersville, Ala.—We are pained to
chronicle the death of our beloved
brother, Nathan Horton, who departed
this life Nov. 28, after a short illness,
supposed to be heart trouble. But few
days before Brother Horton was moving
along with his usual vocation of life and
apparently in the zenith of his manhood,
when lo, and behold, the messenger of
death came, as a voice from heaven, and
snatched from the arms of many loved
ones our dear brother and bore him
away on angel's wings to that celestial
home where parting is no more. Brother
Horton was born in the year 1849; pro-
fessed a hope in Christ in 1880; joined
the M. E. Church the same year, and has
since lived a devoted and consistent
christian, and thus passes away to an-
swer the Saviour's call in this year of
our Lord 1892. Brother Horton was a
member of the Masonic fraternity, and
was buried with the solemn honors of
that order. The funeral took place on
Nov. 30, and was conducted by Revs.
Chandler and Rivers, of the A. M. E.
Church. A wife and three children sur-
vive him.
Henry Chandler, P. C.

New Orleans, La.—Frank Larence
Gowen, a local preacher of Ross Chapel
M. E. Church, departed this life in full
faith Nov. 22, age 27 years. He was
converted under the pastorate of Rev.
T. J. Johnson, and lived a faithful

christian life. The funeral was conduct-
ed by Revs. S. Evans and W. P. Forest.
W. P. Forest, P. C.

Little Jack Moses, infant son of Mr.
and Mrs. Moses, departed this life Nov.
28 at the age of 9 years. A host of
friends followed the remains to the
grave.
J. J. Collins, P. C.

Gonzales, Tex.—Mr. Henderson
Smith, son of Mr. Limes, and Mrs.
Smith, and brother to Rev. S. S. Smith,
of Lagrange, Tex., departed this life
Nov. 19. He died happy.

Steens Creek, Miss.—Sister Carrie
Rucker, Nov. 25. She died as she lived
—a christian. She was fifteen years of
age. She spoke in class the 13th of No-
vember, and said her desire was for
heaven.
P. W. Baldwin, P. C.

Marriages.

New Orleans, Dec. 6.—Esau Scott to
Albertine Francis.
T. J. Johnson, officiated.

Chaplin, Ky., Nov. 24.—Mr. Frank
Carpenter to Miss Mahala Mudd.
W. H. Pope officiated.

Tunerville, Miss., Nov. 24.—At the
residence of the groom, Mr. George Mc-
Calum to Miss Barbaann McDonald.
Rev. A. Page officiated.

D. M. Ferry & Co., the famous seed
firm of Detroit, Mich., have embodied
in their Illustrated Annual for 1893,
much valuable information about
seeds and their selection. It contains
the knowledge gleaned from many
years practical experience in the seed
business, and the newest and best
things about gardens and gardening.
Such a book issued by a firm of un-
questioned reliability is of the highest
value to every one who plants a seed.
Although the cost of printing and em-
bellishing it with beautiful illustrations
has been great, it is sent free to
any one making application to the
firm.

An Answered Prayer.

D. L. Moody and General How-
ard, who were on the Spree during
her recent terrible experience in
the North Sea, claim that the ves-
sel was rescued and the lives of all
on board saved as a direct answer
to prayer. When things were at
their worst, and the helpless and
sinking steamer was drifting at the
mercy of the furious waves, these
two gentlemen gathered the pas-
sengers in the saloon of the vessel
to join in divine service. Almost
immediately, it is said, the storm
abated, and the Huron hove in
sight to tow them to a harbor of
safety. Unbelievers, safe on shore,
sneer at the idea of any divine in-
terposition, but it is safe to say
that, had they been aboard the
Spree in that hour of peril, they
would not have absented them-
selves from Mr. Moody's service,
and would probably have prayed
louder than anyone there.

Americus, Ga., claims to have
the wealthiest Afro-Americans in
the State, and to prove it instance
the following: Albert Heard,
worth \$75,000; J. W. Russell and
son, \$40,000; Mat Hart, \$25,000;
Henry Jones, \$65,000; Tom Mitch-
ell, \$20,000; C. A. Catledge, \$25,000;
Sim Jenkins, \$15,000; Henry An-
derson, \$5,000; A. Lunsford, \$5,
000; J. Compton, \$4,000; S. C.
Robinson, \$5,000; Steve Perry &
Son, \$6,000; Phillips & Co., \$8,
000; M. Barnett, \$5,000; A. P.
Powell, head waiter at the Allen
House, worth \$1,000; C. J. Russell,
\$1,000; Hopkins Brothers, \$5,000;
and J. J. Simmons, \$5,000.—Con-
cordia (La.) Sentinel.

The joints and muscles are so lubri-
cated by Hood's Sarsaparilla that all
rheumatism and stiffness soon disap-
pear. Try it.

Conference Notices.

Notice.
All persons attending the above
Conference to be held in Birming-
ham, Ala., Jan. 26, 1893, will get
the usual reduced (1 cent per mile
return) rates by securing a certifi-
cate from the issuing ticket agents
that full fare going was paid. Sta-
tions where through tickets to Bir-
mingham cannot be purchased,
they should be bought to Anniston,
Montgomery or Opelika (as may be
most convenient) and re-purchase
to Birmingham, taking certificates
from each agent.

According to an established rule
the Southern Passenger Associa-
tion can only grant reduced rates
to a meeting at which at least 100
persons were in attendance and
holding certificates, duly endorsed
by ticket agents, for reduced rates.
Therefore, it will be well for all
preachers themselves to, and get
all their visiting friends, to travel

to the Conference on the certificate
plan so as to insure reduced rates.
A. N. JACKSON,
Conference Secy.
Lafayette, Ala.

Notice.
All candidates for admission into the traveling
connection must meet the examiners in the M. E.
Church at Crystal Springs, Miss., the day before
the sitting of the Mississippi Annual Conference,
Jan. 12, 1893. None will be admitted to examina-
tion who have not their recommendations properly
signed.
W. M. FAYE,
L. J. S. BELL,
Committee of Examiners.

Navasota District Texas Conference.

First Round.	
Anderson	Dec. 24-25
Yarborough	Dec. 31 and Jan. 1
Millions	7
Bryon	13-15
Welborn	14-15
Bryon cir	21-22
Caldwell	28-29
Lyon	Feb. 4-5
Navasota	10-12
Navasota cir	11-12
Hempstead	17-19
Hempstead cir	18-19
Oxford	25-26
Cypress	25-26
Greenham	Mar. 3-5
Brenham cir	16-17
Bellefonte	11-12
San Felipe and Sealy	18-19
San Felipe cir	18-19

Dear Brethren: I hope you will urge
the committee to be present with some-
thing collected for all benevolent societies.
Don't fail to rally your people for the mis-
sionary apportionment.
W. H. LOGAN, P. E.

Louisville District, Lexington Confer- ence

Fourth Round.	
Wilsonville cir	Dec. 17-19
Chaplin cir	Dec. 31 to Jan. 3
Shelbyville	7-9
Owen	11-12
Georgetown	14-16
Frankfort	17-18
Oxford	21-23
Salphur cir	28-30
Lugrange	3-5
Coke Chapel, Louisville	15-17
Perkins Valley	18-20
Mt. Washington	22-24
Lloyd Street, Louisville	25-27
New Haven cir	Mar. 1-3
Anchor Church	11-12
Jackson Street, Louisville	11-12

Please have full reports of all work accomplished
to date. You have not reported your benevolent
money. Attend to this at once. We must have
no blank collections. The District Conference
will convene at Shelbyville, Ky., Tuesday morn-
ing, March 21, 1893. Let all be present. Do your
best, brethren. May the blessings of God rest
upon all of your efforts. Geo. A. Sissle, P. E.

Lexington District, Fourth Round.

Sharpsburg	Dec. 1-15
Loessburg	22-24
North Fork	1
Orangeburg	3-5
Germanstown	14-16
Mayfield	15-16
Poplar Plains	21-22
Shelbyburg	22-23
Boyd	24-25
Farmouth	27-28
Cynthiana	30
New Providence	Feb. 4-5
Warrentown	8-9
Paris	11-12
Kentucky	14-15
Winchester	18-19
College Hill	20
Asbury	25-26
Verdeburg	Mar. 4-5
Heward Creek	9
Gunn Tabernacle	11-12
Clay City	14

Dear Brethren: The Annual Conference meets
March 22. Have no blanks in your benevolent
collections. If you have not raised your Conference
Minute money, raise it now. I trust that you may
report to the Conference of having had a good re-
sult on your work and many souls saved. Let
me hear from you at any time.
JOSEPH COURTNEY, P. E.

Hot Springs District, Little Rock Con- ference.

Fourth Round.	
Texarkana, Wheeler Chapel and College	Dec. 17-18
Pu to	24-25
Locksburg	Dec. 31 and Jan. 1
Murfreesboro	7-8
Clow, Maletta's Chapel	14-15
Shelbyville	21-22
Hot Springs	28-29

Dear Brethren: Have your benevolent col-
lections in full.
A. J. PHILLIPS, P. E.

Indiana District, Lexington Conference.

Fourth Round.	
Rockport	Dec. 17-18
Princeton	19-20
Terre Haute	22-23
Green Castle	23
Murfreesboro	24-25
Marionville	26-27
Cementville	Jan. 1-2
Watson	1-2
Jeffersonville	7-8
Madison	14-15
North Vernon	18-19
Simpson Chapel	25-26
Connersville	Feb. 4-5
Rushville	11-12
Shelbyville	18-19
New Castle	25-26
Anderson	Mar. 4-5
N. Indianapolis	11-12
Greensburg	18-19

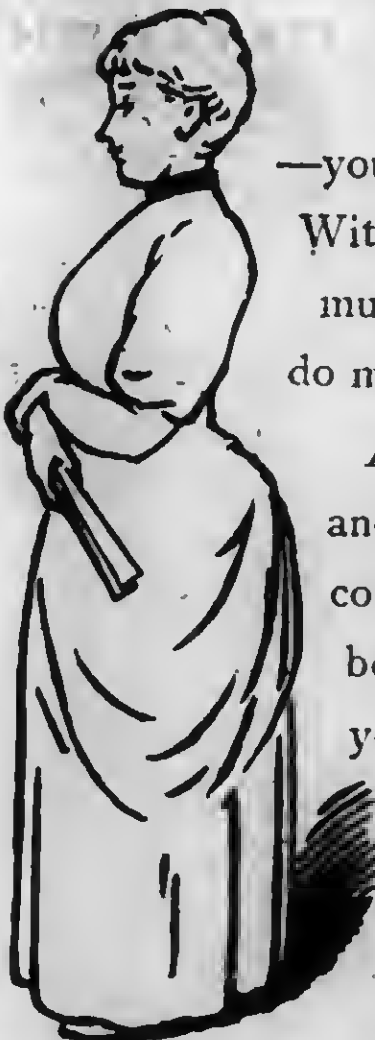
Dear Brethren: This is the month and last
round for 1892. We are almost in sight of the
field. Are you ready for it? What have you
done in regard to your benevolent money. How
many can speak in the language of Revs. Baad
Dunne and Davis? Every dollar raised and paid
into the Book Concern. What about the Epworth
League in your charge? Examine your Discipline
paragraph 36. Are you giving the same mis-
sionary influence? Please give these your immediate
attention.
W. S. ROLLINS, P. E.

Shreveport, La.

The following list is composed of the assignment
of the preachers of the Louisiana conference, to
columns in St. Paul M. E. Church, Shreveport,
La. Stationed as follows:
Rev. Reese Thompson, St. Paul M. E. Church,
99 preachers.
Rev. S. Carroll, Vanceville Church, 10 preach-
ers.
Rev. E. Hutchinson, Fairfield Church, 10
preachers.
Rev. James Robinson, Providence Church, 5
preachers.
Rev. C. D. Shallowhorne, St. James Church, 55
preachers.
The preachers assigned to Providence, Fairfield
and Vanceville Church will meet at St. Paul's M.
E. Church, as the pastors of Vanceville, Fairfield
and Providence have members living in the city
of Shreveport who will entertain the preachers
assigned to these churches. Those assigned to St.
James will meet at St. James.
S. DUNCAN,
R. THOMPSON,
C. D. SHALLOWHORNE,
Secretaries.

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for FIFTY YEARS BY MILLIONS OF
MOTHERS FOR CHILDREN WHILE
SLEEPING, WITH PERFECT SUCCESS. IT
SCOTCHES THE CHILD, SOFTENS THE GUMS,
ALLEVIATES ALL COLIC, AND
IS THE BEST REMEDY FOR DIARRHOEA. Sold by
Druggists in every part of the world. Be sure and
ask for "Mrs. Winslow's Scotch Stup," and
take no other. Twenty-five cents a bottle. Jellie



Short and sweet

—your hours of labor when you use Pearline.
Without Pearline, you may work hard and do
much; with Pearline you will work less and
do more.

Pearline saves your clothes in the wash,
and your temper in the washing. It is the
continual rub, rub, rubbing, over a wash-
board in the old way with soap, that wears
your clothes and makes hard work.

Pearline is the new way, and does
away with the rubbing. It is as safe as
it is sure; be sure to get Pearline—
nothing else, and you will be safe.

Beware

Peddlers and some unscrupulous grocers will tell you "this
is as good as" or "the same as Pearline." IT'S FALSE—
Pearline is never peddled, and if your grocer sends you some
thing in place of Pearline, do the honest thing—send it back. JAMES PYLE, New York.

Best Cure For

All disorders of the Throat and
Lungs is Ayer's Cherry Pectoral.
It has no equal as a cough-cure.

Bronchitis

"When I was a boy, I had a bronchial
trouble of such a persistent and stub-
born character, that the doctor pro-
nounced it incurable with ordinary
remedies, but recommended me to try
Ayer's Cherry Pectoral. I did so, and
one bottle cured me. For the last fifteen
years, I have used this preparation with
good effect whenever I take a bad cold,
and I know of numbers of people who
keep it in the house all the time, not
considering it safe to be without it."
J. C. Woodson, P. M., Forest Hill, W. Va.

Cough

"For more than twenty-five years, I
was a sufferer from lung trouble, at-
tended with coughing so severe at times
as to cause hemorrhage, the paroxysms
frequently lasting three or four hours.
I was induced to try Ayer's Cherry Pec-
toral, and after taking four bottles, was
thoroughly cured."—Franz Hoffman,
Clay Centre, Kans.

La Grippe

"Last spring I was taken down with
la grippe. At times I was completely
prostrated, and so difficult was my
breathing that my breast seemed as if
confined in an iron cage. I procured a
bottle of Ayer's Cherry Pectoral, and
sooner had I begun taking it than
relief followed. I could not believe that
the effect would be so rapid and the
cure so complete."—W. H. Williams,
Cook City, S. Dak.

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charming Cantata by this well-known writer,
much superior to its famous predecessor,
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the great discoverer of America; price, 75 cents.
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A new book for the "little ones" of the Sunday
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etc., to the writing of four-part harmony in choral
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Southwestern Christian Advocate

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EMANCIPATION.

For the SOUTHWESTERN.

EMANCIPATION HYMN.

BY REV. JOS. WHEELER.

Tune—"My Faith Looks Up to Thee." G.

O God of love and grace,
Smile on our rising race
Most graciously;
Thou who dost nations bless,
Give to our race success,
Help us when in distress
To trust in thee.

Thy hand has led us on,
Through troubles dark and long,
Stand by us still;
Grant that no weapon formed,
May do thy people harm;
O Lord, by thy strong arm,
Save us from ill.

Thou, when we did complain,
Didst break the mighty chain
Of slavery;
Sin brought us bondage's night;
Thou sent us Freedom's light,
Thou wilt stand by the right,
And liberty.

Hear thou our prayer and song;
Guide, by thine arm so strong,
Our destiny;
Thou, who for right dost stand,
Hold back Oppression' hand,
Give peace to Freedom's land
Eternally.

We shall exult in thee,
If we stand up for thee,
O Christ, our King!
With thankful hearts to-day,
We grateful homage pay;
And of all blessings say,
Thou art the Spring.

PROCLAMATION BY PRESIDENT LINCOLN.

Issued January 1st, 1863.

Whereas, on the 22d, day of September, in the year of our Lord 1862, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty three, all persons held as slaves within any states, or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be, then, thenceforth, and forever, free, and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act, or acts, to repress such persons, or any of them, in any effort they may make for their actual freedom.

"That the Executive will, on the first day of January, aforesaid, by proclamation, designate the states, and parts of states, if any, in which the people thereof, respectively, shall then be in rebellion against the United States, and the fact

that any state, or the people thereof, shall on that day be in good faith represented in the Congress of the United States, by members chosen thereto at election wherein a majority of the qualified voters of such state have participated, shall in absence of strong, countervailing testimony, be deemed conclusive evidence that such state, and the people thereof, are not then in rebellion against the United States."

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested, as Commander in Chief of the Army and Navy of the United States, in time of actual, armed rebellion against the authority and Government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on the first day of January, in the year of our Lord, one thousand eight hundred and sixty three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days, from the first day above mentioned, order and designate as the states, and parts of states, wherein the people thereof, respectively, are this day, in rebellion against the United States, the following, to wit:

Arkansas, Texas, Louisiana (except the Parishes of St. Bernard, Plaquemine, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafouche, St. Marie, St. Martin, and Orleans, (including the city of New Orleans,) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia; and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth,) and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated states, and parts of states, are, and henceforth shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people, so declared to be free, to abstain from all violence, unless in necessary self-defense; and I recommend to them, that in all cases, when allowed, they labor faithfully for reasonable wages. And I further declare and make known that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In testimony whereof I have hereunto set my name, and caused the seal of the United States to be affixed. Done at the city of Washington the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-seventh.

By the President,
[L. S.] ABRAHAM LINCOLN.
WM. H. SEWARD,
Secretary of State.

The fruit of the Holy Spirit is love, joy, peace; the promise of the Lord Jesus is that his joy shall be full. The sweetest honey is gathered out of the hive of a busy, unselfish, useful, and holy life.—Omyler.

For the SOUTHWESTERN.

The Insight of Sympathy.

W. D. COLLINS.

The wealth of affection and depth of tenderness in the warm hearts of those observed, can never be recognized except through the insight of sympathy.

And there are heart-struggles in some strong natures, which mark the outer man with a forbidding ruggedness that turns away all thought or tenderness as possible in him, and that even shuts out from the ordinary observer, the idea of his being one to confide in truthfully.

Only an insight of sympathy can give an understanding of that man as he is; but that insight would change distrust into confidence, and suspicion into pitying admiration.

As it is, in these extreme cases of the exceedingly sensitive, and the sorely beset heart, so it is in a greater or less degree with the best phase and the larger wealth of every nature. The more there is to be known in a character, or to be understood in a career, the smaller is the share of it that can be known at the start. It is the depth of a soul that can not be fathomed at a glance.

It is that which is best worth having that is not proffered with an open hand to everybody. "A friend is most a friend, of whom the best remains to learn." And the larger measures, the deeper depths, the richer treasures of every character are to be discerned only through the insight of sympathy.

Not until we are fairly alongside of such a nature, having a fellow-feeling with it, and judging it with a kindly and even a partial interest, can we know it as it is.

It is sympathy, not mere affection, that has the discerning insight which makes clear to the observer, that which others can not understand in the character he notes or studies.

To love another is not necessarily to understand the nature, and the words and methods of the objects of one's affections. But sympathy perceives at a glance, the full meaning of that which is a mystery to even a loving eye. Yet where there is entire sympathy, there will also be a certain liking as an accompaniment as a consequence of that sympathy; although, on the other hand, the sincerest love does not, as a matter of course, secure sympathy; there may be love without sympathy; but where there is sympathy, there will be more or less love. It is the lack of sympathy which makes so much of unhappiness between some who love one another dearly. No one but a mother, for example, can really understand a mother's thoughts and hopes and anxieties. But a true mother can understand every other true mother, within the sphere of true motherhood. She knows just what that mother, as a mother, does, or wants to do, and why. It is not their like experiences that gives her this understanding; for she may have never been in precisely the same circumstances as the other; but it is their common basis of feeling, their heart-likeness—not their heart-oneness—that gives her this insight. So it is with a veteran soldier; he alone can fully understand the thoughts and natural conduct of a man under fire, or a man bracing himself up to face death with seeming unconcern while every nerve is on a quiver; but aside from all this, we know just why this man is so quick to take offence, on an occasion when some might think there was no need or being ruffled. We know why that other man writhes with annoyance under that nonsense in the pulpit or that discord in the choir. We know what

that shrinking shyness means, on the part of one who might be boldly confident in that company.

We know the significance of that awful face and those compressed lips, of that enforced gaiety and show of indifference, when to others there seems nothing to be explained. We know what is implied by those unconscious references to the bitterness of life, or the losses, greater than those from death.

We know how much of fixity of purpose underlies those apparent varying moods, and we even read the causes of many a special mood.

How do we know all these things? Not from our study of the cases under observation, but from our fellow-feeling, at that particular point, with the persons observed. It is the insight of sympathy just there which shows to us more than others know; more than close study could possibly have revealed to us.

How often has it proved, that one whose course has been to us a contradiction and a bewilderment, stands out before us, all at once, in simple consistency, through our coming into sympathy with him by being brought unexpectedly to his stand-point of observation, and to his plane of feeling. We may have studied with untiring interest before this; we may have been sincerely attached to him; but neither our study nor our affection give us an understanding of him. Being brought, however, into sympathy with him, coming to feel with him—or to perceive just how he felt—all that had been before a mystery was solved as by an instant blaze of light from heaven. Sympathy of feeling made clear what neither word nor thought could convey or comprehend; for it is true, always, that

"Thought is deeper than all speech;
Feeling deeper than all thought;"

and that to learn most about another, we must come to feel with him, rather than to study about him. What then? Can we never know a person until we are in full sympathy with him? Must our hearts always go out in loving interest toward another, before our minds can be fully informed as to his qualifications and worthiness? Not quite this, for there are very many who have no hidden nature, and whom we can understand as well as we need to know them, without any special insight of sympathy. But it is important for us to realize, that there is no key to the treasures of another's soul like sympathy; and that some whom we now think lightly of, would be honored and admired by us, and might even be our prized companions or our valued helpers, if we could but learn their worth and acquire their confidence through the insight and attractiveness of our sympathy. And of one thing we may be sure, that that which can be known of another's soul, and another's character, and which can be understood of another's conduct and manners, and methods of speech and thoughts and feeling, only through the insight of sympathy, is better worth knowing than all that appears on the surface.

And after all, in the study of that which is best and noblest and grandest in life, or in truth; the heart is worth more than the head.

The insight of sympathy gives more of knowledge in that realm, than the insight of cold scholarship. "If any man willeth to do his will, he shall know of the teaching," says Jesus, of those who would understand the mysteries which angels look into wonderingly. To come into sympathy of purpose with the great heart of the loving Savior is to be in the way of knowing even as we are known.

For the SOUTHWESTERN.

Influence.

MRS. W. H. KELLER, JACKSON LA.

The influence which one person has over another is oftentimes very great. All of us exercise some influence. Every man however humble his station or feeble his power, exercises some influence, good or evil. If their influence were all for good, how much more happiness there would be in the world, but unfortunately, there are non-neutral characters whose influence is neither good or evil. No human being can come into this world without either increasing or diminishing the sum total of human happiness; this will be true not only of the present age, but for all time to come. There is no action of man in this life which is not the beginning of so long a chain of consequences that no human providence is high enough to give us prospect to the end. Influence is exerted in all the varied relations of life; the specific influence of husband and wife, parent and child, of brother and sister, teacher and pupil, united and her harmlessly blended, constitute the home influence. This influence commences with our birth, goes with us through life, clings to us in death and reaches into the eternal world. It is a great silent irresistible and permanent; like a deep flowing stream, it moves on in silent but overwhelming power; it strikes its root deep into human hearts, and spreads its branches over our whole being; it holds the empire of the heart and rules the life; it is traditional, it passes down the current of life from one generation to another. It keeps up a continuous stream of home life and feeling and interest; the influence of home is felt soon as the little child is able to take notice of objects around; it does not take long to tell the mother's countenance from all the rest; it soon discovers that her's is the countenance that ever smiles upon it, that her's is the form ever bending over the cradle; when it wakes from its sleep in joy or sorrow, in weal or in woe, she is soon the first object of its thought. The influences she thus gained never dies; they are indelible and durable as life; compared with them other impressions are like those made upon sand or wax. These are deep borings in the flinty rock; to erase them we must remove every strata of our being; the influence of home is important because it is woven with wool of childhood, and gives color to the whole texture of life; early impressions are not easily erased. There are but few who can receive the honors of college education, but all are graduates of the heart; the learning of the university may fade from recollection, its classic lore may be lost from the hall of memory, but the simple lessons of home enameled upon the heart of childhood, defy the rust of years and out-live the more mature but less vivid pictures of after days; so deep, so lasting are the impressions of early life, that you often see a man in imbecility of age holding fresh in his recollection of the events of childhood, while all the wide space between that and the present hour is forgotten waste. It is not at all necessary that we should be some public personage in order that our influence should be felt about us; persons in such position may wield a power more apparent to others, but it is not more positive and sure than that of one in obscurity. Our looks, our words, our actions even our silence, speaks of our character; we are impressing ourselves upon others all about us—our superiors, our equals, our inferiors, are receiving impressions of our character, we are breathing a si-

lent but strong influence into many a soul which goes direct from our character. Actions and reactions are no less equal in the moral world than the physical; good deeds act and react on the doers of them and so do evil; not only do they produce like effects by the influence of example on those who are the subjects of them.

This must impress all thoughtful minds with the importance of influence and the necessity of exercising it in a right manner; our characters are not for ourselves only; as far as our influences are concerned, they are for others also; if they make us happy they produce a similar happiness in the minds with whom we associate, differing only in degree. And when we come to reflect on the friends, relatives and neighbors about us, think how many we meet with, and speak with, all through our lives, and then calculate the amount of influence we exert upon the world; we begin to see what an important thing human influence. Is it would indeed be difficult to over estimate the influence which the lives of the great and good have exercised upon the elevation of human character; and even the lives of humble persons, of men faithful and honest, who have done their duty in life well, are not without an elevating influence upon the character of those who come after them. There are men whose lives are far more eloquent than their speeches, whose personal influence is far greater than their deeds.

Since we all know how powerful influence may be, either good or evil, how careful we should be to avoid submitting ourselves to evil influence. But try to surround ourselves with good influence; this requires a careful watch of the company we keep. There is a certain magic or charm in company, for it will assimilate and make you like them; if they be good companions, it is a great means to make you good, or confirm you in goodness; but if they be bad, the probabilities are they will infect and corrupt you; therefore be cautious in choosing your associates. Men or women that are ready for acquaintance or hasty in it oftentimes are snared in ill company before they are aware, and entangled so that they can not easily get loose from it when they would. There is one class of associates all should avoid: a person that is an enemy to God, cannot be a friend to man; he has already proved himself ungrateful to the author of every blessing and will not be a friend to man. A bad man is a serpent in your path; be not lead by him neither in rank or wealth, his wit or his influence; when we live with the wicked, we become either their victim or their disciple.

Woman's influence is purifying the world, and the work she has already accomplished will last forever,—in short, as far as influence is concerned, an individual may do pretty much what he will with his life; he can make it good or bad; he cannot however set bounds beyond which it will not pass; it will continue forever.

According to the latest returns from California, with the exception of a special election to be held in one precinct of one county, on December 12th, the returns show that only one Republican elector was elected. The Prohibition Party failed to poll enough votes to have the names of its candidates placed on the ballot hereafter. According to the latest from North Dakota two Republican and one Fusion electors are chosen.

The new Canadian Ministry has been announced. It includes Sir John Thompson as Premier.

LETTERS FROM THE CONFERENCES.

Lexington Conference.

Rev. Chas. Pyles, P. C., Owensboro.

We have been in revival here for five weeks, assisted by Rev. Hinton the first two weeks, and by Rev. C. P. James, of Henderson, the third week. We have had 16 conversions and 10 additions to the church. Our church here at the beginning of this conference year, looked as though we would have to give up, but now we have the light and are moving on. Our church is \$400 in debt, but we have in sight \$225 of the money, and if we could find a man in the bounds of the church of God that would help us out and pay that other \$175 we would be glad. Write to the pastor or presiding elder at Owensboro, Ky.

We have a fine prospect in this town, there being about 4000 colored people within its bounds. Our church has only been here two years and during that time we have done a grand work.

Matt Brown, Louisville.

Mr. Editor: Will you please publish this letter in the SOUTHWESTERN? I desire to speak of the success of Jackson Street M. E. Church. It is now in better condition than it ever was before in its history. We have been paying \$14 per month rent, but we now have a parsonage of our own that we could rent for \$20 per month. Our pastor, J. H. Stanley, is now happy in his new home, for which he has labored faithfully. He is one of the most successful pastors this church ever had. He saved our church from being sold in 1886. The membership of our church is increasing and the congregation is getting larger. Our last quarterly meeting on the 3d and 4th instant was a grand success. We had two additions, 132 confirmed and our collection was \$50.05. Our presiding elder is much beloved and we hope to keep him six years.

J. H. Ross, Cynthia.

We have succeeded in finishing our new church at this place at a cost of \$2,500. It is the best frame church building on the Lexington District; nicely arranged with a seating capacity of nearly 400. We have an increasing congregation and a most encouraging outlook for the grand old M. E. church in Cynthia. This is a very nice town, with over 3,300 inhabitants. Our protracted meeting is now in progress and is well attended each night and we hope soon to see many souls converted. I shall use every exertion to secure all the subscriptions I can for the SOUTHWESTERN. I sent in one last week and hope to send in ten this week; for I think the best way to know Methodism is to read our literature which is second to none.

Louisiana.

W. Watson, Bastrop.

Sunday, Nov. 27, was another big day in the history of Mt. Nebo M. E. Church. We gave what we call a "tribe rally" for the purpose of raising money for the pastor, Rev. M. S. Goins. Our efforts were crowned with success, the total collections being \$53.19. Elder J. M. White and his charitable members were with us. Brother White delivered an able sermon. We had also Brother A. Smith and Brother J. Duncan, local preachers to assist.

W. S. Posey, Winsted.

The church here is progressing fairly well and the school is gradually filling up. Gilbert will compare favorably with any of the society's schools in the Southland. A very marked improvement in lessons and deportment is noticeable. One of our number, Mrs. B. M. Hubbard, is absent. Her father died recently, and a general feeling of condolence is expressed for herself and family.

The brick foundation for the new church here is nearing completion. Rev. E. B. Richards puts in a good

day's work assisting the masons. Rev. B. M. Hubbard and Prof. H. J. Clements, M. D., also utilize a part of their spare moments in that direction. The erection of New Trinity here will be a blessing to Gilbert and the entire community. They will have a grand "tribe rally" on the 18th.

Miss M. A. Williams will spend the holidays with relatives in your city.

Mississippi.

Aberdeen District Conference.

The second session convened at Aberdeen, Miss., in St. Paul M. E. Church. The Presiding Elder being absent the conference elected Rev. S. R. Gipson chairman; and G. J. Dobson was elected secretary and J. M. Thompson assistant.

Roll was called and nearly every charge in the district was represented.

The introductory sermon was preached by Rev. G. J. Dobson.

The second day the Presiding Elder having arrived he occupied the chair.

The reports from the pastors showed an advancement all along the line of church work.

On Friday evening Dr. C. E. Libby, president of Rust University, and Professor Sawyer were introduced. They both made able addresses, and the secured by cash and subscriptions the sum of \$65.75 for the building of Rust Hall.

The Presiding Elder called Rev. L. F. White to the chair and he read a carefully prepared report of the district, which showed marked progress. Over 1000 souls were added to the church, several new churches built and a large amount of benevolent money already collected.

On motion of Rev. W. H. Whitlock the report was referred to a committee of five and they met and drew up the following report:

We, your humble committee on the Presiding Elder's report, beg leave to offer the following resolutions: We find that progress has been the result of his labors all over the district, and we therefore recommend the adoption of his report by a rising vote.

Whereas, the Rev. J. E. Eckles, D. D., has faithfully served the Aberdeen District for the past six years to the satisfaction of both pastors and people, and according to the limit of Discipline he must retire to other fields of labor, therefore be it

Resolved, That we are loath to separate from him, whom we have learned to love so dearly, and may the blessings of him who chooses the destiny of all men and the prayers of the pastors and people accompany him in whatever field of labor he may be assigned. Therefore, be it further

Resolved, That the secretary send these resolutions to the SOUTHWESTERN for publication.

L. J. TERRELL,
S. R. GIPSON,
W. H. WHITLOCK,
M. LOCKMAN,
G. J. DOBSON,
Committee.

Topics were ably discussed by Revs. W. H. Whitlock, W. H. Scott, M. Lockman, J. D. Jones, S. R. Gipson, John L. Wilson, L. J. Terrell and J. M. Thompson.

The subject—Why the SOUTHWESTERN should be in the home of every family was discussed by Revs. J. C. Eckles and W. H. Whitlock.

Able sermons were preached by Revs. G. J. Dobson, S. R. Gipson, M. Lockman, H. Cawthorne, P. Johnson, and W. H. Scott.

O. W. Crump was recommended for admission on trial, and several brethren licensed to preach.

The next conference will be held at Columbus.

JOHN C. ECKLES, D. D., President.

G. Q. DOBSON, Secretary.

B. F. Woolfolk, Sec'y, Oxford.

The second session of the Holly Springs District, Upper Mississippi Conference, convened in New Asbury M. E. Church, Holly Springs,

Nov. 24, with Dr. H. R. Revels, Presiding Elder, in the chair.

The secretary of the last conference called the roll and all the pastors except one answered to their names.

B. F. Woolfolk was elected secretary, with F. D. Avant assistant and J. C. Coggins statistical secretary.

The Presiding Elder's report showed that the district is in good condition and all the enterprises of the church are carefully looked after. The pastors' reports showed that a good many have been converted and joined the church:

Conversions, 356; baptisms, 263; benevolent money, \$101.80; subscribers for the SOUTHWESTERN, 34.

Rev. M. E. Payne, of the C. M. E. Church, R. Sewell, Presiding Elder of the Tupelo District, and Professor Wells, of Rust University, were introduced to the conference.

Rev. M. E. Payne and Professor Wells spoke to the conference with much fervency.

The local preachers and exhorters presented good reports. The reports of the district stewards, class leaders and Sunday school superintendents showed progress.

G. G. Logan and J. J. Chilcoat were licensed to preach. A. J. Howard, L. F. Jones and H. Y. Sater were recommended for ordination.

Rev. C. W. Whitehead was tried and expelled from the church. His counsel gave notice of an appeal.

The following brethren preached edifying sermons: W. M. Davis, Professor D. H. Sawyer, B. F. Woolfolk, J. W. Parks and H. A. Robinson.

On Sunday, at 11 a. m., Dr. C. E. Libby, president of Rust University, preached one of his best sermons. At 3 p. m. Dr. H. R. Revels, P. E., preached a most instructive and edifying sermon, which was followed by the dedication of the beautiful and magnificent building, the New Asbury M. E. Church. The dedicatory service was conducted by Professors Sawyer and Wells of Rust University and Revs. B. H. S. Ferguson and B. F. Woolfolk.

The collection was \$74. Resolutions of thanks were offered to the good people of Holly Springs and to the Presiding Elder of the district.

Grenada was chosen for the seat of the next District Conference.

G. W. Beamon, Terry.

The new Mt. Pleasant Church on the Jackson Circuit, of which I am pastor, burnt to ashes Dec. 11, at 7:30 p. m., having caught from sparks from the stove. A great loss. Pray for us.

Rev. J. H. Cook, Bowerton.

I have had some success on the Kennolia Mission this year; and have added 80 names to the class book, in which 45 of them were happily converted. Married Mr. Essex Clinton to Miss Annie Reese at the bride's residence, Dec. 1st. Received one cash subscriber for 1893, to your paper.

Savannah Conference.

W. D. Foster, Chickamauga.

I wish to say that I have got my church up at this place. Hoping that it will be the church in the days to come, and I think that it will be.

South Carolina Conference.

H. F. McElwee, Anderson Circuit.

My fourth quarterly Conference was held November 12, and 13, at Goodwill M. E. Church. Conversions, 80; joined on probation, 99; raised for all purposes \$546.00; all collections taken. We have bought ten acres of land for a parsonage lot and camp ground. Rev. I. E. Lowery, A. M., Presiding Elder, preached a fine sermon. All the leaders made good reports.

Recently the Sisters came in and made us glad with their baskets of chickens and cakes. They are grand members on the Anderson Circuit.

Tennessee.

First District Conference of Nashville District.

This conference convened in Seay's Chapel, M. E. Church, at Nashville, Tenn., Dec. 6, Rev. J. P. Price, Presiding Elder, in the chair. W. Ellison was chosen secretary. The roll was called and nearly all the brethren answered to their names.

Rev. S. Knight, pastor of Scott Chapel of Shelbyville, preached the introductory sermon.

All the brethren made their reports, which showed that the Nashville District is on its way to victory, having raised \$250 of benevolent money, and leading the Tennessee Conference as usual.

Rev. A. Phillips, Presiding Elder of the Cumberland River District, was introduced and spoke on "How to Succeed in the Ministry."

The literary program was taken up. Rev. J. P. Price, P. E., read his paper on "Pastoral Fidelity," which moved the conference to applause.

Rev. J. B. Bradford, Presiding Elder of the Tennessee River District, visited the conference on the fourth day, and gave us a stirring talk on christian unity.

Rev. L. M. Moore, fraternal delegate from the Cumberland River District, was introduced to the conference and expressed his greeting in a telling way.

Rev. C. B. Wilson, pastor of Clark Chapel, was introduced to the conference and said burning words to us on benevolent causes and the work of the church.

The last, but not the least, the SOUTHWESTERN was warmly endorsed by Rev. W. H. Vaughn, pastor of Seay's Chapel, and many of the exhorters and local preachers promised to subscribe.

Rev. J. P. Price will be long remembered in the Nashville District for his fatherly presiding eldership.

Virginia.

Joseph Wheeler, P. C., Leesburg.

We are having a great outpouring of the spirit; over 70 have sought the Lord and 45 accessions. On our parsonage debt, \$184.28 was received; \$225 being paid on the same, leaving only a balance of \$275. The property is worth \$1000, but was bought for \$750. Our meeting is still going on.

The SOUTHWESTERN is an excellent paper; I love to read it. Send me some sample copies and I will try my hand at getting subscribers. This is my first year.

Board of Education.—Annual Meeting.

The annual meeting of the Board of Education of the Methodist Episcopal Church was held at its office Dec. 8. There were present, Bishops Andrews and Hurst, President L. R. Fisk, the Rev. Dr. J. W. Lindsay, Hon. O. H. Durrell, the Rev. Dr. A. S. Hunt, John D. Slayback, Joseph S. Stont, and the corresponding secretary, C. H. Payne.

Every department of the board's work was brought under review. Its work has a much broader scope than is generally known. It stands intimately related to all the educational institutions and interests of the Church. The last General Conference considerably enlarged its duties. Its scope covers the following fields. It is "a general agency of the Church."

1. In behalf of ministerial and general education.
 2. For communication between teachers and those needing their services.
 3. For collecting and publishing educational statistics.
 4. For furnishing plans for educational buildings.
 5. For giving counsel with regard to the location and organization of new institutions of learning.
 6. Promoting the work of auxiliary educational societies.
 7. Aiding in a more direct way institutions of learning by grants or loans of money.
- In addition to these it will now

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have the delicate duty of applying the standard of requirements for graduation to the baccalaureate degree formulated by the newly appointed "University Senate." The reports of the treasurers, Joseph S. Stont, and of the corresponding Secretary, showed that the year had been the most prosperous of any in the board's history.

The collection for the year ending Nov. 30 were \$62,789.81 an increase of one hundred per cent above those of 1888.

Return loans for the year.....\$3,633.76
An increase of 147 per cent over 1888.
Total income from all sources for the fiscal year.....\$80,664.81
Amount disbursed in loans for the last school year.....\$30,044.40
Number of students aided.....1,366

of 25 nationalities, in 102 different institutions of learning throughout the world. Of the beneficiaries for the year 189 were women, 249 were preparing for the Foreign Mission work, and 863 have the ministry in view. Of the beneficiaries 584 were in preparatory schools, 412 in collegiate, 252 in theological, and 18 pursuing professional studies.

The board has aided up to July, 1892, 4,467 students to the amount of \$395,204.32. The reports showed that the board was now aiding an unusually large number of persons preparing for Foreign Mission work—a work of the greatest importance; but inasmuch as these beneficiaries may have their obligations canceled the per cent of returned loans must necessarily be lessened in proportion as this class of persons is aided. This subject received careful and sympathetic consideration, the board earnestly wishing in this matter, as in all others, to promote the highest interests of the Church. In accordance with the policy of the board, the entire amount of the collections was voted to be appropriated in loans for the current school year, and in addition to this, all returned loans are reloaned. It was voted that it would be inconsistent with the charter and the action of the General Conference to grant aid, either in home or foreign fields, to any class of persons who were not of sufficiently advanced age to well understand the character of the loans and of the obligations to the board which they assumed.

It was also agreed that the aid granted to students in the theological institutions ought to be subject to the same limitations as are applied to students of the same grade of advancement in the literary institutions of the Church.

The meeting was very harmonious, and the enlarged work of the board, and the increasing favor and cooperation of the Church, was a matter of general congratulation. Especially was it felt that the adoption of the board's recommendations by the last General Conference, and its action in relation to our educational work, was the most advanced educational movement ever made by the Church, and will be productive of far-reaching and beneficent results.

When you have over-exerted yourself by running, jumping, or working, there is nothing that will relieve the soreness of your joints and muscles so quickly and effectually as Salvation Oil, the greatest cure on earth for pain. 25 cents.

Homes of the Poor.

No external condition so influences the lives of the poor in great cities as do the character and surroundings of their homes, and there are none over which they have so little control. The poorer they are the less choice they have. Health, happiness, and morality all suffer through over crowding, and still the rush from country to city continues and the tide of emigration leaves its most undesirable deposits in the most densely populated centers.

It seems incomprehensible, at first, in a country where land can be had as a free gift from the government to bona fide settlers, that able-bodied men with families should be willing to stay in crowded cities, where the health and morals of their children are threatened every hour and where the first requisites of home life are out of their reach. But the poor are most reluctant to change occupations or habits of life; they are social and like to meet their friends, and they even enjoy the crowds until the pressure pinches, and then escape is cut off.

Life in the best apartment house that can be constructed is not ideal, either for rich or for poor, but no other life is possible for millions of the working classes in this country to-day. Strange, indeed, it seems that, given so many thousands of people able and desirous to help those less favored than themselves, so few should use their energy and means in the most natural, most necessary, and most productive direction—the provision of better homes for the working classes.—Alfred T. White in the Chautauquan.

The Annual Christmas Holiday Excursion to all points in the Southeast, to Memphis, St. Louis, Louisville, New Orleans and Cincinnati at one fare rate are announced by the railroads for December 20th, 21st and 22d. The desirability of each route is loudly proclaimed, and its superiority over all others heralded abroad. There is one railroad line against which no objections can be raised, as it offers a choice of three routes to the Southeast, either via Memphis, Shreveport or New Orleans. This is the Texas & Pacific Railway, and it would be well, if contemplated trip to the "old home" to bear this fact in mind, and buy your ticket over the popular T. & P. Line which will run through cars on the dates given above to Memphis, Shreveport and New Orleans. Ticket agents can give you full particulars, or you can address the General Passenger and Ticket Agent, Mr. Gaston Meslier, at Dallas, Texas, who will be glad to give you all information.

Doctors disagree. They have to. There are differences of opinion among the best; there will be so long as knowledge is incomplete. But there is one subject on which all physicians are completely in accord, and that is the value of cod-liver oil in consumption and scrofula, and many other conditions in which the loss of fat is involved. And cod-liver oil has its greatest usefulness in Scott's Emulsion.

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City M. E. Church Directory.

RESIDENT BISHOP—W. F. Mallock, D.D.

SOUTHWESTERN CHRISTIAN ADVOCATE, Office: 139 Poydras street.

SUNDAY SCHOOL AGENT—Rev. Ernest Lyon, A. M., 212 Constantine st., New Orleans. ST. CHARLES AVE. CHURCH—Rev. Geo. C. Easton, Pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:30 a. m.; prayer meeting Thursday at 7:30 p. m.

BOYNTON M. E. CHURCH—Lafayette street and Main. Rev. L. G. Montgomery, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 7 p. m.; class meeting Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

CAMP PARAPET CH.—Rev. Wm. P. Forrest, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 2 and 7 p. m.; class meeting Monday evening at 7 p. m.; communion, monthly, third Sunday; general class, every first Monday evening.

FIRST STREET CHURCH—corner of First and Bienville sts. Rev. L. G. Montgomery, pastor. Sabbath: 9 a. m., prayer meeting, 11 a. m. and 7 p. m.; communion, monthly, on the first Sunday; Sunday-school at 1 p. m.; class meeting Monday evening; general class, every fourth Monday evening; preaching Thursday night.

HAVEN CHAPEL—Jefferson street, Carrollton, cor. Fifth street. Rev. W. S. Harris, pastor. Services at 11 a. m., 3 and 7 p. m. Sunday-school 9 a. m.; class meeting Monday evening; preaching Thursday evening.

LAHARPE STREET CHURCH—Rev. A. J. Pickett, pastor. Sunday services: prayer meeting, 5 a. m.; Sunday-school, 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; class meeting Tuesday at 7 p. m.; preaching Thursday at 7 p. m.

MT. ZION M. E. CHURCH—Rev. F. T. Chien, pastor. Regular services 11 a. m. and 7 p. m.; prayer meeting Monday evening at 4 p. m.; Tuesday night class meeting; preaching Wednesday evening at 7 p. m.

MALDEN CHAPEL—Washington street; Rev. Wesley Turner, pastor; public worship Sunday at 11 a. m., 3 and 7 p. m.; Sunday-school at 1 p. m.; NASHUA CHAPEL—Union street, cor. of Claiborne, Rev. J. H. Smith, pastor. Preaching Sunday, 3 and 7 p. m.; Wednesday, at 7 p. m.; class meeting Monday at 7 p. m.

PLEASANT PLAIN CHURCH—Perdido street between Johnson and Pine. Rev. J. H. Smith, pastor. Sunday services: preaching at 11 a. m., 3:30 and 7:30 p. m.; Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m.; class meeting at 7:30 p. m.; preaching Thursday night at 7 o'clock; prayer meeting, Monday evening, at 5 o'clock.

ST. MATTHEW M. E. CHURCH—Vermont street, Algiers, La.; Rev. Frank Walker, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; prayer meeting 6:30 a. m.; class meeting Wednesday at 7:30 p. m.; Sunday-school at 1 p. m.

SIMPSON CHAPEL—Valence street, between Camp and Chestnut; Rev. J. W. Hillen, pastor. Preaching at 11 a. m., 3 and 7 p. m., every Sunday.

SIXTH STREET CHURCH—Between Landre and Annunciation; Rev. D. J. Price, pastor. Sunday services: preaching at 11 a. m. and 3 and 7 p. m.; Sunday-school at 1 p. m.; class meeting Monday evening; preaching Wednesday evening; prayer meeting Friday evening; prayer service at 5:30 a. m.

THOMSON CHAPEL M. E. CHURCH—Post st. at Rampart. Samuel Duvall, pastor. Sunday services at 11 a. m., 3 and 7 p. m.; prayer meeting at 5:30 a. m.; class meeting at 7:30 p. m.; Sunday-school at 9 a. m.; preaching Tuesday night; preaching Thursday night; prayer meeting Friday night. Sacrament second Sunday night in each month.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. T. J. Johnson, pastor; residence, 205 Liberty street. Sunday services at 6 a. m.; class meeting Sunday; preaching 11 a. m. and 7:30 p. m.; class meeting Monday evening; preaching Thursday evening.

WILLIAM'S CHAPEL—On Clinton street near St. Charles avenue. Rev. Henry Taylor, pastor. Sunday services: prayer meeting at 5 a. m.; Sunday-school at 9 a. m.; preaching at 11 a. m., 3 and 7 p. m.; prayer meeting Monday evening. Class meeting on Tuesday evening at 7:30 p. m.; Communion first Sunday in every month at 7:30 p. m.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets. Preaching at 10:30 a. m.; Sunday-school at 9 a. m.; Prayer meeting Wednesday evening at 7:30 p. m.

SECOND GERMAN M. E. CHURCH—Eight street. Rev. Charles Semler, pastor. Sabbath services at 10:30 a. m. and 7 p. m.; Sunday-school at 9 a. m.; prayer meetings Wednesday evenings at 7:30 p. m.

THIRD GERMAN CHURCH—North Rampart street. Services every Sunday.

Officers of the Lafon Old Folks Home Association.

Rev. J. W. Hillen, President; Vice-President, Rev. T. J. Johnson; Treasurer, Rev. E. Lyon; Secretary, Rev. James W. Hudson; Financial Agent, Office, 139 Poydras St., New Orleans. Regular meetings of the Association on the first and third Monday of every month, 12 m., at New Orleans University, 1428 St. Charles Avenue.

Woman's Home Mission Work.

Pastors desiring to consult the officers of the Conference Board of Woman's Home Missionary Society for Louisiana, can address them as follows:

Mrs. S. E. Johnson, President, 206 Liberty street, New Orleans.
Mrs. L. Mead, First Vice-President, 67 Adam Street, 7th District, Carrollton.
Mrs. M. Sims, 2d Vice-President, Central P. O., St. James.

Mrs. Cornelia Hayman, Recording Secretary, 25 Ann Street, Carrollton, La.

Mrs. Alice M. Marshall, Corresponding Secretary, 410 Constantine street, New Orleans.

Mrs. Alice L. Remond, Treasurer, 185 Toulouse street, New Orleans.

DISTRICT MANAGERS.

North New Orleans District—Mrs. C. Brown, Local Worker; Mrs. M. Harrison, Assistant. Mrs. M. Sims, Mrs. Stewart.
South New Orleans District—Mrs. Rebecca Fisher, Local Worker; Mrs. Matthews, Assistant; Mrs. G. Taylor, Local Worker; Mrs. E. Gant.

Baton Rouge District—Miss Alice Thomas, Local Worker; Mrs. Stewart.
Shreveport District—Mrs. Rebecca Shelby, Local Worker; Mrs. Eliza Patterson, Assistant; Mrs. C. Clair and Mrs. C. Kent, Shreveport.

Alexandria District—Mrs. F. Powell, Lake Charles.

Mer Rouge District—Mrs. Celeste Maya, Mrs. Lilly Walker, Assistant District Manager.

All officers of this Society have certificates and a badge of office.

As an auxiliary to the Woman's Home Missionary Work we have the Juvenile Mission. The object of this society shall be to interest the young people of the Church and Sabbath school. It is a valuable adjunct to the W. H. M. Society, and will make reports thereto. Miss E. Meekins, president.

Mrs. A. M. Robinson, directress.

The board of managers meet the first Monday in each month at Rock Memorial Home, at 3 o'clock p. m.

Schools and Colleges.

The American University.

The semi-annual meeting of the board of trustees of the American University met in Washington, D. C., Dec. 7th, 1892, at 2 P. M. Besides the members of the Board which live in Washington there were present Hon. Wm. Springer of Illinois, Pres. Smith of Va., G. P. Hukill of Oil City, Pa., Dr. D. H. Carroll of Baltimore, Md., Drs. Hurlbut, King Payne of New York City and Hon. Jacob Tome of Port Deposit, Md.

Bishop Hurst, Chancellor, gave a full but succinct account of what had been accomplished thus far. Touching the action of the General Conference he said:

"General Conference on the 25, of May, 1892, accepted the patronage of the American University according to the terms of its charter and the proposition of this board. By a unanimous vote save one dissenting voice the General Conference authorized a subscription or collection in all of our Churches as a Columbian offering on Sunday, October, 16th." Thus our institution while still lacking three days of the first year of its corporate existence was adopted by the Methodist Episcopal Church.

Mrs. John A. Logan was elected the National President of the American University League which has undertaken to raise \$1,000,000 from the women of the country for the University. Mrs. Bennett, of Wilkes Barre, sent word to enroll her on this fund for \$5000.

"The fundamental need" said the Chancellor of the University "now is a gift of considerable size whether by one individual or by several united. If \$1,000,000 could be secured during the coming winter, five years from now the University should be in full operation."

The Secretary, Dr. Baldwin reported the Land Fund provided for by the citizens of Washington.

The General Secretary made his report urging immediate action looking to the raising of an actual or conditional subscription of one million dollars by the close of 1893. A minister present started the subscription for a million in 1893 by pledging \$10,000 on the condition submitted by the General Secretary.

The time for action has come. We hope every person who intends to help in establishing this great undertaking will send in his pledge before Dec. 31, 1893.

The Church can give \$1,000,000 to higher Christian Education in a single year. They intend to do it. Let the cry of a million in 1893 ring out through all the land. Any one desiring to inquire further in regard to the University can address us at 1425 New York Ave. Washington, D. C.

G. W. GRAY, Gen. Sec'y.

Our Children's Watch Tower.

No Perfect Happy Day.

The real truth is earth can never bring to any reflecting mind a perfect, happy day. Perfectly happy days are for children on this side of the grave, and for saints upon the other side. The happiness of children is often something beautiful to behold. When they are reared away from distrust, and away from fear of the lash, reared in the midst of kindness, their happiness seems absolute. They do not know what is going on in Africa or in Ireland, or in the cruel South, or the mercenary North, or in the hovels of the poor. Their world is only a roomful of toys, or it is a pond of water, when in high summer they are wading and sailing their little ships. They have no past to regret, no future to fear. All is far away except the little present, and it is what no paradise could surpass. No educated, refined man or woman can hope to come upon such a day in this life.

The police in all parts of the country bear uniform testimony to the great value of Dr. Bull's Cough Syrup as a remedy for cough, cold and incipient consumption. They all emphasize the fact that no one should be without it.

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Owing to the fact of the change in the political character of the National Administration, NEWS FROM THE POLITICAL WORLD will be of unusual interest. THIS WILL BE FOUND COMPLETE IN THE INTER OCEAN. In fact, it is the intention to keep

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E. W. S. HAMMOND, D. D., Editor.

THURSDAY, DEC. 22, 1892.

If the Christian course had been meant for a path of roses, would the life of the author of Christianity have been a path strewn with thorns?

DR. J. F. MARLAY, the new Presiding Elder of the Springfield District, has about completed his first round upon the district. He has made an excellent impression everywhere. Dr. Marlay is one of the truest men of Methodism, and one of its best specimens.

THE plan of episcopal visitation, published in another column, gives the seat of the Little Rock Conference at Pine Bluff. It has been changed to Little Rock. The plan also (owing to the figure one being mashed) gives the date of the Savannah Conference Jan. 2, when it should read Jan. 12.

THE exercises of "Founder's Day" at Gammon Theological Seminary will be on December 23rd, at three o'clock, p. m. Address by the Rev. George W. Arnold, B. D., pastor of Loyd Street Church, Atlanta. Bro. Arnold is one of the noblest men who has come out from our institutions—a graduate of Clark and Gammon.

In another column we publish a brief abstract of the annual meeting of the Board of Education. Our educational work is second in importance to none, and no other Board of the Church is more worthy of the support of our people. We have always given this Board full right of way in our columns, and point with pride to the generous manner in which our children have contributed to this benevolence. No doubt, on next Children's Day, Dr. Payne's heart will again be gladdened by the returns we shall make.

Mary W. Post, one of the pioneer band of Abolitionists, the intimate friend of Lucretia Mott, and a co-worker with William Lloyd Garrison and Wendell Phillips, died recently at her late residence at Westbury, Long Island. She was an exemplary member of the Society of Friends, and with her husband, Joseph Post, whom she survived, was most faithful in bearing testimony, not only against slavery, but for peace, temperance, equal rights for women, Indian civilization, and many humane, philanthropic interests.

PRESIDENT HARRISON has been requested to invite the various maritime nations to join with the United States in appointing delegates to an international conference for the amelioration of the condition of animals in shipment and quarantine; to formulate and recommend international laws for the punishment of steamship officers for cruelty to animals at sea; and to make steamship companies liable in damages to shippers for wanton destruction of and injury to animals in transit; and to suggest ways, means and regulations which the lives of more than ten million dollars' worth of animals now annually destroyed at sea may be saved.

The Woman's Christian Temperance Union gave a banquet recently at St. Louis, at which a very disagreeable "color" incident occurred. When the guests filed out to supper the colored ones marched in and took seats promiscuously among the whites, and when they were requested to vacate them and occupy a table that had been set apart for the race, they took high umbrage and left the hall in a body. The ladies in charge of the banquet urged them to return, but this they refused to do unless they were allowed to sit where they chose, otherwise they would leave the hall and the union. They carried their point, and the banquet proceeded with the whites and blacks indiscriminately mixed at the table. It is thought that this is not the end of the trouble.

Christmas.

The day on which the birth of the Lord Jesus Christ is celebrated throughout the greater extent of Christendom is popularly called Christmas. Its observance however, is not of divine warrant, nor is it of New Testament obligation, and yet it is of all the festivals observed by the Christian Church, the one most thoroughly interwoven with the popular and family life. Augustine considered the festivals, Good Friday, Easter Sunday, Ascension Day and Whitsuntide, as the only festivals which had an Apostolic origin, and the sanction of a general council. Christmas was deemed to be of later origin. The Oriental Christians clung very tenaciously to the opinion, that both the birth and baptism of Jesus, took place on the 6th, of January. Julian, one of the bishops of Rome, contended for the 25th, of December, and the Eastern Church after much discussion, ultimately accepted this date. There is not so much after all, in the exact moment and hour and date of the birth of the Christ child, as in the untold blessings which that birth brought to poor fallen humanity.

Hundreds of years before the shepherds "watched their flocks by night" on Judah's hills, the Prophet Isaiah burst forth with the exultant shout: "For unto us, a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the Mighty God, the Everlasting Father, The Prince of Peace."

More than twenty-five centuries have passed away. Many startling events taken place in the great human drama, but nothing has ever transpired to equal the birth, the life, the tragic yet triumphant death, of the child which was born "to us" and the son "given" to lost and ruined world. His assumption of "power in heaven and in earth," His relationship to poor fallen humanity; His exalted manhood, the spread of His glorious kingdom, and His exaltation to the throne, upon which he reigns as the "Prince of Peace," the transforming influences of His blessed gospel, make the day of His birth throughout all Christendom, a grand jubilee for the old and young; at which time gifts, which not only express parental and filial affection, but which celebrate the infinite love of God in the gift of His only begotten son, are eminently fitting. This event commemorates the advent of the true golden era, of the freedom and equality of all the redeemed before God, that "In the ages to come, he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Let the day be celebrated not only with glare and pomp, and tinsel of the heathen; not in revelry and riot and utter forgetfulness of the great event which it commemorates, but like the true followers of the blessed Son of God, let us open our hearts for the advent of the blessed Comforter, and our hands wide to the poor within our gates. A merry Christmas to all our patrons.

Emancipation Day.

We again call attention to the appropriate celebration of this day which signifies one of the greatest events in the history of civilization.

It is hoped that every church, every benevolent organization, every Sunday School, every man, woman and child of the race, will see to it that the day is properly observed. We hope that all presiding elders and pastors, and superintendents of Sunday schools throughout our patronizing conferences will make arrangements to have appropriate services in all our churches. Let there be sermons preached, addresses delivered, with other exercises, calling especial attention to the great benefit of freedom. Let the day be an occasion of devout thanksgiving, and gratitude to Almighty God for the past thirty years of

liberty, and education, and citizenship, with high resolves to nobler and better lives.

Give special attention to the work of increasing the subscription list of the SOUTHWESTERN CHRISTIAN ADVOCATE. We ought to have at least one thousand cash subscribers on that occasion. The event will be celebrated on a large scale by our churches in New Orleans and vicinity and special attention will be paid to the SOUTHWESTERN.

We invite our brethren to send us full reports of the exercises.

On A Sad Errand.

Sadly, yet hopefully, we again lay aside our office duties and turn our face toward the temporary abode of our beloved, but sorely afflicted companion. The summons is couched in the usual tender and considerate language—"Come as soon as you can; I am growing weaker all the time." The twenty-seven hours consumed in travel between New Orleans and Indianapolis, Ind., seemed much longer, because of our intense anxiety to reach the bedside of the beloved sufferer. Every stop seemed unusually long; yet, faith and hope triumphed. Our gratitude is inexpressible. Loving friends greet us, but the happiest greeting is from her who has during many years been the truest and best of our earthly friends—"Oh, I am so glad; so glad you have come!" It were beyond the power of human language to express our emotions. The Lord knoweth. Praise his name.

The condition of the sufferer offers at least one ray of hope. All that medical skill and the ministrations of loving friends can do to alleviate suffering and counteract the ravages of disease is bestowed with a cheerfulness that evokes our admiration. The rich and ripe Christian experience of the sufferer has transformed the sick room into the very portals of heaven. While the wan, weary, emaciated and almost utterly helpless body seems upon the very verge of dissolution, the spirit is triumphant. The old-time light yet illumines the eye, and that beautiful faith, which has grown stronger and more beautiful because of its constant exercise during many years of affliction, is a most happy evidence of the guiding, sanctifying and supporting presence of the blessed and adorable Savior.

Her condition is indeed critical, but we are clinging with unquestioning faith to the hope that the impending stroke may be averted. Meanwhile, we ask our friends, who are legion, to offer up prayers and supplications on our behalf.

THE EDITOR.

Our New Departure.

It might be well to explain for the benefit of many inquirers that our new departure is no more nor less than a reduction in price of subscription and the adoption of a strictly cash standard.

Almost all persons conversant with business methods, will agree that it is exceedingly hazardous to conduct a business on invariably long credits. The SOUTHWESTERN has been published for more than 25 years, but, unfortunately, has not yet reached what is considered a self-supporting basis. It is safe to say, however, that during the past few years it has been gaining steadily. Its business has increased, and the agents feel justified in making such improvements as its increasing circulation seems to demand. It is no discredit to those who have had charge of the business in past years, that the desired standard has not been reached. Without a single break, the history of our predecessors shows a marvelous record of heroism and self-sacrificing toil in securing even a foothold for the SOUTHWESTERN in the great South, so recently devastated by the late civil war.

When we take into consideration all the circumstances, the SOUTHWESTERN has been a success from the very start. Where in all the history of the church can there be found a class of people who, in a

little more than a quarter of a century, have arisen out of the obscurity begotten of slavery, to that advanced condition, where even a few thousand are not only cash subscribers, but appreciative readers of one of the periodicals of the church?

The SOUTHWESTERN has a providential mission in the great Southland. Its usefulness can hardly be estimated by any mere financial standard. Its mission, in relation to the character and condition of its vast constituency, is an unique one. Perhaps no other periodical of the church can even approximately supply its place. It is successfully planting the leaven of a higher and better civilization into the great social autonomy of the race. We hazard nothing in the statement, that no agency of the church exerts a more potential influence in creating an appetite for the literature of the church in its peculiar field. It is a faithful and most effective auxiliary to our great Missionary, Educational, Church Extension and Sunday School interests. The corresponding secretaries of these great benevolences have recognized this fact, and are among the most effective agents in increasing its circulation.

Our preachers, who are the regularly accredited agents of the church, have found themselves hampered to some extent by the responsibilities incumbent upon them in looking after the subscription lists they have sent in. With commendable zeal, these faithful brethren have secured at times large lists of names and forwarded them to this office, with the promise of prompt and early payment. Of course, the publishers have to hold these agents responsible for the names thus sent in. It frequently happens, however, that the pastor neglects to collect it; that some of the parties move away, die, or refuse outright to pay for the paper. The pastor is often very much perplexed to meet the obligation, and his zeal for the circulation of the paper is very greatly diminished because of this burden. We have thousands of dollars of this class of indebtedness on our books, which, in our judgment, has obstructed the progress of the SOUTHWESTERN almost beyond estimate. Hence, after mature and prayerful deliberation on the part of the entire management, it was the unanimous conclusion that a change of base would be necessary to obviate the difficulties, and give some relief to our honest, hard-working pastors. The reduction to \$1.25 per year, 65 cents for six months, or 35 cents for three months, invariably cash in advance, has already met with much favor. It is possible that there may be a slight falling off at first, but we believe that our regular patrons will continue to give us their liberal support and co-operation, while the many improvements which we are making will furnish the incentive for more earnest work.

Subscriptions will end with the months of January, April, July and October. No names will be entered upon our subscription book unless accompanied by the cash. Surely, with such liberal terms, the list should leap to the ten thousand figure within a very short time. There is a great future before the SOUTHWESTERN, but this will be determined to a very great extent by the hearty, cheerful and cordial co-operation of every presiding elder and pastor within its patronizing territory, with such others elsewhere as desire to take an active part in the solution of some of the mightiest problems of all the ages.

A Correction.

Dear Editor: Please correct a mistake in last week's issue of the SOUTHWESTERN. Mrs. Belle Dowell and Miss Emma Harper are the ladies in charge of King Model Home. Respectfully, ISABELLA HOWELLS. Harrisburg, Tex.

A Synopsis of the President's Message.

THE PRESIDENT'S MESSAGE opens with an expression of satisfaction at the favorable condition of the commercial and industrial interests of the United States. He quoted somewhat fully from the Census reports to show how wealth, the amount of wages earned, and the number of employes have been enlarged. Turning then to the progress under the McKinley bill from October 31st, 1890, to October 22d, 1892, he cites the advance in new factories, the number of working spindles, the manufacture of tin and terne plate, and other items.

Turning to the foreign trade he reports an increase of over \$128,000,000 more than during the previous fiscal year, and states that the value of our exports during this past year reached the highest figure in the history of the government.

Another indication of general prosperity he finds in the number of depositors in savings banks and the amounts of their deposits. With regard to the future, he feels that the advocates of protective tariff can well afford to have their disastrous forecasts of a change of policy disappointed, but that looking back over the experiences of one generation, which, as he says, are not highly instructive to the next, they may with undiminished confidence in their principles await the results of the new experiment. One reason for the change of opinion he considers to be the strained and often disturbed relations between employes and employers, which prevented a calm consideration of the questions involved; and he expresses the hope that the Society of the Unemployed, now holding its frequent and threatening parades in the streets of foreign cities, may not be allowed to acquire an American domicile.

He refers to reciprocity and its effects, instancing the commercial agreements made with different countries, and showing by statistics the increase in our trade with them, resulting in a large expansion in the value of imports as well as exports.

Reference is made to the Behring Sea Arbitration Commission, and confidence is expressed that a result will be secured substantially establishing the claims of this country and preserving this great industry for the benefit of all nations. Canadian relations are touched upon and reference made to the controversy as to tolls upon the Welland Canal. He expresses the opinion that a somewhat radical revision of trade relations with Canada should be made, especially in view of the fact that in many controversies, as of the fisheries on the Atlantic and the sealing interests on the Pacific, Canadian objections and protests have materially complicated matters. While there is no disposition on the part of the people or the Government of the United States to interfere in the smallest degree with the political relations of Canada, we must not hesitate to avail ourselves of our great natural trade advantages, and should withdraw from the railroad and steamship lines of Canada the support given by a traffic that properly belongs to us; hence it is probable that a modification of the treaty of Washington, so far as it affects the transit of goods in bond will be necessitated.

The Chilean controversy he reports as on a fair way to satisfactory settlement. Increased interest is manifested in our relations with Hawaii. The close of the New Orleans question with Italy is reported, and reference made to a protest to the French Government with regard to encroaching on Liberia. Regret is expressed at the failure as yet to adjust the claims of the American missionaries in the Caroline Islands, and at the disturbance of American rights in Turkey. The recommendation for the Nicaragua Canal is repeated with great earnestness, and reference is made to the International Monetary Conference now in session at Brussels. The state of the Treasury is reported upon, showing that the public debt has been reduced by nearly \$260,000,000, and the annual interest charge by over \$11,600,000; the pensions payment has been \$114,000,000 over that of the previous year, while \$93,000,000 of revenue hitherto collected on imported sugars have been deducted from the receipts of the Treasury. The balance of income above all expenditures was \$9,914,000. The estimates for the coming year show a surplus of receipts over expenditures of about \$2,000,000. In view of the continued session of the Monetary Conference, no recommendation is made as to legislation upon silver.

Recommendations are made for the reorganization of the Bureau of Military Information, for the establishment of a time allowance for good behavior of prisoners, and for the improvement under the Postal Department of the foreign mails. Reference is made to the enormous claims pending in the Court of Claims amounting to nearly \$400,000,000 for injury to the property of persons claiming to be loyal during the war. Gratitude is expressed at the progress in the construction of the navy; at the enthusiasm and interest of the officers. The interests of the Indian, the work of the Indian Bureau and the state of public lands in the Department of the Interior are referred to and the desire expressed for an expression of the legislative will in regard to some of the claims upon which definite action has not yet been taken. With regard to pensions, the President urges that the principle be carried out to the full without regard to cost. Among other topics referred to are the agricultural, the establishment of national quarantine regulations under the Federal Government, which is earnestly approved; protection to railroad workmen, recommendation for which has not yet been accepted entirely, and which is urged again; the civil service, which it is declared is to be extended. The question of apportionments and elections, he considers, demands special attention from Congress, as does also that of the repression of mob rule. The outlook he considers to be encouraging, and says there is no reason why the national influence, power and prosperity should not observe the same rates of increase as during the past thirty years. "There are no near frontiers to our possible development."

Dedication Service.

On Sunday, Dec. 11, Rev. L. G. Adkinson, D. D., president of New Orleans University, dedicated the First Methodist Episcopal Church at Jennings, La., "for the service and worship of Almighty God." Dr. Adkinson preached a sermon full of deep spiritual thought in demonstration of the spirit and of power, a complete illustration of his text:—1 Thes. i: 5.

Rev. C. A. King, of Lake Charles, La., had charge of the financial part of the services, and succeeded in raising the whole debt in about thirty minutes. After the people had done what they could at the time of building the church and parsonage, there remained a debt on the whole property of \$736. This amount has been a pretty heavy burden for some time, and some thought that it was almost impossible to raise the necessary funds. The congregation was asked to give \$800, which would cover interest and all indebtedness. It was a genuine surprise and a cause of much rejoicing when \$910.52 was announced as having been contributed. This is a great victory, and means much more to the church here than appears in the surface.

Dr. Adkinson preached at night and capped the climax by raising \$125 on the pastor's salary.

Rev. J. W. Mougey and Rev. P. A. Drown, a former pastor, were also present and assisted in the services. CHAS. K. WOODSON.

The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - Publishers.

ANNOUNCEMENT

EXTRAORDINARY!

Reduction in Price!

On and after January 1st the Price of the "Southwestern" will be Reduced to

\$1.25 for one year.
65c for six months.
35c for three months.

Cash invariably in Advance!

All Subscriptions must Commence either January, April, July or October first.

To those who subscribe prior to January 1st we will send the paper from the time of receiving the subscription to January 1st free of charge.

Our Improvements.

Most of our subscribers have probably noticed their names on the wrappers in print. We are adopting a mailing system that we expect will prevent any omissions. These have been very annoying to us and to our subscribers, but we were in no wise to blame, the mailing being a part of the printing contract. Now the printer is preparing to use an improved mailing machine. Changing from the old to the new may and probably will cause some errors and delays, but we hope all failures will be at once reported. Just drop us a card of notification. Pastors who change their postoffice should send notice of the change, always giving both old and new office.

We wish to again mention the matter of change of address when desired by subscribers. Always give the old as well as the one desired. Otherwise, we may not be able to find the name and make the change. Some of the pastors think that the published list of appointments is sufficient notice to us to change their address on their paper; but it is not, for many reasons: It often happens that the name of the charge is not the name of the postoffice; many charges are circuits, and the list don't indicate where on the circuit the pastor lives; then, if the pastor is a "supply," his name may not appear on the list at all. So always request a change if wanted, and be a little patient if it is not at once made, because during the conference season we have so much work to do. It is our aim to do the very best work on all these lines that can be done, and to treat all with absolute fairness and kindness—if ever being partial, to consider most those who most need to be considered.

New Orleans Items.

Twenty conversions have taken place at La Harpe M. E. Church this year. The recent communion service was a happy event.

Dr. Curtis is lecturing before the medicals at the university. Last Sunday night he preached at St. Charles Ave. M. E. Church, an able sermon to a large audience.

The work of re-building Malden Chapel, corner of Tonti and Washington streets, progresses finely. Presiding Elder Landry with Pastor Turner, personally superintend the work and are often seen with hammer and saw hard at it.

BRECHAM'S PILLS sell well because they cure.

That distressing disease, the piles, is speedily relieved and cured by Ayre's Pills.

Week of Prayer—Jan. 1-8, 1893.

[Topics suggested by the Evangelical Alliance for the Week of Universal Prayer, Jan. 1-8, 1893. A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections. Copies of the program may be obtained at the rate of fifty cents per hundred by sending to 117 Bible house New York.]

SUNDAY, JAN. 1.

SERMONS.—The Exalted Saviour's "Gifts for Men" (Psalm lxxviii, 18, 19; John xvi, 23, 24; Acts v, 31; Eph. iv, 7, 8.)

MONDAY, JAN. 2.

HUMILIATION AND THANKSGIVING.—Confession, of selfishness and worldliness; of unfaithfulness to truth and opportunity (Psalm xxxii; Dan. ix, 5; Matt. xvi, 26). Prayer, for grace to put away whatever hinders individual, family, or national blessings (Neh. ix, 14; Acts 26, 20). Praise and thanksgiving, for God's revelation of Himself, for an increasing apprehension of Christ's relations to all human affairs (Jer. xxxi, 9; Ezek. xi, 19, 20).

TUESDAY, JAN. 3.

THE CHURCH UNIVERSAL.—Prayer, for the manifestation of the Spirit in power; for a more humble and diligent study of the word; for the increase of love and the spirit of unity; for a larger apprehension of the mission of the Church; for a more faithful witness against error; for a more eager looking for Christ's glorious appearing (Acts i, 8; Acts iv, 18, 19; John v, 39; Titus ii, 13).

WEDNESDAY, JAN. 4.

NATIONS AND THEIR RULERS.—Prayer, that all in authority may recognize their responsibility to God; that laws may be enforced; that class and race antipathies and persecutions may cease; that the liquor, opium, and slave traffic may be abolished; that drunkenness, impurity, and gambling may cease; that the relations of capital and labor may be brought under the law of Christ; that the "making haste to be rich" and the love of luxury may be arrested; that all needed reforms may be advanced; that the Columbian Exposition may be sanctified to the promotion of the kingdom of Christ (1 Tim. ii, 1-4; Gal. ii, 28; Rom. xiii, 1-7; Mal. iii, 13, 18).

THURSDAY, JAN. 5.

FOREIGN MISSIONS.—Praise, for missionary progress; for the "volunteers" in institutions of learning (Psalm lxxvii; Matt. xxviii, 19, 20; Rom. i, 14-17). Prayer, for missionary societies; for increased missionary spirit, co-operation, and contributions; for missionaries and their helpers; for native churches and their pastors; for secret believers; for the conversions of Jews, Mohammedans, and heathen; for increased recognition of the oneness of the race (Psalm xxii, 27, 28; Mal. i, 11; Eph. iii, 6).

FRIDAY, JAN. 6.

HOME MISSIONS.—Praise, for increasing appreciation of need and obligation (Acts ii, 41-47). Prayer, for pastors, missionaries, and other laborers; for the heathen at our doors, for depleted rural districts and neglected city populations; that a divine urgency may impel to effort therefore; for increased Christian comity (Acts iv, 13-31; 1 Cor. x, 17; Eph. i, 10; iv, 13).

SATURDAY, JAN. 7.

FAMILIES AND SCHOOLS.—Prayer, for increased sanctity of the married relation; for systematic religious instruction in the home, and for a more general observance of family worship; for parents, children, and servants, that in their mutual relations they may obey the teachings of Christ; for the preservation and increased efficiency of our public schools; for the outpouring of the Holy Spirit upon teachers and learners in all schools, colleges, seminaries, and universities, and upon Sunday schools and religious societies of young men and young women (Deut. vi, 4-7; Mark x, 13-23; Prov. iv, 13-27; Deut. xi, 18-21).

SUNDAY, JAN. 8.

SERMONS.—The promised outpouring (Joel ii, 28-32); the plain command, "Ask ye of the Lord" (Zach. x, 1).

Texas Home Missions.

The annual meeting of the W. H. M. Society was held in Ebenezer M. E. Church, Marshall, Tex., Dec. 3rd, '92. Mrs. M. J. Scott read 13 verses, 2nd. chap., 1st. Thess. Miss Idella Ripeto led in singing Rock of Ages, etc., and Rev. W. A. Fortson lifted our hearts to God in prayer.

Mrs. Scott, in a neat address, introduced the business. The introduction of delegates was entrusted to Miss Ripeto, after which Miss Rebecca Jones, who is a life member of the W. H. M. S., read the address of welcome.

Mrs. L. Cole, Mrs. M. J. Scott and Mrs. I. Howells were appointed a committee on annual meeting.

Mrs. A. Osborne, Mrs. N. Boyd, Mrs. S. McCullough, Mrs. M. E. Simpson, Mrs. M. J. Laster and Mrs. I. Howells, committee on Women's Home Missions (the paper published by the society, sent monthly at only twenty-five cents per year).

The minutes of last year's meeting were read and on motion adopted.

Mrs. M. J. Scott, treasurer, reported, and it was adopted.

The report of the corresponding secretary was read and adopted. The reports of the Marshall, Paris and Houston Districts were also read and adopted.

The following named ladies were elected to serve another year: Mrs. L. Cole, president; Mrs. H. A. Jones, vice-president; Miss R. Hooper, recording secretary; Mrs. I. Howells, corresponding secretary; Mrs. M. J. Scott, treasurer.

DISTRICT OFFICERS.

Paris District—Mrs. S. Reeves and N. Boyd.

Huntsville District—Mrs. Victoria Smith.

Palestine District—Mrs. Annie Jones.

Marshall District—Mrs. M. A. Johnson and Miss Idella Ripeto.

Houston District—Mrs. M. E. Simpson.

Navasota District—Mrs. Laura A. Dnpree.

Dr. Hammond, editor of the SOUTHWESTERN, gave a kind, concise and encouraging address.

Sister Howells related a few of her trials in trying to organize auxiliaries. Sister S. Reeves gave an account of her visits to some places far from the railroad, of having to walk many miles, endure hardships and pay her traveling expenses. The following places were represented by delegates and friends: Tyler, Jefferson, Bryan, Alamo, Red Oak Grove, Mineola, Willis, Prairie Plains, Hues Springs, Caldwell, Concordia, Marshall, Clarksville, Greenville, Honey Grove, Onsey Chapel, Trinity and Harrisburg.

Two meetings were held in King Model Home (which is presided over by two thoroughly competent ladies, who are training our young girls in the path of true womanhood) one of them attended by fifteen sisters interested in the work. Three subscribers to the paper were taken and two Mother's Jewels names were entered on the roll.

The reports showed over one hundred names taken this year for membership; many miles traveled by the sisters; five dozen bibles distributed and a goodly sum spent in helping the sick and needy.

Some money in the local treasury at Marshall for King Home and an increasing interest in the work at Harrisburg. We have in our Conference one honorary manager and five life members and shall be glad to receive many more.

The receipts of the W. H. M. S., of the Texas Conference for the year ending Dec. 6th, '92, were one hundred and forty dollars.

The desks committed to our care by Bishop Walden, have been handed over to the trustees of the Houston Academy, all in good condition with one exception.

I. HOWELLS,

Corresponding Secretary.

Subscribe for the SOUTHWESTERN.

GIFTS.

What shall I give to thee, O Lord? The kings that came of old Laid softly on thy cradle rude Their myrrh and gems of gold.

Thy martyrs gave their hearts a warm blood,
Their ashes strewn thy way;
They spurned their lives as dreams and dust
To speed thy coming day.

Thou knowest of sweet and precious things,
My store is scant and small;
Yet were thou here in want and woe,
Lord, I would give thee all.

Show me thyself in flesh once more;
Thy feast I long to spread;
To bring the water for thy feet,
The ointment for thy head.

There came a voice from heavenly heights:
"Unclasp thine eyes and see;
Gifts to the least of those I love
Thou givest unto me."

—Christian Union.

For the SOUTHWESTERN.

The Preacher's Wife on the Work.

MRS. L. A. WINBUSH.

It is profoundly gratifying to me to say to the many readers of the dear SOUTHWESTERN that experience has taught me that the work of a Methodist preachers' wife is equally important in many respects as that of her husband—especially in helping to save souls, visiting and praying with the sick, and looking after the children upon the station or circuit, working in the Sunday schools, organizing the children into missionary societies, Epworth Leagues and classes for religious instruction. And, as Bishop Asbury said, "Stand for right as a wall of brass." We read in the Acts ix, 36, that "Dorcas was full of good works and alms-deeds." So, the preachers' wife can scatter good seeds in the hearts of the children, out of which will grow fruits of pleasing results. The preacher's wife can, as Paul wrote to Titus ii, 7, "In all things showing [herself] thyself a pattern of good works." Therefore, to be "a pattern of good works," the preacher's wife must be a self-denying, sacrificing Christian. I hope the wives of the preachers will take this interest in the work.

All of Walter Baker & Co's cocoa preparations are guaranteed absolutely free from all chemicals. These preparations have stood the test of public approval for more than one hundred years, and are the acknowledged standard of purity and excellence. Walter Baker & Co., have always taken a decided stand against any and all chemically treated cocoas, and they believe that the large and increasing demand for their goods has proved that the consumer appreciates this decision.

The Public Ledger building, at Philadelphia, was badly damaged by fire December 6th. The loss was estimated at between \$250,000 and \$300,000.



Mrs. A. A. Williams
Lynn, Mass.

For the Good of Others

Rev. Mr. Williams heartily endorses Hood's Sarsaparilla.

We are pleased to present this from Rev. A. A. Williams, of the Silsbee street Christian Church, Lynn, Mass.: "I see no reason why a clergyman, more than a layman, who knows whereof he speaks, should hesitate to approve an

Article of Merit and worth, from which he or his family have been signally benefited, and whose commendation may serve to extend these benefits to others by increasing their confidence. My wife has for many years been a sufferer from severe

Nervous Headache for which she found little help. She has tried many things that promised well but performed ill. Last fall a friend gave her a bottle of Hood's Sarsaparilla. It seems surprising what simply one bottle could do for her. The attacks of headache decreased in number and were less violent in their intensity, while her general health has been improved. Her appetite has also been better. From our experience with

Hood's Sarsaparilla I have no hesitation in endorsing its merits."

HOOD'S PILLS are the best family cathartics, gentle and effective. Try a box. Price 25c.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

General News.

Mrs. Ralph Waldo Emerson, died at the Emerson Homestead, Concord, Mass., on the 13th, ult., aged 90 years. Mrs. Emerson was a woman of rare qualities of mind and heart. She has been, since the commencement of its labors, a generous helper of the New York Committee for the Prevention of State Regulation of Vice.

Mrs. Abby Hutchinson Patton, wife of Ludlow Patton, died in New York on the 24th, ult. During the anti-slavery era she was widely known in this country and in Europe as one of the famous and popular "Hutchinson Family" of singers. Hers was a beautiful character, and she was much beloved by a very large circle of warmly attached friends.

It is stated upon good authority that negotiations are about closed, whereby the Illinois Central Railroad Company becomes owner of the Little Rock and Memphis Railroad, and that the transfer will be made before Jan. 1.

Senator Gibson, of this State, died last week at Hot Springs, Ark., and was buried at Lexington, Ky., on Sunday. The appointment of his successor for the unexpired term devolves on Gov. Foster.

I have been a sufferer from catarrh for 20 years. I found immediate relief in the use of Ely's Cream Balm. Since using it I have not suffered a moment from headache, sore throat or loss of sleep, from which I previously suffered, caused by catarrh. I consider your Balm a valuable remedy.—R. G. Vassar, 56 Warren street, New York. Ely's Cream Balm is worth its weight in gold as a cure for catarrh. One bottle cured me.—S. A. Lovell, Franklin, Pa.

The Senate in session on December 8th ratified the Chilean claims convention, providing for the submission of all claims of corporations or individuals to three commissioners, two named by the Presidents of the two countries, and one selected by mutual agreement.

Local Holiday Excursion Rates

On the Texas & Pacific Railway will be one and one-third fare for the round trip. Tickets will be on sale December 24th, 25th, 26th and 31st, 1892, January 1st and 2d, 1893, good for return to and including January 4th, 1893, and will be sold to all points on the line of the Texas & Pacific Railway within two hundred miles of selling station. GASTON MESLIER, Gen'l Pass. and Pkt Ag't, Dallas, Tex.

The English cotton strike continues, it being estimated that 40,000 mill hands who belong to no union have been rendered idle through the dispute. These in addition to the great number connected with the Amalgamated Association who are idle. The strike has resulted in great suffering.

STATE OF OHIO, CITY OF TOLEDO, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1892.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

Cholera has reappeared in certain places in Russia in a virulent form.

For Over Fifty Years,

Mrs. WINGLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winglow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

LADIES

Needing a tonic, or children who want building up, should take

BROWN'S IRON BITTERS.

It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuralgia.

The Atlanta Constitution mentions it as a remarkable and cheering incident that Dr. Thirkield, Pres't of the Gammon School of Theology for Negroes in Atlanta, son-in-law of the Abolitionist, Bishop Gilbert Haven, was invited to speak the other day before a Southern Methodist conference in Georgia. They did not know he was to come, and the Constitution says the audience was at first "cold and unresponsive," but as he said nothing offensive and talked like a Christian, they warmed and thawed, and really enjoyed hearing him make a plea in behalf of their school for the colored people. The kind way he was received, it says, will be a surprise to Northern people, "but they will meet many such surprises when they get better acquainted with us." They need not have been surprised to find that Dr. Thirkield was a gentleman and a Christian. That is just the sort of man that abolitionism drew into its ranks. There are a hundred Dr. Thirkields engaged in teaching the Negro in the South. Invite them and hear them, and there will be more surprises on the other side of the house.—Independent.

To-Day

Rood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

HOOD'S PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartics.

Marriages.

Gonzales, Texas.—Mr. Buck Parker to Miss Sue Fuller at the bride's house.

J. J. Collins, P. C.

Jefferson, Tex.—On Dec. 1st, T. W. Sparks, M. D., to Miss Carrie A. Caulder, both of Jefferson, Rev. Calvin, of Palestine, officiating. The ceremony occurred at the M. E. Church, at 9 o'clock p. m., and was witnessed by a host of friends and acquaintances. After the ceremony the bridal party repaired to the residence of the bride's mother, where a rich and enjoyable wedding supper awaited them, at which place many valuable gifts were presented. On the 2nd, inst, the Consolidated Brotherhood gave a grand reception in honor of the event.

Obituary.

Schriever, La.—Dec. 14th, little Onida Hobert, aged one year and seven months the daughter of Bro. George and Sister Aurelia Hobert, both members of Mt. Vernon M. E. Church, Beattville.

W. J. M. Price, P. C.

New Orleans, La.—On Dec. 13, Effie J., only daughter of Daniel and Lizzie Mitchell, aged 2 months. The sorrowing parents are comforted by the saying of Jesus: "Suffer little children to come unto me."

A. J. Pickett.

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Book Notices.

We have watched with interest the rapid strides of the Arena Publishing Company in developing from merely the publishers of a great review to one of the most important publishing houses of New England. The Arena has from its birth steadily and rapidly grown in circulation and influence. By publishing each month strong, short stories, biographical sketches, prose etchings and interesting pen pictures it has won its way into the hearts of tens of thousands of people. The handsome offices of this company are on Copley Square, Boston.

The Christmas Number of the New York Ledger is a thing of beauty. A garland of holly tied with satin and encircling a pretty, homelike view of a mother and her child. It has a choice selection of bright and seasonable Christmas stories and poems; an eloquent sketch of "Columbus and His Great Adventures," and instructive and readable departments for women and children.

Johann Wolfgang von Goethe: his Wit, Wisdom, Poetry. Preceded by the biographical sketch of Thomas de Quincy. Edited by Newell Dunbar. With new illustrations. A companion book to Heinrich Heine: his Wit, Wisdom, Poetry.

The taste for historical costumes is increasing, and indeed dressmaking, at the present time, absolutely requires some knowledge of the costumes of the past. In order to find one's way in this labyrinth of old and new fashions one has only to consult the McDowell Fashion Magazine, published at 4 West 14th street, New York City. A Premium Book, "Dressmaking Simplified" is given with each year's subscription for one of these Journals. "La Mode" is the greatest magazine of fashion for family use, costing only \$1.50 per annum, or 15 cents a copy.

Peloubet's Select Notes, by Rev. Dr. F. N. & M. A. Peloubet. 340 pages. Illustrated, cloth, 12mo. Price \$1.25. Boston, W. A. Wilde & Co.

This Commentary on the International Sunday-School Lessons for 1893, like its eighteen predecessors, bears evidence of the widest research on the part of its compilers into every field of Christian literature. Its exhaustive quotations, excellent suggestions to teachers, helpful anecdotes, and admirable notes, wonderfully illumine the scripture text and impress upon the mind the salient points of each lesson.

The library references are particularly full and a great convenience to the busy worker, who desires to study in detail from original sources, of the times, places, personages and secular, as well as the sacred history of the events and peoples mentioned in the lessons.

In authentic colored maps, appropriate original illustrations, and general mechanical make-up, the present volume excels all previous issues.

Our Little Men and Women for December is a veritable Christmas number. There are bits of history told in picture and story. A capital article, finely illustrated, is the Sheltering Home for Animals at Brighton, and How a Little American Girl saw the Queen. Khatia's Christmas, as well as other excellent stories, articles and verse, entertaining and instructive. Every child who can read, should be given a copy of this inimitable children's magazine. Price \$1.00 a year; 10 cents a number.

Babyland for December brings good Christmas cheer. Its happy stories and merry rhymes seem merrier and gayer than ever, and its pretty pictures and verse tell tales as sweet as any baby ever listened to. Every home that Babyland enters this month will have a Merry Christmas. Price 50 cents a year; 5 cents a number.

The Pansy for December, contains its usual amount of good things. The two stories by its favorite authors, "Pansy" and "Margaret Sidney," develop in worth and interest. Its articles, foreign, domestic and educational, possess a ring that sounds deep and long for the young readers. Price \$1.00 a year; 10 cents a number. D. Lothrop Co., Publishers, Boston.

Childhood, a monthly magazine of all that concerns the welfare of the child, published by A. L. Chatterton & Co., 78 Maiden Lane, New York. The importance of intelligent parentage should be fully appreciated. The object of this magazine is to educate parents, as parents, to make both father and

mother wiser in dealing with their children.—Few parents realize how much such a magazine would help them. Write for a sample copy.

A Mother's Letter to her Son, by Mary Clement Leavitt, has just been published as a four page leaflet, No. 26, of the Philanthropist Series. It is admirably adapted to meet the need of mothers as a welcome help in imparting much needed instruction to their sons concerning the obligation to live chaste, pure lives. Plain truths are delicately told, with an effective appeal to the higher, spiritual nature. It merits a very wide circulation, and ought to be placed in the hands of every boy and young man in the land. Price by mail, 10 cents per dozen; fifty cents per hundred. Address, The Philanthropist, Box 2554, New York.

The story of an independent invention of the lightning-rod, by a Bohemian contemporary of Franklin, named Divis, will be told in the January Popular Science Monthly. The account is accompanied by two figures of the apparatus. The subject of Genius and Suicide will be treated by Charles W. Pilgrim, M. D. He shows that the most careful guidance is needed to prevent the mind that is abnormally developed on any side from becoming unbalanced.

Mr. Charles M. Kurtz, assistant-chief of the Department of Fine Arts of the World's Columbian Exposition, contributes to the January number of The Chautauquan a valuable illustrated article on the historic sculptures to be exhibited in the French Department at the Exposition.

Sweet Bells Out of Tune, the new society novel, by Mrs. Burton Harrison, which has just begun in The Century, has made a great hit. The publishers have reprinted the opening chapters from the November Century, and will send the pamphlet containing them to any one who asks for it. Write to The Century Co., 33 East 17th Street, New York, and get it. The novel is the greatest society story that has appeared in many years. It is illustrated by Charles Dana Gibson.

In the December Century Magazine is printed the first instalment of "Benefits Forged," a novel from the pen of the young American author Wolcott Balestier, whose early death in Dresden a year ago cut short a career which such friends as Henry James, Edmund Gosse, and W. D. Howells believe would have brought the highest credit to American literature. Balestier's sister is now the wife of Rudyard Kipling, and they are living at the Balestier homestead in Brattleboro, Vermont.

The Olive Leaf; songs and hymns for Sunday schools, Christian endeavor and social meetings, by Chas. K. Langley. Its special object, is the advancement of christian work through the all-inspiring influence of simple christian song—song that "comes from the heart and goes to the heart" uniting soul to soul in the bonds of harmonious christian communion. Single copies 35 cents. Per dozen \$3.50. Special discount on 100 lots. White & Smith Co., Chicago.

The New England Magazine, the fine literary illustrated magazine of Boston; able critics say it is one of the most interesting magazines published in America. It is a great favorite with New Englanders, and they are everywhere. It is the people's favorite. To see this magazine is to want it. Its circulation has doubled the past year. It is unique, containing American Legends, Traditions, History, Story and Poetry. A conspicuous feature of the magazine is the treatment of the Great American Cities. Some of the attractions for 1893 will be: Harvard College Fifty Years Ago, New England Towns Forty Years Ago, by Rev. Edward Everett Hale; Vassar College; Society Life in Amherst College; Manual Training in America, Rhode Island in the Revolution; Brother Jonathan and his Home; Whaling and Fisheries of the United States. Each number contains several interesting stories and poems. Price \$3 a year; 25 cents a copy. Sample copies sent to any address free. Agents wanted. Address New England Magazine, Boston, Mass.

American Young People is a new monthly illustrated magazine, the first number of which will appear in January. It will take up the work of furnishing choice reading along the line of American history and literature, and entertaining matter of all kinds for young people and the household. The sub-

scription price will be One Dollar a year. The publication office is in Chicago.

The fourth number of The Ladies' Companion comes to us; showing signs of a healthy life. This magazine has an air about it that makes one feel like entering his own home, as its several departments are gone through. Refinement, gentility and sociability, are present everywhere. Then it is a home affair to Southerners being published at 192 Common street, this city. One dollar a year. Send for sample copy.

The first of the unpublished material by Henry Ward Beecher, recently purchased by The Ladies' Home Journal, will appear in the January issue of that magazine, and presents, among other things, the great preacher's hitherto unprinted opinion on "Wine Drinking on New Year's Day."

Money for Women.
I read with interest Mrs. Williams' account of what she did in the silk culture. There are not many avenues open to women for work, and it should be the duty of all to let what they have done be known for the benefit of others, so I will tell what I did in the plating business. I saw in an old newspaper that Mrs. Wells had made money plating gold, silver and nickel. I did as she suggested and sent to H. F. Delno & Co., Columbus, Ohio, and obtained one of their \$5 Lightning Platers. It came in perfect order, and I sold two the same afternoon to neighbors of mine for \$10 apiece, making \$10 by the transaction, and have got nearly \$25 worth of plating to do. Why should any woman complain that her lot is a hard one, when such chances are open to her sex? Any one can obtain circulars from the above firm, and do as well as I have done.
CARRIE JONES.

The Immigration Question.
Congress will undoubtedly take up the immigration question again this winter and will at least act upon the legislation now pending. But the safeguards our present laws provide are not efficiently utilized. We have laws against convict immigration; but our consuls in Italy assert that many of the criminal class escape prosecution at home by emigrating to the United States. The act of March 3, 1891, provides that steamship companies shall not, through agents and circulars, endeavor to increase the emigrant traffic; but since the bill became law the flamboyant methods by which one great company allures crowds to its steerage have been exposed. Commercial Agent Griffin wrote from Limoges a year ago that criminals and young girls not in the care of their families were on the way to this country and suggested that the best interests of the United States demanded the most careful scrutiny of Italian immigrants. Happily, the recent cholera scare and the manifest futility of many of last year's immigrants are resulting in a more rigid enforcement of the laws.

Congress really has not facts before it that are likely to lead to any decided improvement upon our present regulations. Above all we should not have any haphazard legislation. What is needed and what the country will probably demand is a careful investigation of the whole question as a necessary preliminary to law-making upon such momentous and delicate questions as the repression of immigration and, possibly, the restriction of the right of franchise to those newcomers who show their ability to exercise it intelligently.—The Chautauquan.

The Cause of Rheumatism.
An acid which exists in sour milk and cider, called lactic acid, is believed by physicians to be the cause of rheumatism. Accumulating in the blood, it attacks the fibrous tissues in the joints, and causes agonizing pains. What is needed is a remedy to neutralize the acid, and to so inactivate the kidneys and liver that all waste will be carried off. Hood's Sarsaparilla is heartily recommended by many whom it has cured of rheumatism. It possesses just the desired qualities, and so thoroughly purifies the blood as to prevent occurrence of rheumatic attacks. We suggest a trial of Hood's Sarsaparilla by all who suffer from rheumatism.

The smallest Bible in existence has recently been issued by the Oxford University Press. It is three and three quarters inches long, two and one-eighth inches wide and seven-eighths of an inch thick.

It is estimated that the mines of the world produce twenty tons of gold every week.

Best Cure For Bronchitis

All disorders of the Throat and Lungs is Ayer's Cherry Pectoral. It has no equal as a cough-cure.

"When I was a boy, I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary remedies, but recommended me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take a bad cold, and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it."
J. C. Woodson, P. M., Forest Hill, W. Va.

Cough

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured."
Franz Hoffman, Clay Centre, Kans.

La Grippe

"Last spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I don't believe that the effect would be so rapid and the cure so complete."
W. H. Williams, Cook City, S. Dak.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢; six bottles, \$1.50.
Prompt to act, sure to cure

The Ancients are to be eclipsed in their own excellencies. Cleopatra's Needle is not so tall as the brown stone monolith which was quarried from Lake Superior last week. We build no pyramids for royal tombs, but the seven wonders are multiplied a million fold.

When a church becomes so broad that evangelical and rationalistic preachers are equally at home in it, is has ceased to be a church of God, and has become merely a society for the promotion of morality—a sort of law and order committee.

D. M. Ferry & Co., the famous seed firm of Detroit, Mich., have embodied in their Illustrated Annual for 1893, much valuable information about seeds and their selection. It contains the knowledge gleaned from many years' practical experience in the seed business, and the newest and best things about gardens and gardening. Such a book issued by a firm of unquestioned reliability is of the highest value to every one who plants a seed. Although the cost of printing and embellishing it with beautiful illustrations has been great, it is sent free to any one making application to the firm.

A large oil well dug near Camden, Ind., yields two thousand barrels a day.

A CARD.
NEW ORLEANS, La., Sept. 29, 1892.
I take this method of informing my many friends and the public in general that I will be prepared, until coal in large or small quantities, and at the lowest market rates. The coal is freshly mined, free from slate and other impurities. Thanking you for past favors and hoping for fair dealing for the future, I remain, respectfully,
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HUNT & EATON

Columbus Postage Stamps.

What is expected to be the finest lot of postage stamps ever issued is now being prepared by the American Bank Note Company for the United States government.

The new issue will be a complete set of fifteen different values to commemorate the 400th anniversary of the discovery of America by Columbus. The designs used were nearly all taken from celebrated paintings.

The work of printing the stamps was begun about a month ago. Requisitions for them from post offices throughout the country will be filled, so that the stamps may be on sale by Jan. 1, 1893.

The stamps will be on sale for one year, and then will be withdrawn from general use. As a source of revenue to the government the new stamps are expected to be very successful on account of the purchases of the stamp collectors.

The following technical description of the new issue was lately given by United States Postage Stamp Agent Thomas A. H. Hay:

One-Cent—"Columbus in Sight of Land," after the painting of William H. Powell. On the left is an Indian woman with her child, and on the right an Indian man with headdress and feathers. The figures are in a sitting posture. Color, Antwerp blue.

Two-Cent—"Landing of Columbus," after the painting by Vanderlyn in the rotunda of the capitol at Washington. Color, purple maroon.

Three-Cent—"Flagship of Columbus," the Santa Maria in mid-ocean, from a Spanish engraving. Color, medium shade of green.

Four-Cent—"Fleet of Columbus," the three caravels—Santa Maria, Pinta and Nina—in mid-ocean, from a Spanish engraving. Color, ultramarine blue.

Five-Cent—"Columbus Soliciting Aid from Isabella," after the painting by Brozik in the Metropolitan Museum of Art. Color, chocolate brown.

Six-Cent—"Columbus Welcomed at Barcelona," from one of the panels of the bronze doors in the capitol at Washington, by Randolph Rogers. On each side is a niche, in one of which is a statue of Ferdinand and in the other a statue of Isabella. Color, royal purple.

Ten-Cent—"Columbus Presenting Natives," after the painting by Luigi Gregori at the University of Notre Dame, South Bend Ind. Color, vandyke brown.

Fifteen-Cent—"Columbus Announcing His Discovery," after the painting by R. Balaca now in Madrid. Color, dark green.

Thirty-Cent—"Columbus at La Rabida," after the painting by R. Maso. Color, sienna brown.

Fifty-Cent—"Recall of Columbus," after the painting by A. G. Heaton, now in the capitol at Washington. Color, carbon blue.

One Dollar—"Isabella Pledging Her Jewels," after the painting by Munoz Degrain, now in Madrid. Color, rose salmon.

Two-Dollar—"Columbus in Chains," after the painting by Leitz, now in Providence, R. I. Color, toned mineral red.

Three-Dollar—"Columbus Describing His Third Voyage," after the painting by Francisco Jover. Color, light yellow green.

Four-Dollar—"Portraits, in circles, of Isabella and Columbus, the portrait of Isabella after the well known painting in Madrid, and that of Columbus after the Lotto painting. Color, earmine.

Five-Dollar—"Profile of the head of Columbus after a cast provided by the treasury department for the souvenir fifty-cent silver piece. The profile is in a circle, on the right of which is the figure of America represented by a female Indian crowned with feathers, and on the left a figure of Liberty, both figures being in a sitting posture. Color, black.—New York Times.

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Cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the SORES. Restores the Sense of Taste and Smell.

Try the Cure. HAY-FEVER

A particle is slipped into each nostril and is agreeable. Price 50c. Druggists, by mail, registered, ELY BROTHERS, 56 Warren St., New York.

Plan of Episcopal Visitation for the Spring Conferences of 1893.

CONFERENCE OF THE UNITED STATES.

South Carolina, Bennettsville, S. C., Jan. 11, Walden.

Georgia, Demorest, Ga., Jan. 12, Bowman.

Alabama, Birmingham, Ala., Jan. 19, Downman.

Florida, Palatka, Fla., Jan. 19, Foster.

Gulf Mission, Jan. 19, Andrews.

Central Alabama, Birmingham, Ala., Jan. 23, Bowman.

St. John's River, Do Land, Fla., Jan. 21, Foster.

Louisiana, Shreveport, La., Jan. 28, Andrews.

Upper Mississippi, Corinth, Miss., Feb. 2, Downman.

Arkansas, Fort Smith, Ark., Feb. 2, Newman.

Little Rock, Pine Bluff, Ark., Feb. 9, Newman.

Kansas, Baldwin, Kan., March 1, Harst.

Baltimore, H. Harst, Md., March 1, Newman.

Virginia, Roanoke, Va., Mar. 2, Warren.

Washington, Stanton, Va., Mar. 8, Andrews.

Philadelphia, Norristown, Pa., March 8, Warren.

South Kansas, Coffeyville, Kan., March 8, Harst.

Central Missouri, Mexico, Mo., March 8, Fowler.

Delaware, Dover, Del., March 9, Waldea.

Wilmington, Middletown, Pa., March 15, Merrill.

Central Pennsylvania, Bellefonte, Pa., March 15, Warren.

Southwest Kansas, Great Bend, Kan., March 15, Harst.

St. Louis, Butler, Mo., March 15, Fowler.

Lexington, Shelbyville, Ky., March 21, Foster.

Northwest Kansas, Belleville, Kan., March 21, Newman.

New Jersey, Mount Holly, N. J., March 22, Walden.

Missouri, Kirksville, Mo., March 29, Fowler.

North Indiana, Mishawaka, Ind., March 29, Joyce.

New York East, Danbury, Conn., April 5, Nide.

New York, Tarrytown, N. Y., April 5, Walden.

Newark, April 5, Fitzgerald.

New England, April 5, Goodsell.

East German, Balafo, N. Y., April 6, Joyce.

Central Indiana, Laporte, Ind., April 12, Merrill.

Maine, Westbrook, Me., April 12, Nide.

Paul and Mission, Portland, Me., April 12, Fitzgerald.

Troy, Albany, N. Y., April 14, Joyce.

New England Southern, Plymouth, Mass., April 12, Goodsell.

North Dakota, Fargo, N. Dak., April 19, Fowler.

Northern New York, Malone, N. Y., April 19, Fitzgerald.

Vermont, Barton, Vt., April 19, Joyce.

Rail Mission, Machias, Me., April 20, Nide.

New Hampshire, Rochester, N. H., April 20, Goodsell.

FOREIGN CONFERENCES.

South India, Bombay, Dec. 14, 1892, Thoburn.

Romany, Bombay, Dec. 11, 1892, Thoburn.

Norria India, Bareilly, Jan. 11, Thoburn.

Liberal, Jan. 15, Taylor.

Northwest India, Agra, Jan. 19, Thoburn.

Mexico, Mexico City, Jan. 26, Foss.

Bengal, Birmah, Calcutta, Feb. 2, Thoburn.

Central India, N. Taylor.

Malaysia Mission, Singapore, Mar. 22, Thoburn.

South American Mission, Newman.

Switzerland, Biel, June 8, Vincent.

Germany, Bremen, June 21, Vincent.

Denmark, Copenhagen, June 29, Vincent.

Norway, Alesund, July 6, Vincent.

Sweden, Helsingfors, July 20, Vincent.

Sweden, Norrkoping, Aug. 3, Vincent.

Bulgaria, Mission, Timora, Aug. 14, Vincent.

Halt, Rome, Sept. 14, Vincent.

Re-order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

New York, Nov. 2, 1892.

THE ORIGINAL TAKE NO OTHER. REMEMBER THE GENUINE JACKSON J CORSET WAISTS

ARE MADE ONLY BY THE JACKSON CORSET CO., Jackson, Mich.

The manufacturer's name is printed upon the boxes and stamped upon inside of each waist.

They are the most popular articles of the kind now on the market. You should have one of them.

BE SURE and GET the RIGHT THING

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OPIMUM

Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

Hurlbut's Notes

—ON THE—

SUNDAY SCHOOL LESSONS FOR 1893, \$1.25.

PELOUSET'S, ditto, \$1.25. Beautiful GIFT BIBLES. Also, Oxford and Bagster's Teachers' Bibles, all styles and prices. A beautiful line of Children's Picture Books, etc. For sale at

106 Camp St., New Orleans, La.

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1892 DISCIPLINE. 1892 NOW READY.

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Owing to the increased size and expense, the new Discipline is 5 cents higher than the old one. Bear this in mind when ordering. 35 cents is the price by mail.

Central Tennessee College.

The following are the courses of study:

Common English Normal, College Preparatory, College, Theological, Medical, Dental, Pharmaceutical, Law, Musical, African Training.

Industria, including Carpentry, Blacksmithing, Printing, Mechanical Engineering, Photography, Typewriting and Domestic Economy.

MUSIC.—Arrangements have been made for giving special instruction on the piano, organ, violin, cornet, and in voice training, harmony and thorough bass. Instruction will be given in this department and the course of study will be similar to that of the Royal Academy of Berlin.

Students last year, 676.

Expenses from \$8.50 to \$10 per Month of four weeks.

Next school year begins September 10 and continues thirty-six weeks.

Tuition in Law, \$30 per year. In Medicine \$30 per session of five months.

For catalogues or further information, address the President.

Rev. J. BRADEN, Nashville, Tenn.

Rev. J. S. HILL, Morristown, Tenn.

Morristown Normal Academy.

MORRISTOWN, TENN.

A School for the Higher Education of the Colored People.

Three Courses of Study: College, Preparatory, Normal and English.

Complete and Thorough in all Departments.

Superior Facilities in Vocal and Instrumental Music.

One new building just completed. A building to contain seventy-one rooms in process of erection. Six dollars a month, of four weeks, will pay for board, room, fuel and light.

Full term begins September 11, 1892. Winter term begins December 8, 1892.

Address the President,

Rev. J. S. HILL, Morristown, Tenn.

Lock Drawer 63.

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—AND—

AGRICULTURAL COLLEGE

WINSTED, LA.

TEACHERS:—W. D. Godman, D. D., President; Mrs. A. H. D. Godman, M. D., Harvey J. Clements, A. M., Miss Inez A. Godman, Miss Jennie W. Clements, H. A. Martin, Rev. B. M. Hubbard, Mrs. B. M. Hubbard, Miss M. A. Williams.

Academic, Industrial, College Preparatory, Scientific Agriculture.

Board per month: Cash..... \$5.00

Labor, two hours per day..... 5.00

Other expenses, vide Year Book.

Autumn Term Begins Tuesday, Oct. 4.

Harvey J. Clements, A. M., Vice-President.



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Combination Games and Puzzles

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Two Fascinating Parlor Games

Played with 60 Cards.

Game of "World's Fair,"

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GRAND PUZZLE PICTURE.

Beautiful, Colored Bird's Eye View of World's Fair Grounds and Buildings.

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DISSECTED PICTURES Of the Individual Fair Buildings.

Everybody who sees this great combination of games will buy it.

Packed in a strong, handsome box. Sent by mail to any address.

Price, 25c. At this Office.

Oklahoma.

All about the territory, climate, water, surface, timber, railroads, cities, farming. A thousand answers. Send 25c. in postage stamps at once, and receive by mail a little book descriptive of Oklahoma. Address, J. H. BURNSIDE, GUTHRIE, O. T.

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Rev. J. BRADEN, Nashville, Tenn.

Rev. J. S. HILL, Morristown, Tenn.

An Unprecedented Offer!

We have made arrangements with the Chicago Manufacturing Company to supply one of their first-class Singer machines for only \$14 cash. We will order a machine like the cut here shown, and send the SOUTHWESTERN a full year besides! It is a handsome oil-polished walnut, of latest design, Gothic cover, with beautiful panels, four end drawers and a swing drawer, nickel-plated, and warranted five years.

Each Machine is furnished with the following equipment: One Foot Hemmer, One Oil Can with Oil, One Gauge and Screw, One Extra Check Spring, One Package of Needles, Five Bobbins, One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to seven-eighths of an inch, One Binder and One Thread Cutter. The Improved Tension and Thread Liberator is used on this Machine. The manufacturers offer to refund the money if purchaser is not fully satisfied with the machine.



We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 189 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in the time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

PECK MEMORIAL HOME

OPENED OCTOBER 5, 1891.

It is situated three blocks from New Orleans University, on

Peters Ave., Cor. St. Patrick Street.

Young ladies from the country desiring the privilege of Christian home life and study at the University, can be accommodated by paying \$1 a month for board, and addressing for further information, Miss M. M. Hegeman, Peters Avenue, corner St. Patrick Street. New Orleans, La.

RUST UNIVERSITY.

DEPARTMENTS.

COLLEGE—Classical, Philosophical, Scientific.

COLLEGE PREPARATORY.

NORMAL.

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BIBLICAL—Special, Advanced.

COMMERICAL.

MUSICAL—Vocal, Instrumental.

NURSE TRAINING.

MANUAL TRAINING AND TRADES—Carpentry, Agriculture, Shoe Making, Printing, Dress Making, Millinery, Common Sewing.

LOCATION.—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a centre of learning and culture for the State, affording to those who attend the school the highest opportunities for culture and refinement.

The University occupies the finest site in town, overlooking it and the surrounding country. The place and other advantages of the school can hardly fall to entice all its students with a seal for hard work and noble deeds. School opens Tuesday, October 3. For further information address the President.

C. E. LIBBY, Holly Springs, Miss.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS

MORRIS HILL FOUNDRY, BALTIMORE, MD.

RAILROAD TIME TABLE.

Illinois Central.

Arrive—Passenger.....7:22 pm
Chicago and St. Louis
fast mail.....8:35 am
Chic. Limited.....8:00 pm
Yazoo and Mississippi Valley Railroad.

No. 1, Memphis and Kansas City Fast Express.....8:30 a.m.
No. 3, Vicksburg express.....5:35 p.m.
No. 6, Baton Rouge accommodation.....10 am
No. 8, Baton Rouge accommodation.....10 am

Leave—Passenger.....7:00 am
Chicago and St. Louis fast mail.....6:00 pm
Chic. Limited.....12:01 am
Yazoo and Mississippi Valley Railroad.

No. 1, Memphis and Kansas City Fast Express.....8:30 a.m.
No. 3, Vicksburg express.....5:35 p.m.
No. 6, Baton Rouge accommodation.....10 am
No. 8, Baton Rouge accommodation.....10 am

San Antonio ex.....7:05 pm
California ex.....1:35 pm
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Illinois Central R. R.

THE POPULAR

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TO THE NORTH AND WEST, Pullman Palace Buffet Sleeping Cars

Through Without Change, to

CHICAGO, ST. LOUIS, KANSAS CITY, and MEMPHIS

Only One Change of Cars between New Orleans and

NEW YORK, BOSTON, PHILADELPHIA, BALTIMORE, and WASHINGTON

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Get Your Sunday School Supplies IN TIME.

For Convenience Cut this Out and Use in Ordering.

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6 Copies & upward to one address each	50			
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6 Copies & upward to one address each	25			
<i>Picture Lesson Paper</i> (Monthly)	25			
6 Copies & upward to one address each	20			
<i>Berean Lesson Pictures</i> (Quarterly)	16			
<i>Berean Beginner's Lesson Quarterly</i>	06			
For Junior Scholars				
<i>Berean Intermediate Lesson Quarterly</i>	06			
For Intermediate Scholars				
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For Advanced Scholars				
<i>Leaf Cluster</i> (Quarterly)	5 00			
Colored illustrations of the lesson				
TOTAL				

Signed.....Conf. (if a Pastor)

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In ordering, please write plainly. Fill all the blanks, and make no mistakes. Subscriptions for the periodicals can be for one or more Quarters, as desired, at proportionate rates. All subscriptions must expire with end of a Quarter (March, June, September or December). Orders should be sent in at least two weeks before expiration, so there may be no break in the lesson. In addition to these publications, we can furnish all the Sunday School Requisites and the best books.

Illustrated Notes, for 1893, \$1.25 post paid; Berean Beginners, Intermediate and Senior Lesson Books, for 1893, each, 18c, post paid. Good Tidings cannot be supplied from here. That is published by the S. S. Union, 150 Fifth Avenue, New York, to whom all applications for it should be made. It is furnished free, if due application is made on the blank which the Union will send.

Always send cash with the order.

HUNT & EATON,
139 Poydras St., New Orleans, La.

Sunday-School and Children.

LESSON XII. THE BIRTH OF CHRIST HOME READINGS.

M. Luke 2, 8-20. Tu. Luke 2, 25-35. W. Matt. 2, 11-18. Th. Matt. 2, 19-23. F. John 1, 1-14. S. 1 John 4, 9-14. S. Isa. 9, 1-7.

GOLDEN TEXT.

Behold, I bring you good tidings of great joy. (Luke 2, 10.)

LESSON HYMN. L. M.

We lean on others as we walk
Life's twilight path, with pitfalls
And 'twere an idle boast to talk
Of treading that dim path alone.

Amid the snares misfortune lays
Unseen, beneath the steps of all,
Blest is the love that seeks to raise,
And stay, and strengthen those who fall;

Till, taught by Him who for our sake
Bore every form of life's distress,
With every passing year we make
The sum of human sorrow less.

TIME—B. C. 4.

PLACE—Bethlehem.

QUESTIONS FOR HOME STUDY.

1. The Shepherds, v. 8.
- Where were the shepherds?
- What "country" was this? (Ver. 4.)
- How were the shepherds engaged?
2. The Angels, v. 9-14.
- Who first came to the shepherds?
- What was about them?
- Why did they fear?
- What did the angel say? (GOLDEN TEXT.)
- What was his good news?
- What sign did he give the shepherds?
- Who joined the angel?
- What song was sung?

What "new song" did John hear sung in heaven? (Rev. 5:11, 13.)

3. The Visit, v. 15-20.

When the angels departed what was proposed?
What did the shepherds find?
What did they at once do?
What did the hearers think of the message?

What did Mary do?
What did the shepherds then do?
What words of praise ought we all to offer? (2 Cor. 9, 15.)

TEACHINGS OF THE LESSON.

Where in this lesson are we taught

1. That the coming of Christ is good news to the world?
2. That the coming of Christ brings glory to God?
3. That the coming of Christ means peace on the earth?

HOME WORK FOR YOUNG BEREANS

Read the story of the wise men who came to see the infant Jesus.
Read the story of the boy Jesus in the temple.

THE LESSON CATECHISM.

[For the entire school.]

1. Who frightened the shepherds of Bethlehem? . . . An angel.
2. What did he say? "Fear not . . . I bring you good tidings."
3. Whom were they to find? "A Saviour . . . Christ the Lord."
4. How were they to find him? As a babe in a manger.
5. Who joined in the chorus of praise? A multitude of the heavenly host.
6. When the shepherds had found the babe what did they do? They made known abroad the saying.

EXPLANATIONS.

Same country—Neighborhood of Bethlehem. Shepherds abiding—

The History of Ben Hur and Rudder Grange in

THE YOUTH'S COMPANION

For 1893 by

Gen. Lew Wallace—Frank R. Stockton.

How I wrote Ben Hur by Gen. Lew Wallace. The Origin of Rudder Grange by its author, Frank R. Stockton.

The Bravest Deed I Ever Saw. Four papers, abounding in thrilling incidents, by U. S. Generals Gibbon and Merritt, Capt. King and Archibald Forbes. In Foreign Lands. Articles by the Deans of St. Paul's and Westminster, The Marquis of Lorne, Sir Edwin Arnold, Charles Dickens, and others. "Your Work in Life." Thirteen Articles by successful men and women in various Professions and Trades, written with special reference to aiding young men and women in choosing what to do.

FREE To
Jan. 1, '93

New Subscribers who send \$1.75 at once will receive The Companion Free to Jan. 1, 1893, and for a full year from that date, including the Double Numbers for Christmas and New Year. The Souvenir of The Companion, describing the New Building, 42 pages, in colors, will be sent FREE to any one requesting it who sends a subscription. (Check, Money-Order or Registered Letter.)

Mention this Paper.

THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.

With
Souvenir.

Shepherds remaining in the pasture fields at night, keeping watch over their flock. Wolves and robbers were the dangers dreaded. City of David—A name given to Bethlehem because David was born there. Christ the Lord—The Messiah. Wrapped in swaddling-clothes—Wrapped round with bands of cloth rather than dressed as babes are now. Manger—Joseph and Mary had doubtless applied to the inn, but could not receive entertainment there, and remained in the outhouse. Pondered them in her heart—All the indications in the word of God are that Mary was an extraordinary and noble character.

DOCTRINAL SUGGESTION.—The incarnation of Christ.

THE CHURCH CATECHISM.

112. What will then take place? "The world shall be destroyed by fire; and the wicked shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25, 46; 2 Pet. 3, 10.)

Conference Notices.

Notice.

The program of the Mississippi Annual Conference, that convened at Crystal Springs Jan. 12, 1893, is as follows: Brethren, coming before committees for examination on Wednesday, will leave Jackson on Tuesday morning at 6 o'clock a. m. and arrive in Crystal Springs 12:27 p. m.

Those from the south leave New Orleans at 7 o'clock a. m. and arrive in Crystal Springs at 1:10 p. m.

The several committees will be present on Wednesday at 9 a. m. to go to work.

Rev. H. May, of Hansboro, will preach on Tuesday night. Rev. A. D. Payne, of Moss Point, will preach on Wednesday night. On Thursday night Rev. Dr. W. A. Spencer, of Philadelphia, will conduct the anniversary of the Church Extension Society.

A. DAVIS, P. C.

Notice.

Having received from the book agents at New York statistical blanks for the Central Alabama Conference, I have mailed a supply to each pastor, which I hope may be duly received.

A. N. JACKSON, Conference Sec'y.

Lafayette, Ala., Dec. 13, 1892.

Notice.

To the pastors of the Vicksburg District:

There are but a few weeks before the meeting of our Conference, and I hope these weeks will be used in doing all you can to make the Benevolent Collections a large increase over last year. Let each pastor not fail to be in advance of last year. So far, you have done well, but we are expecting more of you. Yours truly,

S. A. COWAN, P. E.

Louisiana Conference.

The Queen and Crescent route will put in rates of one and one-third fare for the round trip on certificate plan for the Annual Conference M. E. Church, at Shreveport, Jan. 26th, from points in Louisiana on the V. S. and P. Railroad. Obtain certificates on purchase of tickets for going trip, and these certificates properly executed at the meeting, they will entitle the holder to tickets returning at the reduced rate. D. G. EDWARDS, G. P. A.

Ohio District.

Fourth Round.	
Xenia.....	Dec. 26
Dayton.....	27-28
Troy.....	29-30
Springfield.....	31-Jan. 1
Mechanicburg.....	Jan. 2
Deaware.....	3
Rushsylvania.....	4
Oberlin.....	5-6
Cleveland.....	7-8
Belleire.....	9
Bridgeport.....	10-11
Martin's Ferry.....	12-13
Stuebenville.....	14-15
Cadiz.....	16-17
Georgetown.....	18
Mt. Pleasant.....	19
Finishing.....	20
Columbus.....	21-22
Portsmouth.....	23-24
Ironton.....	25
Louisia.....	26
Vanceburg.....	27
Maysville.....	28-29
Aberdeen.....	30-31
Ripley.....	Feb. 1
Dover.....	2-3
Augusta.....	4-5

New Richmond.....	7
Laurel.....	7-8
Millford.....	9-10
Batavia.....	11-12
Lindsay's Chapel.....	13-14
Cumminsville.....	15-16
Walnut Hill.....	17-18
Cincinnati (Union).....	19-20
Cheviot.....	21-22
Cheviot.....	23-24
Rising Star.....	25-26
Covington.....	27-28
Madisonville.....	29-30

Dear Brethren: Our Annual Conference meets March 22nd. Use earnest efforts to raise all benevolent money. Have no blanks in your reports. Let us report 500 souls saved for the district harvest. If you have not raised your minute money, raise it now. I shall be glad to hear from you at any time. Yours truly,

MATTHEW S. JOHNSON, P. E.

No. 71 W. 8th St., Covington, La.

Bowling Green District.

Fourth Quarterly Visitation.

Auburn.....	Jan. 5-6
Owensboro.....	7-8
Lewisport.....	9
Hawesville.....	10-11
Cannelton.....	12-13
Cloverport.....	14-15
Irvington.....	16-17
Hardinsburg.....	18
West Point.....	19
Vine Grove.....	20
Leitchfield.....	21-22
Beaver Dam.....	23
Morgantown.....	24-25
Hall's Creek.....	26-27
Hartford.....	28-29
Greenville.....	30-31
Princeton.....	Feb. 1-2
Dubane.....	3
Eddyville.....	4-5
Smithland.....	6-7
Bowling Green.....	8-9
Cave City.....	10-11
Sonora.....	12-13

Dear Brethren: No one will be to blame but us if we fail to raise the benevolent money. Have our people fast Friday before the Quarterly Meeting. Have ready for examination S. S. and church class books, minutes of Leaders' and Stewards' meetings, reports from Epworth League and S. S. Get ready for the Quarterly Meeting.

Your brother, L. M. HAGOOD, P. C.

Houston District, Texas Conference.

First Round.

Liberty.....	Dec. 31, Jan. 1
Mt. Vernon.....	8-9
Tabernacle.....	10-11
St. Paul.....	12-13
Trinity.....	14-15
Richmond Circuit.....	16-17
Harrisburg.....	18-19
Oyster Creek.....	20-21
Columbia.....	22-23
Rosoville.....	24-25
Brazoria.....	26-27
Beaumont.....	28-29
Orange.....	30-31
Wallisville.....	Feb. 1-2

Brethren, remember that the fifth Sunday in January is rally day for the main building at Wiley University. Raise all you can.

First Sunday in April is Easter Sunday; get your programs early and arrange for a grand time and large collection.

District Stewards' meeting Feb. 1st at Trinity, Houston, 8 o'clock p. m.

L. B. SCOTT, P. E.

Navasota District, Texas Conference.

First Round.

Anderson.....	Dec. 24-25
Yarborough.....	Dec. 31 and Jan. 1
Milligan.....	7-8
Bryon.....	13-14
Weldon.....	15-16
Bryon cir.....	21-22
Caldwell.....	23-24
Lyon.....	Feb. 1-2
Navasota.....	10-12
Navasota cir.....	11-12
Hempstead.....	17-19
Hempstead cir.....	18-19
Hockley.....	25-26
Cypress.....	25-26
Brenham.....	Mar. 3-5
Brenham cir.....	4-5
Belleville.....	11-12
San Felipe and Sealy.....	18-19
San Felipe cir.....	18-19

Dear Brethren: I hope you will urge the committees to be present with something collected for all benevolent societies. Don't fail to rally your people for the missionary apportionment.

W. H. LOGAN, P. E.

Huntsville District, Texas Conference.

First Round.

Corrigan.....	Dec. 31, Jan. 1
Huntsville.....	7-8
Huntsville Circuit.....	14-15
Montgomery and Conroe.....	21-22
Dodge.....	28-29
Willis.....	Feb. 4-5
Crockett.....	11-12
Lovelady.....	18-19
Colmesneil and Woodville.....	25-26
Livingston.....	4-5
Prairie Plains.....	11-12
Cold Springs.....	25-26
Town Bluff and Bevilport.....	25-26
Newton.....	30

The District Stewards will meet in St. James M. E. Church, Huntsville, Jan. 7, at 3 p. m. Your benevolent apportionments will be forwarded as early as possible, when you can kindly divide amounts among your several committees with instructions how to raise them. Let each preacher take a large cash subscription for the SOUTH WESTERN at once. F. PARKER, P. E.

Louisville District, Lexington Conference.

Fourth Round.

Wilkesville.....	Dec. 17-18
Chaplin cir.....	Dec. 31 to Jan. 3
Shelbyville.....	7-9
Owenton.....	11-12
Corinth.....	13-14
Georgetown.....	14-16
Frankfort.....	17-18
Oxford.....	21-23
Shelby cir.....	Jan. 31 to Feb. 4
Lagrange.....	3-6
Coke Chapel, Louisville.....	10-13
Preps Valley.....	18-20
W. Washington.....	24-26
Loyd Street, Louisville.....	25-27
New Haven cir.....	Mar. 1-3
Anchorage cir.....	4-6
Jackson Street, Louisville.....	11-13

Please have full reports of all work accomplished to date. You have not reported your benevolent money. Attend to this at once. We must have no blank collections. The District Conference will convene at Shelbyville, Ky., Tuesday morning, Mar. 21, 1893. Let all be present. Do your best, brethren. May the blessings of God rest upon all of your efforts. GEO. A. SIZSLER, P. E.

Lexington District.

Fourth Round.

Sharpsburg.....	Dec. 17-18
Leesburg.....	22-23
Midway.....	Dec. 31 and Jan. 1
North Fork.....	4
Orangeburg.....	5-6
Germantown.....	7-8
W. Washington.....	14-15
Mayfield.....	15-16
Poplar Plains.....	20
Remington.....	21-22
Boyd.....	27
Palomont.....	28-29
Ovynhanna.....	30
New Providence.....	Feb. 2
Warrentown.....	8-9
Paris.....	11-12
Shelbyville.....	13-14
Wichester.....	15-16
College Hill.....	20
Asbury.....	25-26
Marion Creek.....	Mar. 4-5
H. Ward Creek.....	11-12
Gunn Tabernacle.....	11-12
Clay City.....	14

Dear Brethren: The Annual Conference meets March 1. Have no blanks in your benevolent reports. If you have not raised your Conference minute money, raise it now. I trust that you may report to the Conference of having had a good revival your work and many souls saved. Let me hear from you at any time.

JOSEPH COURTNEY, P. E.

Hot Springs District, Little Rock Conference.

Fourth Round.

Turkiana, Wheeler Chapel and College.....	Dec. 17-18
Hill.....	22-23
Green Castle.....	23
Blountville.....	24-25
Martinsville.....	26
Cementville.....	Jan. 1-2
Watson.....	1-2
Corydon.....	3
Jeffersonville.....	7-8
Madison.....	14-15
North Vernon.....	21-22
Stratton Chapel.....	28-29
Onnerville.....	Feb. 4-5
Kneelsville.....	11-12
Shelbyville.....	18-19
New Castle.....	25-26
Anderson.....	Mar. 4-5
N. Indianapolis.....	11-12
Corydon.....	18-19

Dear Brethren: This is the fourth and last round for 1892. We are almost in sight of the battle field. Are you ready for it? What have you done in regard of your benevolent money? How can you speak in the language of Rev. A. B. Bailey, Dopes and Davis? Every dollar raised and paid into the Book Concern. What about the Epworth League in your charge? Examine your Discipline paragraph 26. Are you giving the home mission your influence? Please give these your immediate attention.

W. S. ROLLINS, P. E.

Shreveport, La.

The following list is composed of the assignment of the preachers of the Louisiana conference, to convene in St. Paul M. E. Church, Shreveport, La. Stationed as follows:

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IN HIS STEPS.

BY E. H. SHANNON.

Slowly with bowed head I walked,
And life seemed dark to me;
I knew the clouds were overhead,
No sun my eyes could see.
But as I walked, beside my path
I saw a flower rare,
And stooped to pick the earth-born star
Amid the wild vines there.
While as I stooped my fingers pressed
Another by its side,
And step by step I seemed to find
My pathway glorified.
In quick surprise I looked ahead,
And knew my Lord was there;
For everywhere His feet had pressed
A flower was springing fair;
And while my hands with blossoms filled
I clasped in love the while,
He turned, with eyes of tenderness,
And waited, with a smile.
"Ah, timid one, could you not trust
My love for you?" He said;
And then were scattered all my clouds,
And sunlight came instead;
And oftentimes since then He's come
To deck my path with flowers,
And brought me with His hand of love
A joy 'mid falling showers.
—Christian Advocate.

A PURE HOME.—There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me: "I was the son of poor parents, and from my youth up was innured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or mother that was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.—Central Presbyterian.

I would like to correspond with two or three young men with small or no families, who would like to take work in the Central Missouri Conference.

Only men who can get a good recommendation as to their piety and literary attainments need apply. Address

R. E. GILLUM, Mexico, Mo.

A very startling fact has been developed during the deliberations of the International Monetary Conference at Brussels, which may elicit give pause to the advocates of paper currency. It is that there is at the present time no less than 100,000,000 of counterfeit silver money in circulation in France, Belgium, Switzerland, Italy, Spain and Portugal. One can but wonder how much genuine silver money these countries have.

For the SOUTHWESTERN.

Social Status of the Negro.

REV. C. B. WILSON, A. B.

[The following was intended for our last Symposium, but did not arrive in time. We give it a place now, as it is too good to be lost.—ED.]

Historically considered, socialism, like many of the significant phenomena of our age, is a product of the French revolution. In the middle ages the right of freely and fully enjoying life, property and political independence was limited to a favored few; while the great masses were condemned to dumb servitude and a perpetual minority. So it was with the people about whom we are to write, to-wit: "The Present Social Status of the Colored Man in the South." I think the colored man in the South, considering his environments and his situation less than a half century in the past, has made the most wonderful progress of any race on earth. He has great adaptability for socialism. Just after the civil war he was thrown out upon the cold charity of this Southland, without friends, without money, without influence, without intelligence and without social ability. But now, from the aid of our christian churches and the Freedmen aid schools decked all over this Southland, the social status of the colored man has been wonderfully improved. The colored man in the South has surely had some peculiar circumstances to overcome. It seems as soon as the white brother saw some of his better qualities being improved, especially upon this line of social ability, the Jim Crow car law system was introduced to reduce his social standing. I think, whatever the colored man's social standing may be in the next quarter of a century will be made by himself.

He must learn to build his own hotels, to establish his own railroad plants, and also learn to launch his ships. Where he can go into his own hotel, and can take the Jim Crow car or the palace if he desires.

Of course you say write two hundred words, I suppose then my space is filled. But please let me say that the colored man, both North and South, should remember that second to the Church is the newspaper.

It wafts news, whether it be a lie or the truth to the four winds of the world. The grand old SOUTHWESTERN should then be well supported so that we may have our cause ably and intelligently defended by our most worthy editor, Dr. E. W. S. Hammond. Yours, for the race,
Nashville, Tenn.

For the SOUTHWESTERN.

Is There Any Way to Forget?

REV. S. J. WOOD.

Memory which is our power to reproduce our acquisitions just as we have experienced them is connected with another power that is just as essential—the power of forgetting. Webster gives as a definition of forgetting, to cease to have in mind. From this it would seem that when a thing ceases to be in mind that it is there no longer, but gone forever. And from this arises the question: Is there any way for a thing to pass out from the mind forever; or, coming to the direct subject: Is there any way to forget? I do not mean to differ with the learned Mr. Webster, but if I were asked to give a definition of forget, I would say that it is the power of man to lay aside in the mind his experience. But for the present I will leave my definition and disengage the subject from that of Webster. What I would like to prove is that there is no way for a thing to be

erased from the mind that has been in any way impressed upon it. We have already learned from study of philosophy, of the indestructibility of matter. We do not believe that force, or the effect of force, can die out utterly. We accept these as truths. Now, is it not more reasonable to believe that the mind, which is infinite, or any part of it, cannot be destroyed. There are some who believe that stronger emotions, purposes or thoughts live in the mind forever, and that the weaker and less unfortunate ones soon die out. But there is no proof of this, for if the stronger emotions and thoughts can find a place to stay throughout life, so also the weaker, for they are a part of the mind. In connection with this fact one writer has truthfully said, "The single drop as well as the great tributaries of thought remains in the swelling river; the tributary of thought is in fact made up of the little drops of experiences and cannot be without them." Some argue that if the mind is capable of retaining every thought, purpose or act, we ought to be able to recall them at any time and under all circumstances. Not so. The fact that we are not able to recall our experiences at any moment does not prove that the experience is not there. A common mistake that causes people to err is that they cannot discriminate between retaining in the memory and the conscious act of recollecting. For example: Some one asks whether or not I remember an act of yesterday; before I can say that I do remember it I must recall the act into consciousness. I must be conscious of recollecting—I must know that I know it. Now, on the other hand if I am not able to recall, it does not show that I am, or I should say, my mind is deprived of the experience. It is there safe, waiting for some experience to come and lead it to the realm of consciousness. A good illustration of this fact may be seen from the following incident: On Monday morning I got up as usual and began to clean up the house. Taking up several rugs, I placed them, after dusting, in a window. The wind blew one of the rugs out on to the ground, between the garden and the house. I finished my house cleaning without thinking any more of the rug. As it belonged to a room in which I seldom remain long, the rug was not missed. Wednesday, on passing along the road, I passed a house along by the side of which a fence ran. I looked on the ground and there saw a piece of carpet that doubtless some one had let fall out of the window, as I had done at my home. The moment I saw the carpet I remembered that I had seen my rug lying in like manner on the ground on the outside of my window. I went home, and there, for a fact, I found my rug all spoiled by the rain. I perhaps would have thought of it some time by missing it from its place, but during all this time I had, as we say, "forgotten it." Now, can we not see that it was not forgotten; that it had not ceased to be in mind? It is true that during the time it was not in the consciousness, but that does not necessarily mean that it was not in the mind. Suppose it was not there, do you think that even the association of the ideas could bring it to the mind?

Now we have worked to Mr. Webster's definition of forget. I did not dispute its correctness, but I think that he meant, not cease to be in mind, but to be out of consciousness.

Again, some say that sickness causes us to forget, but I think this also may be disputed. Sickness may cause us to lose, to a great

extent, our will power, or our memory, may be weakened by it; but even this does not show that the impressions ceased to be in mind. They have only ceased to be unconscious. The insane person has some power of recollecting, even though some times it is momentary. A striking example of this fact is seen in the case of the Countess de Laval, who, when sick, would talk in her sleep out of her head, as we say. When in this state she would speak to her servants in a language that she once knew, but then had forgotten. When she would recover she was asked to repeat the same, but replied that she did not remember the language at all.

So is every thought, purpose or action, it matters not how insignificant. If once impressed on the mind, they are there to remain. We shall remember every thought, wicked or good, every act and every purpose, in the last day to come. And more than this, every Bible reader believes that we shall be conscious of every act. Now, where can these be kept, if not in the mind?

For the SOUTHWESTERN.

Jesus Christ the Star of Bethlehem.

Z. K. GOWEN, B. S.

In all the world, there never was a man like Jesus Christ; neither has there ever been a star like the Star of Bethlehem. Ancient and modern history has given a record of some noble, learned men, men who knew all about astronomy, philosophy, physiology, botany, mathematics, zoology, ornithology, pomology, ichthyology, geology, conchology, and all about everything which tends to make a man famous and renowned; but none of them have names that sound like the name of Jesus Christ.

Solomon says that a good name is rather to be chosen than great riches.

Shakespeare uses these words:

A good name in woman and man,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been s'ave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

In all the world, there never was a name that sounds like the name of Jesus Christ. Thousands of years before he made his advent into this world, prophets predicted his coming; the world anticipated his appearance; but about the time predicted by the prophets, the voice of John the Baptist was heard in the wilderness of Judea, crying: "Prepare ye the way of the Lord; make his paths straight." This stirred up all Judea, and sent Jerusalem to wondering; kings became troubled on their thrones; and at last the angel came and brought the good tidings: "To you is born this day in Bethlehem a child, and his name is called Jesus." The Star of Bethlehem was seen; the wise men followed it till it stood over the town in which the young child was born.

Jesus Christ has been gone about 1863 years, yet his name sounds greater than any person who preceded him, or any person who has come since his departure.

How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears.

Alexander, the great warrior of antiquity, made people and kingdoms fear and tremble at the sound of his name; Xerxes had thousands at his command; Napoleon Bonaparte could stir up all Europe in a little while; Hannibal, the

taunts to banish before him; but all hero of Carthage, perceived none of this was nothing when compared with the acts and things wrought by Jesus Christ. He spoke to the wind, and it obeyed; at his command water became wine; he prayed, and the dead got up and walked; he was killed, but he rose again; he spoke and sins were forgiven. The name of Jesus is worthy to be lifted up to all men.

The Rev. E. W. S. Hammond, Rev. H. B. Bevels, Rev. A. E. P. Albert, et al, can set thinking people to thinking, and make the illiterate christians feel like they are on their road to heaven. But Jesus Christ did still more than that; he spoke to his disciples, and they declared that their hearts were on fire.

When the news is astir that quite a distinguished minister is to preach at a certain time, hundreds will congregate to hear him. During this past summer, the largest congregation that has ever congregated to hear a minister was congregated to hear the Rev. De Witt Talmage. But look at the contrast: When Christ preached, you had to be very early to get to the church. When he preached on the Sea of Galilee, there was not hardly room for him on the bank; so he had to launch out from the shore and preach to them from the ship. Oh, that we could make names that could sound one-half so great as that of Jesus Christ!

Jesus Christ is called the Star of Bethlehem. Stars are bodies that give light and beautify the heavens. The sun appears to be the largest luminous body that we see in the heavens; but some of the stars are much larger and further away. The sun is very essential to us in two respects, viz: It gives us heat and light. The sun is 91,000,000 miles from the earth, yet it sends us heat 91,000,000 miles, thus making man, and everything on the face of the earth, recognize and appreciate the goodness that comes from God. It not only warms man, the inferior animals and all vegetation, but it warms up the waters, and then penetrates the crust of the earth for fifty feet, and warms it up so that the insects and all vegetation can grow and live. How necessary is the heat from the sun!

Again, the sun sends off light. Light travels at the rate of 186,000 miles per second. The velocity is so great that for all places on the earth it is instantaneous. A sunbeam can gird this earth before we can wink our eyes. When the sun and moon cease to give light, look thousands of miles beyond the sun and you can see light from stars, looking like diamonds in the sky. There is always a source from which we can get light. It makes no difference how far the Star of Bethlehem is from us, his light shall shine eternally, and when we call on him we can get all we need. Sometimes everything is cloudy so that the sun, moon and stars refuse to shine, and we are left in the dark; but it makes no difference how cloudy everything seems; call on Jesus, and he will be a light to your pathway. He is never too far away, and his light can reach us if we are locked up in the lion's den.

We know it is impossible for us to be as great as the Star of Bethlehem, but it is not impossible for us to be stars in New Orleans and stars everywhere we go. Every star has light, and that light shines too; so has every christian light, and he should let it shine.

A missionary while traveling in Jamaica lost his way and was wandering about in the dark when a fire fly flashed and revealed a precipice, into which in a moment he would have tumbled. Thousands in New Orleans and other

places are lost and wandering about in the dark; yea, some are nearing the brink of eternal destruction. Can't the christians flash some light so they can see where they stand? If you can, do so, and God will bless you in his eternal kingdom.

New Orleans, La.

Epworth League Meeting.

The Epworth League and Sunday school convention at Asbury M. E. Church, Holly Springs, Miss., November 23.

President, Rev. F. D. Evans, vice, J. A. Williams; secretary, G. W. Baker, of the Epworth League and Sunday school convention at the Holly Springs District, Upper Mississippi Conference; Prof. J. W. Love, corresponding secretary; Prof. E. H. McKissack, treasurer; Prof. A. J. Howard and W. J. Ray, executive committee.

The committee on program for the next district conference: Prof. E. H. McKissack, W. E. Hope, E. J. Turner, W. J. Ray, Prof. J. A. Williams.

The district conference was largely attended.

The Rev. B. H. S. Ferguson spared no pains in making every one feel at home. Every one was nicely cared for. The writer for the first time in his life, had the privilege of visiting the new East Hall, which will be the finest building in the State when completed. Every pastor ought not to stop until they raise every cent they have been assessed to pay on the building. They should keep it before their congregation all the time until they get it. I think they should leave off their conference suit of clothes, and tell their people to give something to new Rust Hall, as it is so much needed for our boys and girls. The school, I believe, has the best corps of christian teachers in the Southern States. A boy or girl that could not get an education under those teachers, cannot get it anywhere.

Dr. C. E. Libby preached for the conference on Sunday, the 27th to a crowded house. His sermon will long be remembered.

Revs. B. F. Woolfolk and J. W. Parks preached interesting sermons.

The good people of Holly Springs will regret to give up Bro. Ferguson and his amiable wife, as they have done so much good work in that place. Yours for Christ,
G. W. BAKER.

The \$75,000 paid by the Chilean government in settlement in full for all claims arising out of the Baltimore affair at Valparaiso was converted into the sub-treasury at New York, Dec. 20. The draft for that sum was brought to this country by Minister Egan, arrangements will be made as soon as possible for its equitable distribution to the people for whom it is intended. This important part of the transaction is in the hands of the secretary of the navy, and it is expected the matter will be closed up satisfactorily during the present administration.

Mr. Durborow, of Illinois introduced in the house, a joint resolution repealing the religious legislation pertaining to the World's Fair. The resolution proposes to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition. A preamble to the resolution says that the constitution specifically states that congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof,

LETTERS FROM THE CONFERENCES.

Central Alabama Conference.

W. T. Trammell, Talladega.

Pinckneyville circuit enjoyed a good quarter. Several have been added to the church, and still they come. I baptized six at Winterboro on the 18th.

Florida.

Gainesville District.

A. DEBOSE, P. E.

The Lord has wonderfully blessed our work this year. Though the times have been truly hard the brethren under God have gone on with their work and he has given them great success. To see the great success of these brethren and then to look and see what little support they get from the people, it is truly wonderful. Temporally the work is moving on, four new churches are being built, new seats have been placed in old churches, and repairs on old churches are also being made. We have purchased lots in places and have a splendid number of members where once it has been so very hard for our church to get a foothold. The lines of the Gainesville District are opening, and the growth is truly marked.

Spiritually, such revivals as have been had in this district this year have never before been witnessed. Nearly 300 souls have been added to the church. At some places there have been so many souls added to the church until I feel that I would do them injustice by not mentioning them, notwithstanding that the other places under the circumstances have done remarkably well. At Gainesville, under the direction of Brother Swearingen, has been wonderfully marked. Their revival lasted nearly three weeks and resulted in the conversion of over sixty souls, fifty-three of which joined our church. This speaks well for Brother Swearingen. At Liberty Hill, Sanpulaski circuit, Brother Austin has been highly favored with the blessings of our Heavenly Father. His revival resulted in over sixty also, and fifty-four have been added to the church. Brother Austin, with the assistance of his energetic local preachers, intends to go the front.

We also enjoyed a glorious revival at Gordon under the pastorate of Brother Spicer. It resulted in over forty converts, a small number of which joined other churches. It might well be said that Brother Spicer is one of the aspiring young men of the conference.

Fort White, under the work of Brother Niblack, has also been visited by the holy spirit, over twenty were converted and added to the church. He is an enthusiastic and uniring worker in the cause of Christ.

Brother McVay entered his work with the idea of improvement. He has been able to obtain converts under his administration probably at nearly every charge. The membership of Cedar Keys has been enlarged by over twenty this year.

The work at Newnan's Lake, Brother Howard pastor, has also been much improved. Over twenty souls have been added to the church. Brother Howard is an earnest worker and has done much at his charge. He is a young man and will without doubt, through perseverance, come to the front.

The work at Pleasant Plain, under the care of Brother Welch, ex-presiding elder, has also been wonderfully improved. Over twenty souls have been converted and added to the church. Brother Welch is one of the pioneer workers of the conference, and his work in general is always very marked. Other places not named range from three to twenty souls.

Upon the death of our dear Brother Small, who was appointed to Waldo, Brother R. H. Debose was supplied and has made excellent improvement, both temporally and spiritually.

On account of sickness Brother Bain resigned and his place at

Levyville was also supplied by Brother James Debose, who is very successful in every direction.

Our District Conference has been the best ever held. I am now winding up my fourth round, preparing to meet the Annual Conference. All money matters are the great questions of the quarterly conference. We never forget to mention and take as many cash subscribers for the SOUTHWESTERN as possible.

May many great blessings of our Heavenly Father rest upon our dear Dr. Hammond and family.

Louisiana.

S. E. H. Morant, Alexandria district.

I called at Winsted on a short visit to our dear friend and brother, Rev. Richards, P. C. I found him busy as a bee planing work and directing things in general. Bro. Richards is the right man in the right place. I have this to say, that Richards is loved and esteemed to the highest by his congregation, in evidence of which they came through cold, muddy and sloppy weather to give him a good pounding and a surprise party. They brought a half barrel of flour, pounds of coffee, sugar, lard, tea and other necessities. The Sunday previous, Rev. A. H. Banks had been with him, and rendered considerable assistance, the sum of \$75.50 being the result of the day's collection.

Mississippi.

R. C. Hicks, Scooba.

The members and friends of Scooba circuit have been truly blessed with another refreshing in having the district conference here on Nov. 16-20.

The Sabbath session was reviving. The presiding elder preached another soul-stirring sermon at 11. The love-feast prepared us for that heaven-sent occasion. Long to be remembered will be the text: "We shall know as we are known." The elder seemed to have been peculiarly blessed with gospel grace. The gospel train seemed to have been well conducted and Benlah was in sight (by faith). The sacrament administered after the sermon was partaken by 204.

At 3 p. m. Rev. P. Blue preached with unusual power to a crowded house.

At 7:30 p. m. Rev. A. J. McNair again sped Zionward the gospel train. Our minds will long echo those outward calls to eternal rest.

Total collections \$58.50.

J. B. Brooks, Brookhaven.

Regardless of hard times and little money we shall be on hand at the sitting of this annual conference. We shall be on hand with our benevolent moneys. We have our parsonage nearly completed after long but successful toil. Several have been added to the church. The good sisters, brethren and friends have worked very hard to make a show in this, our first year on the work, also the first year they were thrown out to themselves. Not being contented with what they had already done, thought best, on last Friday night, to bring us many valuable presents.

A. D. Payne, Moss Point.

Sunday, Dec. 4, at St. Paul Church, Moss Point, was a class rally-day on the pastor's salary. Though the pastor was sick, the day was a success; \$65.45 was raised.

Our fourth Quarterly Conference was held on Dec. 10 and 14 by Presiding Elder Crump. Sunday morning he preached and administered the sacrament at Soranton. At 3 o'clock he administered it at St. Paul, and Sunday night he preached an able sermon to the order of Good Samaritans, who donated \$14.90 towards a suit of clothes for the pastor.

J. J. Garrett, Benton Circuit.

Rev. J. Campbell, Presiding Elder, held our fourth quarterly conference Dec. 15. The work is in a fine condition. Two new churches have been commenced and one finished.

Accessions and conversions twenty-nine; backsliders reclaimed, nine; adults baptized, twenty; infants, four. Pay on building and improvements this year, \$1,000. This is my fifth and last year on the Benton circuit.

W. N. G. Lipscomb, Meadville.

The fourth Quarterly Conference of the Meadville work, which met Dec. 10 and 11, 1892, was a grand success and was enjoyed by our people. Rev. S. A. Cowan, P. E., spent five days with us and expressed himself as being well pleased with the progress of the work. Our collection during this meeting was \$35. Total number of accessions to the church this year 150.

C. L. Wells, Shannon.

Elder R. Sewell held my fourth quarterly conference. Pastor's report showed quite an improvement this conference year, but the people have had almost a famine throughout this part of the country. Sister Callie Childs made the Presiding Elder a present of a fine turkey gobbler for his Christmas dinner.

M. A. Hobson, Hickory.

One hundred and eight souls have been added to the church and many improvements have been made this year and a parsonage built. The SOUTHWESTERN has a subscription list here of 13.

Savannah Conference.

M. Holman, St. Marys.

Our revival meetings closed Dec. 11 with four converted. Conversions this year 10 and accessions 15. Rev. A. P. Melton, our presiding elder, rendered valuable service during the day. The church is spiritually alive and success has been ours.

Tennessee.

Rev. J. F. R. W. Summerhill, Waynesboro.

I think that we will have a grand success this year. The work seems to be revived. We have organized one League Chapter, and it works well. We are moving on to the front. I think the more SOUTHWESTERN I can get the better I can get along with my work.

Dr. Keene gave me such a help at Franklin; I can work better.

West Tennessee District.

J. S. FOSTER, SEC'TY.

The first district conference met in Centenary M. E. Church, Memphis, Dec. 8.

Presiding Elder B. F. Anderson presided. J. S. Foster was elected secretary.

The Presiding Elder read his report, which showed that he had been busy since the annual conference.

Most of the brethren present made very favorable reports.

Rev. J. S. Foster preached the introductory sermon on Thursday night, assisted by Rev. A. W. Porter.

On Friday reports were received from local preachers, exhorters, Sunday school superintendents, etc.

At 7:30 p. m. an educational meeting was held, conducted by Dr. D. W. Fields, and assisted by Rev. H. W. Key, financial agent of Central Tennessee College.

Collection for Central Tennessee College, \$6 cash and a large subscription.

Saturday afternoon the Sunday School Institute was held.

Several topics were discussed, and a very interesting paper was read by Miss Ida B. Evans.

Several visitors were introduced during conference.

A telegram of greeting was received from Rev. J. A. W. Moore, of Gammon Theological Seminary.

The people of Memphis spared no pains in making everything pleasant and in the entertainment of the conference.

Resolutions of thanks were adopted.

The conference adjourned at 4 o'clock p. m., Saturday, to hold its next session at Burdette Chapel.

F. J. Yeargen, of Gardner circuit, says that when he went to his appointment he found the church at Sharon blown down, but that he rallied the members, and they have gone to work to rebuild, and he thinks the circuit will soon be in good condition. Address him at Box 71, Martin, Tenn.

'Bebe Bwana' in Africa.

Mrs. French-Sheldon, an American woman of note, has made an African tour, which Helen M. Winslow, a very clever writer, gives an account of, in the form of an interview, in *Demorest's Magazine* for January. We make copious extracts:

"What ever tempted you into the African wilds?" I asked.

"You wanted to know why I went?" she began "Well you remember, probably, that I was the translator of Gustave Flaubert's 'Salammbô.' That work, the story of which is laid in Africa, you know entailed a great amount of African life and customs, during which I became intensely interested in the native people of the Dark Continent. I planned a novel of my own, whose scenes should be laid there, and whose characters should be those people. The more I thought of the subject, the more I felt a desire to become more familiar with them; and, finally ten years ago, all unknown to my friends, I decided to visit the most unfamiliar regions of East Africa. To this end I procured all the literature which bore upon that subject, studied the languages, and planned the best method to conduct my future travels and explorations.

"I had very hard work, when I finally announced my purpose, to win the consent of my friends. My husband violently opposed the scheme at first.

" 'Why, May?' he said, 'it is impossible! You will die.'

" 'I shall die if I don't,' I answered him, for my heart was, so set upon going that I felt it easier to die than to give up my long-cherished project.

"When he saw this, he not only consented to my going, but did everything in his power to aid me in carrying out my plans.

"I went a la princesse. It was the only way. Had I been known as a plain American or English woman, I should not have been respected as I was. I had one dress, designed and made by Worth, a white satin ball-dress, loaded with gems and silver embroidery, and this I put on whenever I was to be presented to chiefs and sultans. It never failed to impress them with a sense of queenly magnificence, and they, every one, did homage to the 'Bebe Bwana,' as I was everywhere styled. The phrase means 'Woman Master'; and everywhere, men, women and children spoke of and addressed me by it. The Sultan of Zanzibar protected me with a royal ukase, which was spread throughout his domain, threatening instant death to whoever should molest or in any way disturb the Bebe Bwana. So you see my royal splendor was appreciated by the barbarians.

"Did I wear the Worth costume everywhere? Oh no. That was impracticable, you know. I only wore it on occasions when I wanted to impress the chiefs and their subjects. Ordinarily I wore a plain white serge costume, with a cap whose visor protected my eyes from the glare of the sun. Nothing elaborate could have been worn in the African jungles. Then, I had plenty of light-weight silk wrappers for resting times. You can't imagine how my gowns impressed those poor natives! They said 'I was very different from the white men who came among them in dirt and rags. So you see the gospel of good gowns can go where missionaries can't!'

"The Masai women were very interesting. They wore no dress except a full cow-hide fastened over the shoulder and another around the waist; but they were fairly loaded down with coils of brass and iron wire, which formed

Jack and Jill

wouldn't have had to carry so much water if they had used

Gold Dust Washing Powder,

and their work would have been sooner done, for nothing else that

Cleans So Well,

So Quickly, or

Costs So Little

has been discovered.



N. K. FAIRBANK & CO., Sole Manufacturers,
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON,
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earrings, leglets, collars and armlets, often amounting to a weight of forty, fifty, and even sixty pounds. Those who cannot afford to wear the heavy coils, wear as many of the lighter bracelets as they can procure. The higher the rank of the woman, the more of this sort of jewelry she wears; which betokens the fact that fashion has her slaves even in Central Africa. The Masai women are tall, gaunt and bouy, but not well developed, probably owing to their wearing so much jewelry while growing. They are very fierce and strong, and are the purveyors of the tribe; allowed to pass unmolested everywhere even in times of war."

"I found the East African women of unfailing interest. From my staff I dangled a pennant with the words, in gold letters, 'Noli me tangere.' Whenever they asked what this meant, as both men and women did, I told them that every white woman carried that motto somewhere about her,—in her heart at least. The women often wanted to touch me; but I would allow no personal familiarity. It would not do. I must remain the 'Bebe Bwana,' you know. These women are sturdy, patient, and, except for their desire to own beads, very unambitious. Many of them, the Teita women, especially, wear strings upon strings of beads at a time, fairly weighting themselves with necklaces. They like brass ornaments, and cloth of loud and gaudy patterns and colors. They make a great many beautiful things in silver and brass, and their horn cups and bracelets, 'picked out' with metals, were sometimes very beautiful.

"They imagined that I was a great princess, and consequently was allowed to own a great number and variety of husbands, corresponding to the privileges of their chiefs. The women of the lower classes are merely beasts of burden, although their lot is not a hard one, as the land is very fertile, and their husbands not generally nukiud. The women of the middle classes are allowed to keep servants; the inmates of the harems are fat, sensual and good-looking, but lazy, and inclined to gluttony. Women towards the interior have more social rights than near the coast. Jealousy is unknown in the harem. Polygamy is everywhere practiced, but every new wife is welcomed by all the others. The value of a woman in some of the tribes may be easily known from the statement that five big blue glass beads (about the size of a robin's egg) will buy her, while it takes ten such beads, to purchase a cow. In Chaga Land, where the women seemed to be the happiest, their customs are ceremonious, their language picturesque. Although most of them wear no clothing except a few ornaments, they carry themselves with modesty, and when given cloth they have no idea of how to use it.

"In all my travels in Africa, among the wildest and most uncultivated tribes, I never saw an indecent act or heard an indecent allusion. Everywhere, I was treated with the utmost respect;

and not until I had landed in America was I offered an insult.

"The reason I had no trouble while traveling in Africa, was that I respected the rights of the people. I approached them as a friend. I did not 'invade' their country, I simply passed through it as a visitor. They were satisfied that I meant no harm to them or to theirs, and I could have gone anywhere. East Africans are human beings. Treat them as such, and they are friendly enough. They are not savages, if the word 'savage' means a being without any skill or simple knowledge or handicraft. On the contrary, they are very skilled artisans in their way. They do beautiful work in wrought metals, in beads, and in feathers. Some of it could not be surpassed in any country. What they need in that country is an industrial education. Give them saws and hammers, and teach them how to use them."

Local Holiday Excursion Rates

On the Texas & Pacific Railway will be ONE AND ONE THIRD FARE for the round trip. Tickets will be on sale December 24th, 25th, 26th and 31st, 1892, January 1st and 2d, 1893, good for return to and including January 4th, 1893, and will be sold at all points on the line of the Texas & Pacific Railway within two hundred miles of selling station. G. A. TON MESLIER, Gen'l Pass. and Tkt Ag't, Dallas, Tex.

The Methodist ladies of Aomori, Japan, to help in paying a debt which rests upon their church, worked industriously in making book marks of silk and crepe. Mrs. H. C. Swartz brought these with her to America and is selling them for the ladies at 10 cents a piece. Each book mark is neatly wrapped in the kind of paper the Japanese use for window panes, making pretty holiday gifts, which 'actually came from Japan.' They will be sent by mail upon the receipt of ten cents each, and one cent each to cover postage. Address Mrs. H. C. Swartz, 1106 Adams street, Syracuse, N. Y.

The children's health must not be neglected. Cold in the head causes catarrh. Ely's Cream Balm cures at once. It is perfectly safe and is easily applied into the nostrils. The worst cases yielding to it. Price 50c

One of my children had a very bad discharge from her nose. Two physicians prescribed; but without benefit. We tried Ely's Cream Balm, and much to our surprise, there was a marked improvement. We continued using the Balm and in a short time the discharge was cured.—C. A. Cary, Corning, N. Y.

We cannot explain how a man gains a pound a day by taking an ounce a day of Scott's Emulsion of cod-liver oil—it happens sometimes.

It is food that he can digest; we understand that. But it must be more than food to give more than the whole of itself.

He has been losing flesh because he did not get from his food the fat he needed. Scott's Emulsion sets his machinery working again.

Shall we send you a book on CAREFUL LIVING? Free.

Scott & Bowne, Chemists, 133 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

Neuralgia Persons
And those troubled with nervousness
and overwork will be relieved by
Brown's Iron Bitters.
Has trade mark and crossed red lines on wrapper.

Send for catalogue. CHERRY BROS., Prop'rs,
Bowling Green, Ky.

The Southwestern.

E. W. S. HAMMOND, D. D., Editor.

THURSDAY, DEC. 29, 1892.

Self-Examination.

We are here exhorted to do a duty of great importance and one which should be attended to with the utmost care and fidelity. Self-examination, though a duty I fear that is much neglected, is nevertheless frequently and urgently enjoined upon us in Holy Writ. Paul, in writing to the Corinthians, says: "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" (2d Cor. xiii, 5.) Jeremiah in writing to the Israelites of his day says: "Let us search and try our ways and turn to the Lord." (Lamentations iii, 40.) These exhortations were addressed to those who were doubtful servants of God and there were large numbers even in the days of the apostles and prophets who could say with some of the present time:

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

instead of the clear consciousness of acceptance with God. There are certain well defined tests by which we may know that we are in the faith. Feeling is not always a sure evidence. Feelings change, but the word of our God abides forever. If we are in the faith the words of Christ will be precious to us, and the experience of daily life will prove his commandments are not grievous, but joyous to our souls. The Holy Spirit is also given unto us, and this is a point which Methodism has insisted upon from the beginning of her history. If we love God and delight in him and his service we have the adoption that pertains to children, and the spirit itself will bear witness with our spirits that we are children of God, and members of the household of faith.

Our duty in regard to self-examination is very clear. We should avail ourselves of this means of grace steadily, frequently, honestly and thoroughly, prayerfully and with a firm determination of putting away whatever is discovered in our ways or hearts that is evil. Around the work of the masters in painting in the galleries of Europe one may always see standing before the master-pieces, with brush in hand, artists who are carefully copying from the model before them, that even in the most minute details they might reproduce an exact copy of the original. True self-examination is intended to accomplish the same effect with us. Before us is Christ an example, and upon our hearts is to be copied faithfully the characteristics that distinguish him. Let not our attention be directed to mortals, but let us look long and earnestly at the Divine Model till our whole lives reflect the glorious image of the son of God and we be found without spot, or wrinkle, or any such thing. We stand at the threshold of another year. Let us daily examine our hearts, and the mistakes of our lives will not be near so many. There will be fewer regrets, and no possible danger of open apostasy and revolt from God. May the great examination day reveal the fact that we are not reprobates concerning the truth, but all have entered through the door of faith and have been saved!

Timely Counsel.

Gammon Theological Seminary was especially fortunate in securing the services of Bishop O. P. Fitzgerald, of the M. E. Church South, at the annual formal opening day exercises in November last.

The good bishop was in one of his happiest moods. Speaking of his love for his colored brethren, he said it was taught him by his mother in his boyhood days, and he could just as soon forget his mother as to forget his love for the

colored people. His first pastoral charge of a colored congregation not only intensified his love for his sable brethren, but very greatly added to that experience which has made him such a popular and effective speaker among them. The address was unusually interesting. Such sentiments as the following may be quoted again and again with much profit:

"In order to make the best proof of your ministry and attain the highest success, you must be perfectly truthful. There is great danger in deceit. The habit of deceiving just a little is very widespread, and is most destructive in its tendency. Character is no stronger than its weakest point, and one who gives himself up to the habit of deceiving in minor matters establishes a character that will not stand the test of temptation and opposit on. Truth leads up; deceit leads down. Oliver Wendell Holmes has said that a lie is spherical; it never remains in one position or place. Truth is like a cube which stands erect and is always right side up; however you may place it. The tendency to prevaricate may be inborn. In such case it needs constant watching and prayer to overcome it. Cheating abdications and examinations and plagiarism in public discourse belong to this habit of lying, and should be shunned as the pestilence."

He urged the young men not to rush out of the schools with imperfect preparation, and expect to be recognized as mature men. These deceivers will sooner or later come to grief. "It is not luck, but character that achieves success in the long run." The following deserves especial notice:

"There is a danger confronting many men, and especially colored men, from the divine gift of eloquence. Too many seek to win by their gifts of oratory, forgetting to rely on the truth as it is in Jesus. Master the truth; present it with all persuasiveness of speech; but never allow eloquence to usurp the place of the truth in the work of soul winning."

There is a note of warning in these words to colored men generally, and to colored ministers particularly. The "divine gift of eloquence" is too frequently their chief reliance. Mastery of the truth and the power to mold, exalt and give character, are often entirely lost sight of in the ambition to "capture an audience" by flights of oratory. We hope these strong, but earnest words of warning will be heard, and that the dangers confronting many of our brethren may become very materially lessened, if not entirely removed. The speaker has revealed the dangers and pointed out the remedy.

Let there be thorough and satisfactory evidence of the divine call to the work of the ministry. In the work of preparation there should be a fixed and an unalterable purpose to make that preparation as thorough as possible. In the great field, there should be that absolute consecration and self-surrender to the cause of the blessed Christ, as will enable the people to see not the mere orator, but an exalted Saviour.

South Carolina in the Van.

One of the most glorious results of the recent election in South Carolina, was the splendid triumph of the Prohibition party. The honest conscientious friends of the overthrow of the most gigantic evil of all the ages, are in full control of every department of the State government. All hail, noble State! In this great battle, the ministers of our South Carolina Conference took a most active part, and brought to bear in a most effective manner, their splendid abilities in wheeling into line their vast constituency, and in marshaling properly their forces for this magnificent victory. It should be remembered, however, that the enemy, though defeated, is not destroyed. The oligarchy of intemperance will not yield until driven into the "last ditch." Attempts will now be made to excite jealousies and promote strife in the ranks of the victors. The spoils of this great victory are not in the emoluments of office, or the distribution of patronage merely. They are the protected homes and fire-

sides of the people. They are the safeguards which, thrown around our youth, will save them from pauperism and the drunkard's grave. They signalize a new and better era when peace and good will are substituted for the shot gun and the inexorable dictum of lawlessness.

We appeal to our brethren to watch the enemy. "Eternal vigilance is the price of liberty." It would be well to read, ponder, and inwardly digest often the following from the Episcopal address before the General Conference at Omaha, and adopted by that body as a part of the great temperance policy of the Methodist Episcopal Church:

"The liquor traffic is so pernicious in all its bearings, so inimical to the interest of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin."

Let there be a solid front and a forward march all along the line. There is victory in the air.

West Texas Annual Conference.

The twentieth session of this conference convened in Wesley Chapel, Austin, Tex., Dec. 15, with Bishop Steven M. Merrill, D. D., LL. D., in the chair.

The sacrament was administered by the Bishop, assisted by the four Presiding Elders.

The secretary of the last conference called the roll, and fifty-six answered.

Rev. B. F. Smith was re-elected conference secretary; J. T. Gibbons, assistant; Rev. C. P. Westbrook, statistical secretary; Rev. A. Foster and Moses Smith, assistants; Rev. C. L. Madison, conference treasurer; D. C. Lacy, assistant.

The following committees were then appointed:

On Church Extension: G. A. Shanklin, S. Smith, G. W. Brothers.

On Freedmen's Aid and Southern Education: C. P. Westbrook, W. H. Davis and E. E. Cooper. On Bible cause: W. H. Mosby, Chas. Hart and P. Gates. On Sunday school and tracts: D. C. Lacy, J. T. Jacobs and Jas. Jarmon.

On observance of the Sabbath: Jas. Brawley, J. W. Wormly and J. H. Swann.

On temperance: G. R. Bryant, A. Dickerson and Wm. Reid.

On periodicals: M. C. Cavenas, J. J. Collins and J. Harford.

On Book Concern accounts: D. C. Lacy.

On Woman's Home Missionary Society: B. F. Smith, S. Gates and C. Young.

On conference relation: W. H. Davis, E. E. Cooper, A. Lockhart, W. J. Mitchell and Solomon Scruggs.

On education: G. A. Shanklin, W. H. Stevens, C. P. Westbrook, A. Foster and E. Jones.

On auditing presiding elder's accounts: R. H. Ponton, A. M. Mason, J. T. Gibbons and M. C. Cavenas.

Conference stewards: J. H. Swann, E. E. Cooper, J. A. Hall and Jas. Brawley.

W. H. Davis reporter to the Daily Statesman.

M. C. Cavenas to collect the accounts of the SOUTHWESTERN.

Committee on missions: The Presiding Elders.

Rev. Moses Smith collector for the Gospel in all lands.

A draft on the chartered fund for \$25, and \$515 dividend from the Book Concern were ordered drawn.

Revs. W. J. Bassett, Presiding Elder in the Austin Conference, and W. H. Logan, Presiding Elder of the Texas Conference, were introduced.

Rev. Mack Henson, Presiding Elder of the Austin District, passed in character, and reported his district.

The following Elders passed and

reported their work: B. F. Whitaker, Wm. Reid, C. Hart, C. Young, W. H. Davis and R. H. Ponton.

Rev. P. M. Carmichael was reported withdrawn.

Rev. J. C. Hartzell, corresponding secretary of the Freedmen's Aid and Southern Education Society, was introduced to the conference.

Rev. C. L. Madison, Presiding Elder of the Columbus District, passed, and represented his work; with the following Elders: A. Brown, S. Smith, W. H. Stevens, E. Cogswell, Jas. Jamison, Richard Alonzo, absent.

A. M. Mason reported withdrawn.

Rev. G. E. Taylor, Presiding Elder of the Austin District A. M. Church, was introduced.

SECOND DAY.

Devotional exercises conducted by S. W. Harvey.

Rev. E. Henderson, Presiding Elder of the San Antonio District, passed, and reported, as did the following Elders: J. T. Gibbons, E. Jones, B. F. Smith, G. W. Brothers, A. Foster, A. Dickerson, Thos. Watkins, Jas. Brawley, W. H. Mosby, J. J. Collins, G. W. Townsend. Absent J. Smith, A. Lockhart and J. W. Gilmore.

Rev. H. Swann, Presiding Elder of the Waco District, passed and reported, followed by the following Elders: D. C. Lacy, A. Jackson, C. P. Westbrook, Jefferson Bnell, S. Gates, M. C. Cavenas, Solomon Scruggs, J. A. Hall, P. B. Bennett, W. J. Mitchell, G. Norman, J. W. Wormly, D. Humphries.

The following brethren reported their work, and were continued on trial: G. B. Bryant, T. S. Moore, Alfred Merida J. W. Weakly.

Prof. Brown, president of the Tillotson Institute, was introduced.

The following deacons were passed, reported, and continued in the first class: Johnson Wormly, Alfred Dickerson.

J. H. Farnell and Ephraim Jones were advanced to the second class.

G. A. Shanklin was elected to elders' orders.

R. P. Brown, Greene Bragner and Martin Lott were continued in the supernumerary relation.

S. W. Harvey was made effective.

Robert Dukes, Nathan Caswell, Daniel Harper, Anderson Brack, Gabriel Wilson, Tony August, Willis Graves, Peter Johnson, Charley Scruggs and Lee Reid were continued in the supernumerary relation.

A. R. Norris was changed from supernumerary to supernumerary.

THIRD DAY.

Devotions conducted by Rev. Geo. W. Brothers.

Rev. Dr. Briggs, of the M. E. Church South, was introduced to the conference.

Rev. J. H. Swann reported, and was advanced to the second class of deacons.

The following local preachers were elected to deacons' orders: Geo. W. Nevalls, J. R. Betts, John W. Weakly, Dewitt McKinzie, Andrew J. Lynch.

Joseph H. Harford, and N. J. Johnson were continued on trial.

Julius Williams was discontinued.

Rev. M. A. Dougherty, of the Gospel M. B. Church, was introduced.

Geo. W. Nevalls, Jos. Hutchison, John Bigham, Dewitt McKinzie and Benjamin J. Goff were admitted on trial.

Dr. Wright, of the Presbyterian Church, and Rev. D. H. Jones, of the M. E. Church, were introduced.

Dallas was the unanimous choice for the next conference.

Rev. A. B. North was changed from supernumerary to clerk.

The committee all rendered strong reports, which were adopted without amendment.

The bishops gave a valuable and pointed talk on the importance of taking Church Extension collections. He said the Church Extension Society would give us \$6 for every \$1 that the Conference raised.

The proceedings of the Mutual

Aid association are to be printed in the minutes.

The committee on education read their report, which was adopted.

A resolution passed commending the missionary committee for appointing Rev. Dr. Bowen missionary field agent.

FOURTH DAY.

Devotional exercises conducted by Rev. Wm. Reed. Several committees reported.

Complimentary resolutions were read and adopted for Bishop Merrill, J. C. Hartzell, D. D., and W. H. Logan; to the people of Austin, and the Austin Statesman for publishing the daily proceedings.

The presiding elders were made collecting agents for the Samuel Houston College, and the secretaries were made publishing committee.

\$15.00 is to be retained out of the missionary money to publish the detail of the mission report.

The bishop then gave excellent and fatherly advice to his sons and delivered unto them his "goods, and straightway took his journey."

APPOINTMENTS.

Austin District—Mack Henson, P. E., postoffice Austin.

Austin Wesley Chapel—C. L. Madison.

Simpson, Mount Salem—Seaborn Smith.

Bastrop and Smithville—C. Hart.

Belton and Kellbranch—R. H. Ponton.

Burnett and San Sabba—J. T. Jacobs.

Calvert and Mt. Zion—W. H. Davis.

Cedar Creek—J. H. Swann.

Davilla Circuit—Sup. by P. V. Crawford.

Georgetown and Port Sullivan—A. Merida.

Temple, Taylor and Rockdale—W. J. Mitchell.

Lockhart and San Marcos—Geo. W. Nevalls.

Columbus District—B. F. Smith, P. E.

Alleyton and Eagle Lake—J. H. Brawley.

Columbus—A. Brown.

Columbus Circuit—J. H. Holden.

Ellinger and Industry—P. Gates.

Flaton and Schulenburg—G. R. Bryant.

Hallettsville—A. M. Mason.

LaGrange—Thos. Watkins.

LaGrange Circuit—J. W. Weakly.

Luling—W. H. Stevens.

Oakland's Chapel—Moses Smith.

Sublime—E. E. Cooper.

Weimar and Drybranch—J. Jarmon.

West Point and Giddiny—S. W. Harvey.

Yoakum and Sweet Home—Sup. by C. Hackett.

San Antonio District—E. Henderson, P. E., postoffice San Antonio.

San Antonio—J. T. Gibbons.

Hondo—Sup. Alex James.

Pleasanton—E. Jones.

Boerne—Jas. H. Hutchison.

Floresville—W. H. Mosby.

Corpus Christi and Beeville—J. Smith.

Goliad—A. Jackson.

Gonzales—J. W. Gilmore.

Gonzales Circuit—E. Cogswell.

Lavernia—A. Dickerson.

Olmito—Jas. Brawley.

Seguin—Willie Reed.

Victoria—C. P. Westbrook.

Victoria Circuit—G. W. Townsend.

Cuero—Geo. W. Brothers.

Belmont—A. Lockhart.

Fernan—C. Young.

Edna—J. H. Farnell.

Waco District—H. Swann, P. E., postoffice Waco.

Bloomington—T. B. Bennett.

Bremont, Reagan and Longbranch—G. Norman.

Dawson, Hubbard and Corsicana—T. S. Moore.

Dallas—D. C. Lacy.

Denison, Gatesville and Pilot Point—J. J. Collins.

Fort Worth and Wills Chapel—J. W. Warmley.

Golander—To be supplied.

Groesbeck—To be supplied.

Hillsboro—Jefferson Bnell.

Marlin and Bowmas Chapel—A. Foster.

McKinzie—Dewitt McKinzie.

Mexia Circuit—J. A. Hall.

Milford and Italy—To be supplied.

Mooresville—Samuel Gates.

Sherman—Ben J. Goff.

Spring Hill—Daniel Humphreys.

Waco, St. James—C. P. Westbrook.

Waco Circuit—Solomon Scruggs.

Waxahachie, Laucas and Ennis—To be supplied.

Thus closed one of the grandest sessions of the West Texas Conference. All are determined to bring up better reports next year.

The SOUTHWESTERN was well represented by Rev. Cavenas, though the absence of the editor was much regretted.

Count Over Your Mercies.

A Southern woman who died lately at a great age, and who carried to the last days of her life a happy heart, and a singularly gay temper, thus explained the mystery of her unflinching cheerfulness:

"I was taught by my mother when a child to reckon each morning before I rose, the blessings God had given me with which to begin the day. I was not simply to say:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

but I was to count the mercies one by one, from the neat and serviceable shoes that covered my cold feet to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say, 'He gave it to me!'

"This practice taught me the habit of thankfulness. It kept my heart near to Him—kept it light and happy! These every day blessings were not to me mere matters of course, but special, loving touches from His paternal hand. No pain no sorrow could outweigh them."

We all have a store of richer jewels than the heathen king; and, unlike the crown regalia, these jewels are our own, given to us by our Father.

How many of us mutter over, as the day begins, some perfunctory words of thanks which mean nothing!

How many number their mercies tasting the delights and joys of each, and out of glad hearts thanking the Giver!

And how many quite forget to think either of them or of Him!—Selected.

It is reported that President Harrison, at the expiration of his term of office, will become a member of Leland Stanford, Jr., University of California. He has accepted, it is said, a tender of the position of non-resident professor of law. This would necessitate only occasional visits to the university for the delivery of courses of law lectures. It is thought perhaps it will lead him to make his home in California, at least for the winters.

THESE holiday days are just the best times for securing subscriptions to the SOUTHWESTERN. No better gift than a copy for a year can be given to a friend. I little effort will enable the pastor to secure his copy free (it only requires four yearly subscribers.) The membership can make their pastor a present of his copy by voluntarily subscribing, and handing him the money to send it.

Unlike the Dutch Process
No Alkalies
Other Chemicals
are used in the
preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely
pure and soluble.
It is more than three times
the strength of Cocoa mixed
with Sugar, Arrowroot or
Sugar, and is far more economical, costing less than one cent a cup.
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The Southwestern.

Official Paper of the Methodist Episcopal Church in the South.

Largest Circulation of any Religious Newspaper in New Orleans.

HUNT & EATON - Publishers.

ANNOUNCEMENT

EXTRAORDINARY!

Reduction in Price!

On and after January 1st the Price of the "Southwestern" will be Reduced to

\$1.25 for one year.

50c for six months.

35c for three months.

Cash Invariably in Advance!

All Subscriptions must Commence either January, April, July or October first.

To those who subscribe prior to January 1st we will send the paper from the time of receiving the subscription to January 1st free of charge.

We wish to again mention the matter of change of address when desired by subscribers. *Always give the old as well as the one desired.* Otherwise, we may not be able to find the name and make the change. Some of the pastors think that the published list of appointments is sufficient notice to us to change their address on their paper; but it is not, for many reasons: It often happens that the name of the change is not the name of the postoffice; many changes are errors, and the list don't indicate where on the circuit the pastor lives; then, if the pastor is a "supply," his name may not appear on the list at all. So always request a change if wanted, and be a little patient if it is not at once made, because during the conference season we have so much work to do. It is our aim to do the very best work on all these lines that can be done, and to treat all with absolute fairness and kindness, if ever being partial, to consider most those who most need to be considered.

New Orleans Items.

The stewards, leaders and trustees of First Street M. E. Church, at their last meeting, passed very complimentary resolutions regarding their pastor, Rev. T. G. Montgomery. They compliment his work for the past year, and that of the presiding elder, Brother Landry; and say that his administration has been one of Christian love and peace. They request his return for another year.

We can add our testimony to the faithful work of Brother Montgomery and to his good reputation among the people.

A Card of Thanks.

MR. EDITOR: You will please allow me to express my profound gratitude to the pastors whom I have visited in the interest of my church. They have all manifested great kindness toward me, and I would like my people and the public to know how much they have helped me. Rev. S. A. Cowan, P. E., with Revs. L. J. S. Bell, J. C. Houston, of Yazoo City; A. M. Trotter, of Jackson; J. Campbell, P. E.; J. K. Comfort, of Brandon; R. P. Crump, of Forest; I. L. Pratt, of Meridian; J. L. Wilson, of Columbus; J. Davis, of Mason; Brothers Lake and Morse, of Lauderdale; J. M. Shumport, P. E., and District Conference at Scooba; D. W. Dudley, Shubuta; A. D. Payne, of Moss Point; H. May, of Hartsboro; with H. L. Kennedy and O. F. Flowers. There are others who have very greatly encouraged me, for which I ask God's blessing.

J. COLLIS.

Attention, Texas Epworth Leaguers:

GREETINGS--A MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL.

1st. Let us thank God for life, liberty, capabilities, opportunities, friends, kindred, for the age in which we live and for the measure of prosperity which has attended our pathway during the year.

2d. Let us thank God for what the blessed gospel has brought to us and for what it has done for us in this our day and generation.

3d. Let us thank God for the great M. E. Church, the Epworth League and all her officers and leaders.

4th. Let us thank God for what the Epworth League as an agent has already done and pray for success.

5th. Let us thank God for giving us a spirit of work last year, and let us ask for a double portion of the same spirit for the new year.

6th. Let us thank God, for enabling us to organize last year as many Epworth League Chapters as we did. Pray that he will enable us to organize a chapter in every charge this next year.

7th. Let us thank God for the special and growing interests manifested in the social, literary and spiritual meetings of the Epworth Leagues. Pray for increased interests this year.

8th. Let us thank God for the special work done by the departments of Mercy and Help. May God help us do more this coming year.

9th. Let us thank God for giving us such wise, noble, Christian leaders on our Board of Control for the Epworth League. Let us pray for their success in directing the affairs of this great modern movement for the uplift of our young people in Christian education.

10th. Let us thank God for what the Epworth Herald and the SOUTHWESTERN CHRISTIAN ADVOCATE have done and are doing for the success of the Epworth Leagues throughout the world. Pay and pray for them that they may be of greater service.

11th. Let us thank God for the intimate relations existing between the Epworth League and the cause of education. Pray that it may continue to exist and act as an educational stimulus.

12. Let us thank God for the measure of prosperity that has attended the connectional interests of the church. Pray for greater prosperity.

IF YOU ARE A TRUE EPWORTH LEAGUER:

1st. You will live an exemplary life, cultivating your heart and mind.

2d. You will try to lead, and in cite others to live, a similar life.

3d. You will work in the Sunday school and church, assist the superintendent and pastor in building up the Sunday school and church.

4th. You will attend the social, literary and religious meetings of the church and the league.

5th. You will visit the sick, care for the poor, infirm and orphans.

6th. You will take an active part in all the benevolent enterprises of the Sunday school and church.

7th. You will, as far as it is practicable, disseminate good and wholesome literature, in the form of papers, tracts and religious periodicals, among the poor, destitute and wayward.

8th. You will encourage the young people of your community to "Look up and lift up." To get an education, direct them to one of our schools.

9th. You will use your Bible and hymn book freely; and be thoroughly acquainted with God.

10th. You will encourage all of your friends to join the Epworth League; and will in every charge where there is none, together with the pastor, organize one.

11th. You will subscribe for some religious periodicals, particularly the Epworth Herald and the SOUTHWESTERN CHRISTIAN ADVOCATE, and also get your friends to subscribe and pay for them.

12th. You will, if you are him-

gering and thirsting after an education, and within patronizing territory of Wiley University, be on hand at the beginning of the term, Jan. 3, 1893, and will bring or send others.

May God bless all the Epworth Leaguers, and multiply their opportunities and willingness to do more than ever in His vineyard.

I am your Brother Epworth Leaguer in Christ.

HENRY B. PEMBERTON,
Sec. Texas Conf. Epworth League.

Personal.

—Rev. Dr. and Mrs. Charles Parkhurst, editor of Zion's Herald, celebrate their 25th wedding anniversary, at their home in Boston, Jan. 2d.

—The Editor writes the Manager that Mrs. Hammond is somewhat better, and is apparently improving every day. Hope for her recovery is again entertained. Pray on, friends.

The address of Rev. R. Williams, pastor at Red Oak and Longview, is Marshall, Tex.

The address of Rev. W. L. Duncan is Mineola, Tex., P. O. box 360.

Emancipation Day.

The following program is for the Third District celebration to be held at First Street M. E. Church next Sunday at 11 o'clock a. m.:

Hymn—Congregation.

Prayer.

Hymn—Congregation.

Essay—Miss E. Williamson.

Song—Mrs. S. E. Buntion.

Essay—Miss F. Plennings.

Song—School.

Address—George W. Jackson.

Duett—Misses C. Sheppard and M. Polk.

Essay—Mrs. M. A. Williams.

Song—School.

Essay—Miss H. Anderson.

How I Made My Start.

You must have lots of boy readers who would like to hear of my experience and how I started in business. I am 15 years old, and my father is dead and my mother is an invalid, so I have to leave school and earn some money. I saw in your paper this experience of William Evans and how he made money plating knives, forks and spoons, and I thought I would try the plating business, so I sent to H. F. Delano & Co., Columbus, Ohio, and got a \$5 Lightning Plater. It came by express and in a beautiful machine. In one week I did \$13 worth of work, and last week I was sick and only made \$11. The price received for plating is nearly all profit and the work is very nice. Every person has gold, silver or nickel plating to do and I hope to start a little store soon. If any of your boy readers will benefit by my experience in starting in business I shall be very glad.

JAMES ANDERSON.

Ex-Secretary Blaine is somewhat improved in health over a week ago, and his family and physicians think he may get well enough to go to California or some milder climate than Washington.

THE Freedmen's Aid collection advanced from \$360 to over \$900 in the Texas Conference.



Children of Mr. and Mrs. M. M. Soller, Altoona, Pa.

Both Had Eczema

In Its Worst Form

After Physicians Failed, Hood's Sarsaparilla Perfectly Cured.

Great mental agony is endured by parents who see their children suffering from diseases caused by impure blood, and for which there seems no cure. This is turned to joy when Hood's Sarsaparilla is resorted to, for it cures the skin humors from the blood, and restores the diseased skin to fresh, healthy brightness. Read the following from grateful parents:

Wm. G. S. Hunt & Co., Lowell, Mass.: "We thank Hood's Sarsaparilla is the most valuable remedy we have for blood and skin diseases. Our two children suffered terribly with the

Worst Form of Eczema

for two years. We had three physicians in that time, but neither of them succeeded in curing them or even in giving them a little relief. At last we tried Hood's Sarsaparilla and in a month both children were perfectly cured. We recommend

Hood's Sarsaparilla

as a standard family medicine, and would not be without it." Mr. and Mrs. M. M. Soller, 1412 2nd Avenue, Altoona, Pa.

Hood's Pills cure liver ill, constipation, biliousness, jaundice, sick headache, indigestion.

Schools and Colleges.

Letter to the Pastors.

The General Conference authorized a subscription or collection on October 16th, in all our churches in behalf of the establishment and endowment of The American University at Washington, D. C. This is to be called the "Columbian Offering." A large number of our pastors were either attending their annual conferences, or but just returning from them in October. For this and various other good reasons this cause has not yet been presented to all of our churches. Satisfactory returns, however, have come from a large number and are still arriving from every part of the country.

In the case of the churches where the subscriptions have not been taken, I will ask the pastors to please arrange with his official board for a specified day to be set apart for this purpose. What we want is an offering from every church in the denomination.

Please do not take a plate collection, but a subscription by cards or personal subscription. Some of our pastors have given the matter such careful personal attention that the result has been in every way most gratifying.

If any further information is needed, please apply to the undersigned and it will be forwarded. I like you to have all the information which is at our command.

Kindly bear in mind that this subscription on the part of our individual churches is only for one day, and that we ask, where the subscription has not as yet been taken, that it may be attended to as early as possible.

I am glad to report that the interest in the University is still growing. You may be glad to know that among recent contributions are two, one of twenty-five thousand dollars from a gentleman who is a member of another denomination and two others of five thousand dollars each.

Please do all you can to have your church do its part in the establishment of this Institution, that it may be a tower of strength for all the years to come. Kindly send me a line giving me the date when the cause will be presented.

The American University, coming before the church with the endorsement of a large number of Annual Conferences and the unanimous approval of the General Conference of 1892, I feel that it is not too much to ask you, as a brother minister, to lead the people under your charge to large deeds toward the planting of this Protestant University at the Capital of the Nation. Yours sincerely,

JOHN F. HUBST.

Washington, D. C., Dec. 24, '92

Every one in this world has his or her share of troubles and trials. Let us then try as much as we are able not to increase the burdens of any by as much as the weight of a straw.

The price of Dr. Buttler's book, "Mexico in Transition," should be \$2, instead of \$1.25 as stated in another column.

Marriages.

Spartanburg, S. C.—On Oct. 27, at the residence of the bride's parents, Mr. Archer McCray to Miss Susie Burnett.

On Dec. 22, at the residence of the bride's parents, Mr. Samuel Dawkins and Miss Bell Burnett.

H. C. Ashby officiated.

Atlanta, Ga.—On Dec. 21, at the residence of the bride's parents, Rev. R. R. O'Neal of the Savannah Conference, Pastor of Ebenezer Church, to Miss Mary J. Banks.

Rev. R. T. Adams officiated.

Palmetto, Ga.—Rev. J. H. Matthews and Miss Fannie M. Mobley at Palmetto M. E. Church, Dec. 15.

J. C. Hunt officiated.

Clinton, La.—On Dec. 22, Charles W. Taylor to Miss Mary L. Sincely, both members of our Church.

H. James officiated.

Pine Bluff, Ark.—On Dec. 22, at the residence of the bride, Mr. G. D. Benson and Miss Ella Brooks.

John Qualls officiated.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

College Hill, Miss.—On Dec. 20, at the residence of the bride, Mr. Wm. Hope and Miss Jane Lewis.
S. D. Troupe officiated.

Donaldsonville, La.—On Dec. 21, at the home of Mrs. Elizabeth Lee, Henry Washington, Sr., and Mrs. Francis Washington.

On Dec. 23, at St. Peter M. E. Church, Wallace H. Lang to Miss Caroline Stephens.

Rev. H. J. Wright officiating.

Goodman, Miss.—At the residence of the bride, Dec. 15th, Mr. Robert Jordan to Miss Nettie Taggart.

At the parsonage, Dec. 17, Mr. Richard Metcalf to Miss Mary Crawford.

At the residence of the bride, Dec. 18, Mr. Cooper Nichols to Miss Celie Ausley. J. W. Winbush, officiated.

Woodland, La.—Mr. Frank Spears to Miss Mariah Scott, at the residence of the bride's parents, Dec. 16.
A. J. Proctor, officiated.

Hemstead, Tex.—At the church in Hemstead, Nov. 26, Rev. J. D. Mead, D. D., of Mexico, and Mrs. Mattie Mack, of Hemstead.

Revs. W. H. Logan, Frank Gary and Tenola Edwards, officiated.

Bossier Parish, La.—At the residence of the bride, Dec. 15, W. H. Cooper to Miss Annie King.

B. Boldin, officiated.

Franklin, Tenn.—At the home of the bride, Mr. Calvin Love to Miss Bettie Battle.
H. Prium, officiated.

New Orleans, La.—On Dec. 14, George Freeman and Miss Carrie Toliver.
T. J. Johnson, P. C.

Algiers, La.—On Dec. 17, Mr. James Green to Miss Mary Burton, daughter of Rev. N. Burton, in Asbury Chapel.
H. C. Armistead officiated.

Allen, La.—On Dec. 22, Landon Barrell to Miss Mahally Lambert.
J. H. Pierre officiated.

Marthaville, La.—On Dec. 22, Mr. John Berry to Miss A. Palmer.
J. H. Pierre officiated.

Jacksonville, Tex.—On Dec. 16, Rev. John H. Anderson to Miss Emma Sanders, at the bride's parents.
J. A. Tillory officiated.

Ironil, Tex.—On Dec. 12, Mr. C. L. Allright to Miss Josephine Roach, at the bride's parents.
J. A. Tillory officiated.

Obituary.

Aberdeen, Miss.—Sister India Ogsborn, a faithful member of the M. E. Church.

L. F. White.
[Neither date of death nor her age were given.—ED.]

New Lewisville, Ark.—Bro. Welcome Watson, a trustee of the M. E. Church, passed from labor to reward Dec. 9, age 59 years.
P. B. McDonald, P. C.

Woodland, La.—Bro. Harry Hampton, a member of Mt. Carmel M. E. Church, Dec. 12. Rev. Hamton James, of Clinton, assisted at the funeral.
A. J. Proctor, P. C.

Columbia, Miss.—Bro. Joseph James, a faithful member of New Zion M. E. Church for 31 years. Dec. 13.
H. Roundtree.

Garlandville, Miss.—Sister Jullie Hardy, Oct. 27. She was well beloved; she leaves a husband and children to mourn.

Bro. Peter Davis, about 25 years old, a member of the M. E. Church, Nov. 19.
R. H. Patton, P. C.

College Hill, Miss.—On Dec. 19, Bro. Calvin Herings, a member of Buford Chapel, aged over 60 years.
S. D. Troupe, P. C.

Donaldsonville, La.—On Dec. 21, Bro. John Johnson, aged 75 years, a member of St. Peter M. E. Church for over 25 years, and lived a model Christian life. He was born in North Carolina.

Jefferson Tex.—On Dec. 7, Bro. R. Hammond, was a faithful member of the M. E. Church for 40 years. He departed in the full triumph.

On Sept. 4, Sister Tenner Gorden, a member of St. Paul M. E. Church, aged 65 years.

On Nov. 22, Sister Ann Taylor, leaves six children to mourn her loss.
A. Alexander.

In Memoriam—William Walter Knox, The death of William Walter Knox, son of the Hon. G. L. Knox, on Sunday of the 4th inst., was a most lamentable affair.

The deceased was one of the best known citizens of Indianapolis and especially among the social element.

A club of young gentlemen of which he was a member, attended the funeral services in a body and expressed its grief and sympathy with the family in the following

RESOLUTIONS:

Whereas, It has pleased the Divine Providence in his wisdom, to call from our midst, in the flower of manhood, William Walter Knox, one of our members.

Whereas, His kindly spirit and gentlemanly disposition, have won for him a host of friends who now mourn his loss.

Therefore, be it

Resolved, That we ever cherish his memory, the qualities that bound him so firmly to the members of this association and his many friends.

Resolved, That the usual program for the season, be dispensed with for a period of thirty days, and that a badge of mourning be worn during this period.

Resolved, That we tender the bereaved family our deepest sympathy in this, their hour of grief.

Resolved, That an engrossed copy of the above resolutions be furnished the family of the deceased as a testimony of our friendship.

L. NEWLY.

CHAS. H. STEWARD.

J. M. FRANKLIN.

REMUS MOORE.

WM. PORTER.

The funeral sermon was preached at Simpson Chapel M. E. Church by Rev. T. L. Ferguson.

Members selected from the Second Baptist, Vermont St. A. M. E., Simpson Chapel M. E. and First Christian Churches rendered the very excellent music for this occasion.

The remains were removed to the Crown Hill cemetery and deposited in the vault for the time being.

We feel heartily in sympathy with the family in this, their hour of bereavement, and trust that they will leave it all with Him who giveth and who taketh away, for blessed is His name. So let us live and hope to meet dear William in the world that has no end.

WM. D. COLLIS.

SUNDAY BICYCLE RIDING

CAN BE INDULGED IN ON A

MONARCH

WITHOUT THE SLIGHTEST IMPROPRIETY.

You Don't Have to Work.

WE BUILD FOUR STYLES OF THE FINEST WHEELS IN THE WORLD.

Ladies and Gents,

Let us have your address for our 1893 Catalogue, now ready.

Monarch Cycle Co.,

42, 44, 46, 48, 50 and 52 N. Halsted St., CHICAGO.

Book Notices.

Worthington's Illustrated Magazine for the family, is bright, pure, elevating, helpful and cheap. A \$4 magazine for \$2.50. 25 cents a single number. The best writers contribute to it; the best artists illustrate it. Agents wanted. Send for terms and full particulars to A. D. Worthington & Co., Hartford, Conn.

Harper's Magazine for January will open with an entertaining article by Julian Ralph, entitled "The Old Way to Dixie," in which that careful observer and versatile writer will describe a steamboat voyage down the Mississippi River from St. Louis to New Orleans. This is the first of a series of articles on the South which Mr. Ralph will contribute to the Magazine during the year. It will be attractively illustrated by W. T. Smedley.

In the January Popular Science Monthly, Colonel A. B. Ellis contributes to the same number a paper on Marriage and Kinship among the Ancient Israelites. He maintains that these people practiced marriage by capture and polyandry, women being scarce among them because of female infanticide. The Early Extirpation of Tumors is advocated by Dr. J. W. S. Gouley, whose experience has shown him that great numbers of innocent tumors take on a cancerous character in time. In the Editor's Table, the subjects of Superstitions, receives attention. New York: D. Appleton & Co. Fifty cents a number, \$5 a year.

Stories from Indian Wigwams and Northern Campfires, by Edgerton R. Young, is a book of absorbing interest for young or old. Its name gives its character. The author wrote "By Canoe and Dog-Train," which was so popular. This exceeds that. Price \$1.25. Published by Hunt & Eaton and Cranston & Curtis. It can be had at this office.

A paper of unusual importance will appear in an early number of the Century. It is A Defense of Russia, written by the Secretary of the Russian Legation at Washington, and presenting the Russian point of view as to certain matters of internal administration which have excited the criticism of the outside world—notably the expulsion of the Jews.

The Social Economist for December devotes its leading article to an editorial study of the economic significance of the election. The position taken is that the tariff was the decisive issue, and that the Republican party has suffered, not because of the economic principles that it has, but because of those that it has not.

The study of the relations which have existed and are now maintained between the United States and foreign countries is very timely in view of the approaching World's Fair. The Chautauqua Literary and Scientific Circle has wisely included this important subject in the course of the present winter.

Sunday school teachers and others especially interested in religious literature will learn with pleasure of a new department which has been added to the Chautauqua system. This is known as the Chautauqua Vesper Reading Circle which provides numerous short courses of reading in religious, ethical and spiritual topics. The books, which include poetry, biography, essays and other literature, are selected from lists furnished by distinguished leaders of the various evangelical churches. The plan will appeal to many busy pastors who are frequently asked for just such courses.

In Lippincott's Magazine for January, is the complete novel A Pacific Encounter, a pleasant tale of emotional adventures, matrimonial aspirations and misunderstandings. It is illustrated. There is a chapter of Mrs. M. E. W. Sherwood's reminiscences headed In War-Time.

Dr. Wm. Butler's book "Mexico in Transition," is destined to grow in popular favor. It is probably the best exposition of the real life of Mexico that has been published in this country, and being written in a style so entertaining, must win its way into the best libraries and homes. The illustrations are mostly fine photographs and therefore perfect in representation. (One of the faces is recognized by the writer.) The author, our superintendent of missions there, has been in Mexico long enough to

know a great deal about the country, and he knows how to tell it. If any one contemplates emigrating to that country, we advise a perusal of this book. Published by our Book Concern, and for sale at all depositories. Price \$1.25.

The December number of *Jenness Miller Illustrated Monthly* contains many special features, some pertaining to Christmas tide. There are numerous timely articles of interest to the housewife. Miss Mabel Jenness' sterling book on Physical Culture is still given as a premium to subscribers. Price, \$1, with premium. 114 Fifth avenue, New York City.

"Millie's Trying" is another of those valuable and deeply interesting books issued by our Book Concern. Mary E. Bamford, author of several successful books, writes this one, and shows how prayerful and persistent "trying" will bring sure victory. Price 90 cents, post paid from New York, Cincinnati, or this office.

The special Holiday Number of the Appeal issues sixty thousand copies of forty pages each, printed on cream-tinted paper made to order, separate and distinct from the regular weekly editions. Issued simultaneously in Chicago, St. Paul, Minneapolis, St. Louis, Louisville and Dallas. It contains an aggregate of three hundred illustrations, portraits, cuts, illuminated headings, etc.

The Testimonials
Published on behalf of Hood's Sarsaparilla are as reliable and as worthy your confidence, as if they came from your best and most trusted neighbor. They state only the simple facts in regard to what Hood's Sarsaparilla has done, always within truth and reason.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's PILLS. Unequalled as a dinner pill.

In Spain there has been a ministerial crisis, the Spanish Cabinet being overthrown on account of its action on municipal scandals connected with the socialistic movements. Senor Sagasta has formed a Cabinet.

Eminent physicians recommend Ayer's Cherry Pectoral. Ayer's Almanac, at your druggists.

The Western Christian Advocate says: "If the money spent by wage earners for liquor were kept for home building, enough would be saved in a few years to put a roof over the heads of every workingman's family between Maine and California. The saloon keeper is a worse tyrant over laborers in this land any other man can ever be. All the combines that can be formed can not rob the wage earners as heartlessly and systematically as the rum seller does."

Considers it "a household necessity." Mr. A. J. Whiting, Newton, Kansas, accredits his opinion thus: "I have used Dr. Bull's Cough Syrup in my family for the last eight years and consider it a household necessity."

Mr. Mellin, a Portuguese lay missionary at Madeira, was arrested and tried for expounding the Scriptures and singing a hymn at a Protestant funeral in the Portuguese cemetery on All Souls' Day, when it was crowded with Roman Catholics. A clever lawyer succeeded in obtaining his acquittal on the ground that the service was not an act of public worship, inasmuch as Mr. Mellin was not an ordained pastor. Twelve years' banishment from the island would have been the punishment.

Rheumatism knocked higher than a kite. Mr. J. N. Bucher, Mineral Point, Ohio, deposes and says: "I have used Salvation Oil for rheumatism, and in one or two applications knocked it higher than a kite."

The Methodist Episcopal Church is reported as preaching and teaching the Gospel in India and other parts of Asia in thirteen different languages, and as having 20,000 native pupils in India. It has also established missionary publishing houses, and from its own presses is sending out missionary pamphlets and periodicals in nine different languages.

The American Missionary Association has received the bequest of over \$1,000,000 of Daniel Hand for the education of the Negroes of the South.

Reason? BEECHAM'S PILLS act like magic.

A Friend

Wishes to speak through the *Register* of the beneficial results he has received from a regular use of *Ayer's Pills*. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are

In Need

of a laxative to try Ayer's Pills."—Boothbay (Me.), *Register*.
"Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes, when the sores disappeared and have never troubled me since."—H. Chipman, Real Estate Agent, Roanoke, Va.
"I suffered for years from stomach and kidney troubles, causing very severe pains in various parts of the body. None of the remedies I tried afforded me any relief until I began taking Ayer's Pills, and was cured."—Wm. Goddard, Notary Public, Five Lakes, Mich.
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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the *SOUTHWESTERN*.

Mr. Editor: I would like to find my youngest brother, Henry Smith. When last heard of he was in New Orleans. We were three brothers, Armsted, Jim and Henry Smith, and sister Cathrine. Henry was born in Georgia and moved to Alabama, and lived with Martin Smith. Please address Armsted Smith, Bastrop, La., or Rev. S. Priestly, 67 Burdett St., New Orleans.

The Cause of Rheumatism.
An acid which exists in sour milk and cider, called lactic acid, is believed by physicians to be the cause of rheumatism. Accumulating in the blood, it attacks the fibrous tissues in the joints, and causes agonizing pains. What is needed is a remedy to neutralize the acid, and to invigorate the kidneys and liver, that all waste will be carried off. Hood's Sarsaparilla is heartily recommended by many whom it has cured of rheumatism. It possesses just the desired qualities, and so thoroughly purifies the blood as to prevent occurrence of rheumatic attacks. We suggest a trial of Hood's Sarsaparilla by all who suffer from rheumatism.

When the hour of death comes—that comes to high and low alike—then it's na what we hae done for ourselves, but what we hae done for others, that we think on maist pleasantly.—Sir Walter Scott.

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The Government of the United States has given its assent to a proposed convention for the suppression of regulation of the sale of intoxicating liquors and firearms to the islands of the Pacific ocean. The plan was suggested by the British Government in July last.

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and state aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1892.
A. W. GLERSON,
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HOUSEHOLD.

In Case of Diphtheria.

First, strips of linen or cotton fabric, about eight inches wide, folded several times, and long enough to reach from ear to ear, should be wrung out of ice water (if in winter), and if in summer put directly upon ice, and then applied externally to the throat, and as fast as one cloth gets warm another should be ready to take its place, writes C. G. B. Kloppe, M. D., in the January Ladies' Home Journal. If the child complains of being cold, its feet and hands should be bathed in as hot water as it can stand. When the child is very young, it may be readily ascertained if it be cold or not by feeling its hands and head. Under no circumstances should hot applications be made to the throat. If the child is old enough, it may be given broken ice to suck constantly, even if the water is spit out. The cold applications inhibit the growth of the microbes. The patient's hands should be washed frequently—and here let me say so should those of the attendants—and the vessel used for the purpose should not be used by any one else. The patient's clothing needs protection in front. This may be done by pinning back of the neck a large piece of linen or cotton fabric, which will cover the whole front of the child and reach as far down as the knees. A material should be used which can easily be boiled or burned when soiled. The little patient, if old enough, will want to spit, and for a spittoon a small wooden box, with an inch of sawdust on the bottom, is capital. Fresh sawdust should be supplied at least once a day—three times a day would be better—and that which has been used should be emptied upon a good, hot fire, and thus burned at the time the change is made. If there are any flies about, the box should be kept covered, and, as a matter of course, only uncovered when the patient desires to spit; otherwise, the flies alighting upon this spittle would carry the germs of the disease with them, and then alighting upon the family's food and drink, necessarily infect them, and thus indirectly infect the whole family. This is by no means chimerical, but a well established fact.

Nursing in Congestion.

There are few diseases in which the nursing is of more importance than in this, writes Elisabeth Robinson Scovill in a valuable paper on this most important of subjects in the January Ladies' Home Journal. The sufferer should be kept in a warm, well-ventilated room at an even temperature of 70° regulated by the thermometer. The window must be open from the top; a strip of flannel can be tacked across the opening to prevent draughts. Pure air is indispensable. The lungs cannot take in as much as usual, therefore the quality of that supplied to them must be above suspicion of impurity.

When poultices are ordered they should be made of flaxseed meal, stirred into boiling water until it is a smooth, soft paste, rather softer than oatmeal porridge. Spread this on a large piece of cotton, turn up the edges like a hem, cover with a single thickness of cheese cloth, and lay it on the chest, covered with oiled muslin or several folds of newspaper, to keep in the heat and protect the night-dress.

Money for Women.

I read with interest Mrs. Williams' account of what she did in the silk count. There are not many avenues open to women for work, and it should be the duty of all to let what they have done be known for the benefit of others, so I will tell what I did in the playing business. I saw in an old newspaper that Mrs. Wells had made money playing gold, silver and nickel. I did as she suggested and sent to H. F. Delno & Co., Columbus, Ohio, and obtained one of their \$5 Lightning Plates. It came in perfect order, and I sold two the same afternoon to neighbors of mine for \$10 apiece, making \$10 by the transaction, and have got nearly \$25 worth of plating to do. Why should any woman complain that her lot is a hard one, when such chances are open to her sex? Any one can obtain circulars from the above firm, and do as well as I have done.

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Plan of Episcopal Visitation for the Spring Conferences of 1893.

(CHRONOLOGICAL.)

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South Carolina, Bennettsville, S. C., Jan. 11, Walden.

Georgia, Demorest, Ga., Jan. 12, Bowman.

Savannah, Savannah, Ga., Jan. 12, Foster.

Mississippi, Crystal Springs, Miss., Jan. 12, Andrews.

Alabama, Birmingham, Ala., Jan. 18, Bowman.

Florida, Palatka, Fla., Jan. 19, Foster.

Gulf Mission, Jan. 19, Andrews.

Central Alabama, Birmingham, Ala., Jan. 21, Bowman.

St. John's River, Do Land, Fla., Jan. 21, Foster.

Louisiana, Shreveport, La., Jan. 26, Andrews.

Upper Mississippi, Corinth, Miss., Feb. 2, Bowman.

Arkansas, Fort Smith, Ark., Feb. 2, Newman.

Little Rock, Little Rock, Ark., Feb. 9, Newman.

Kansas, Baldwin, Kan., March 1, Hurst.

Baltimore, H. G. Watson, Md., March 1, Newman.

Virginia, Roanoke, Va., Mar. 2, Warren.

Washington, Staunton, Va., Mar. 8, Andrews.

Philadelphia, Philadelphia, Pa., March 8, Aaron.

South Kansas, Coffeyville, Kan., March 8, Hurst.

Central Missouri, Mexico, Mo., March 8, Merrill.

Delaware, Dover, Del., March 9, Walden.

Wilmington, Middletown, Del., March 15, Merrill.

Central Pennsylvania, Bellefonte, Pa., March 15, Warren.

Southwest Kansas, Great Bend, Kan., March 15, Hurst.

St. Louis, Butler, Mo., March 15, Fowler.

Lexington, Shelbyville, Ky., March 22, Foster.

Northwest Kansas, Belleville, Kan., March 22, Newman.

New Jersey, Mount Holly, N. J., March 22, Walden.

Missouri, Kirksville, Mo., March 29, Fowler.

North Indiana, Mishawaka, Ind., March 29, Joyce.

New York East, Danbury, Conn., April 5, Ninde.

N. Y. West, Tarrytown, N. Y., April 5, Walden.

Newark, April 5, Fitzgerald.

New England, April 5, Goodell.

East German, Buffalo, N. Y., April 6, Joyce.

Northwest Indiana, Laporte, Ind., April 12, Merrill.

Maine, Westbrook, Me., April 12, Ninde.

Wyoming, Scranton, Pa., April 12, Fitzgerald.

Troy, Albany, N. Y., April 14, Joyce.

New England Southern, Plymouth, Mass., April 12, Goodell.

North Dakota, Fargo, N. Dak., April 19, Fowler.

Northern New York, Malone, N. Y., April 19, Fitzgerald.

Vermont, Barton, Vt., April 19, Joyce.

East Maine, Machias, Me., April 20, Ninde.

New Hampshire, Rochester, N. H., April 20, Goodell.

FOREIGN CONFERENCES.

South India, Bombay, Dec. 14, 1892, Thoburn.

Bombay, Bombay, Dec. 21, 1892, Thoburn.

New England, Jan. 11, Thoburn.

Liberia, Jan. 15, Taylor.

Northwest India, Agra, Jan. 19, Thoburn.

Mexico, Mexico City, Jan. 26, Fowler.

South American Mission, Newsum.

Switzerland, Biel, June 8, Vincent.

Germany, Bremen, June 21, Vincent.

Denmark, Copenhagen, June 29, Vincent.

Norway, Arendal, July 6, Vincent.

Finland, Helsinki, July 20, Vincent.

Sweden, Norrköping, Aug. 3, Vincent.

Bulgaria, Mission, Timova, Aug. 14, Vincent.

Italy, Rome, Sept. 14, Vincent.

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

New York, Nov. 2, 1892.

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We receive many letters inquiring about the sewing machine premium, and how to obtain it. In order that all may understand the matter, we state in addition to the announcement, that remittances should be made to Hunt & Eaton, 139 Poydras street, either by check, money order, or by express, naming the nearest or most convenient freight depot to which it is to be sent. Then we order the factory in Chicago to ship the machine. The company ships it; and receives from the railroad a bill of lading which, with the warranty, is sent to us, and which we send to the subscriber. This bill of lading is good and sufficient evidence that the machine has been forwarded, and holds the railroad company responsible for its safe delivery at the station named as its destination, and in due time, save unavoidable delays. In case of its loss the railroad which caused its loss is responsible, under the laws of the land. If not arriving in due time, show the bill of lading to the station agent and he will look it up. Don't give up the bill of lading, but it may be shown to the railroad agent. All orders are sent the same day as received, and the bill of lading is sent to the subscriber the same day we get it. We started this scheme with a view to helping our patrons, and shall carefully and faithfully carry out our part of the agreement in every case.

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Sunday-School and Children.

FIRST QUARTER. Israel After the Captivity.—Lesson I. Returning from the Captivity. About B. C. 538. Ezra 1: 1-11. Commit to memory verses 5, 6, Jan. 1, 1893.

HOME READINGS

M. Ezra 1. Tu. Jer. 29. 8:14. W. Isa. 44. 21-28. Th. Dan. 9: 16-25. F. Isa. 51. 1-11. S. Psalm 126. S. Luke 4. 14-21.

GOLDEN TEXT.

The Lord thy God will turn thy captivity, and have compassion upon thee. (Deut. 30. 3.)

LESSON HYMN. 10, 11.

Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning;
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning;
Gentiles and Jews the blest vision behold.

Time.—Either B. C. 538 or 536; authorities differ. The first year of Cyrus alone. Captivity ended.

Places.—1. Persia; probably Babylon, possibly Susa. 2. The desert between the Euphrates and the Holy Land. 3. "The house of Nebuchadnezzar's gods" was the temple of Merodach, or Bel, in Babylon. 4. "The house of the Lord of Israel" was Solomon's temple, which had been long a heap of stones.

Rulers.—1. Cyrus, King of Persia. 2. Sheshbazzar, the hereditary

Prince of Judah, and by appointment of the Persian king "Tirshatha" (or Pasha) of Jerusalem. He was probably at this time a very young man.

Introduction.—It has been conjectured by some that the aged Daniel brought to the notice of Cyrus the prophecies made one hundred years before his birth. At all events Cyrus issued the edict which fulfilled that prophecy. Forty-two thousand three hundred and sixty Jews returned to Jerusalem.

QUESTIONS FOR HOME STUDY.

1. The King's Proclamation, v. 1-4.

What king is here referred to?

Who induced the king to make a proclamation?

In what year of his reign did this occur?

Who had given to Cyrus his kingdom?

What charge had the Lord given him?

To what people was the proclamation addressed?

What did the king bid these people to do?

What command was given about those who remained?

Whose prophecy was thus fulfilled? (See Jer. 29. 10-14.)

What is the promise of the Golden Text?

2. The Captives' Response, v. 5-11.

What three classes were the first to respond?

Who joined these leaders?

How did the people of the land help them?

What offering did King Cyrus make?

Where had these vessels been kept?

How long had they been in Babylon? (2 Chron. 36. 21.)

Into whose charge were the vessels given?

How many vessels of gold are named?

How many of silver?

What was the number of all kinds?

To what city were these vessels taken?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught

1. That God is to be honored above all earthly rulers?

2. That the kings of the earth should serve him?

3. That all people should serve him?

HOME WORK FOR YOUNG BEREANS

Find the name of the king who furnished the temple of God with golden vessels.

The king who replenished the temple of God with brazen vessels.

The king who brought peace by giving the vessels of the temple to his nation's enemy.

The king in whose reign the vessels here mentioned were taken from Jerusalem to Babylon.

The king who sacrilegiously used these vessels at a banquet.

THE LESSON CATECHISM.

[For the entire school.]

1. Who restored the Jews to their native land? Cyrus, King of Persia.

2. Who stirred up his spirit to do this? The Lord.

3. Who gladly returned to build the house of the Lord? The people of Judah and Benjamin.

4. What did Cyrus give them? The vessels which Nebuchadnezzar had stolen.

5. What is the Golden Text? "The Lord thy God," etc.

EXPLANATIONS.

The first two verses of Ezra are the last two verses of Second Chronicles. The first year of Cyrus probably means the first year of Cyrus at Babylon. The word of the Lord—See Jer. 25: 12; 29: 10.

Stirred up to the spirit—Inspired the thought. Made a proclamation . . . put it also in writing—Announced it by "criers" (that is, men who ran from city to city throughout all his kingdom), and also preserved it in written form in the national archives.

Doctrinal Suggestion.—The existence of God. Verses 2, 3.

THE CHURCH CATECHISM.

1. Who made you? God.

2. Who is God? The Creator of all things.

3. What is God? An uncreated Spirit.

Hon. John Durham, minister to Hayti, now in this country on a leave of absence, has been instructed by the secretary of state to report at once to Port-au-Prince and investigate the arrest and imprisonment of Frederick Meaves, a respectable American merchant of that city. If the circumstances are as reported, the minister will be expected to bring the subject to the immediate attention of the Haytian government, with a view to a full indemnification for the wrong done. The secretary of the navy has placed the Atlanta at the disposal of the state department to take Minister Durham to his post, and he will sail from Norfolk within a few days.

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

Conference Notices.

Palestine District.

First Round.

Hearne.....Dec. 31, Jan. 1
East Calvert and Sutton.....Jan. 7-8
East Mexico.....Jan. 13-25
Stewart's Mill.....Jan. 21-22
Fairfield and Brown's Creek.....Jan. 28-29
Butler.....Feb. 4-5
Palestine.....Feb. 11-12
Hemphill and New Zion.....Feb. 18-19
San Augustine.....Feb. 25-26
Leona and Hopewell.....Mar. 4-5
Midway and Two-Mile.....Mar. 11-12
Madisonville.....Mar. 18-19
Buffalo.....Apr. 4-5

District stewards' meeting at Buffalo, April 1, 1893. Brethren, begin your benevolent collections at once. We are successful. I am your fellow worker in Christ.

San Antonio District.

First Round.

Cuero.....Dec. 31, Jan. 1
Gonzales.....Jan. 7-8
Gonzales Circuit.....Jan. 14-15
Belmont.....Jan. 21-22
Almos.....Jan. 28-29
Seguin.....Feb. 4-5
San Antonio.....Feb. 11-12
Lavernia.....Feb. 18-19
Pleasanton.....Feb. 25-26
Houma.....Mar. 4-5
Boersie.....Mar. 11-12
Floresville.....Mar. 18-19
Corpus Christi.....Mar. 25-26
Goliad.....Apr. 1-2
Fannin.....Apr. 8-9
Victoria Circuit.....Apr. 15-19
Edna.....Apr. 22-23

Dear Brethren: Let us commence with the year. You brought up a very good report last year, so let each one try to bring a better report this year. Commence planning at once as to how you will raise all of your money. Put the committees to work and do not try to do it all yourself. The price of the Southwestern is out down in reach of the poor to \$1.25. So try to put into every home. After we have taken care of the little things the old church will trust greater things to our hands. God bless each of you in your work and give you greater success this year. E. HENDERSON, P. E.

Mississippi Conference.

The usual reduction granted to ministers and visitors attending the Mississippi Annual Conference will be granted again for conference to convene at Crystal Springs Jan. 12, 1893, upon certificate plan. All must get certificates at place of starting. Fraternally,
J. M. SHUMPERT, Secretary.

Notice.

The program of the Mississippi Annual Conference, that convenes at Crystal Springs Jan. 12, 1893, is as follows: Brethren, coming before committees for examination on Wednesday, will leave Jackson on Tuesday morning at 6 o'clock a. m. and arrive in Crystal Springs 12:27 p. m.

Those from the south leave New Orleans at 7 o'clock a. m. and arrive in Crystal Springs at 1:10 p. m.

The several committees will be present on Wednesday at 9 a. m. to go to work.

Rev. H. May, of Hansboro, will preach on Tuesday night. Rev. A. D. Wayne, of Moss Point, will preach on Wednesday night. On Thursday night Rev. Dr. W. A. Spencer, of Philadelphia, will conduct the anniversary of the Church Extension Society.

A. DAVIS, P. C.

Louisiana Conference.

The Queen and Crescent route will put in rates of one and one-third fare for the round trip on certificate plan for the Annual Conference M. E. Church, at Shreveport, Jan. 26th, from points in Louisiana on the V. and S. Railroad. Obtain certificates on purchase of tickets for going trip, and these certificates properly executed at the meeting will entitle the holder to tickets returning at the reduced rate.

D. G. EDWARDS, G. P. A.

Notice.

To the pastors of the Vicksburg District: There are but a few weeks before the meeting of our Conference, and I hope these weeks will be used in doing all you can to make the Benevolent Collections a large increase over last year. Let each pastor not fail to be in advance of last year. So far, you have done well, but we are expecting more of you. Yours truly,
S. A. COWAN, P. E.

Navasota District Texas Conference.

First Round.

Yarborough.....Dec. 31 and Jan. 1
Millican.....7-8
Byron.....13-15
Welborn.....14-15
Byron circuit.....21-22
Caldwell.....28-29
Lyon.....4-5
Navasota.....10-12
Navasota circuit.....11-12
Hempstead.....17-19
Hempstead circuit.....18-19
Hockley.....25-26
Cypress.....25-26
Brenham.....3-5
Brenham circuit.....4-5
Bellevue.....11-12
San Felipe and Sealy.....18-19
San Felipe circuit.....18-19
N. Indianapolis.....11-12
Greenfield.....16-18

Dear Brethren: I hope you will urge the committees to be present with some collection for all benevolent societies. Don't fail to rally your people for the missionary appointment.

W. H. LOGAN, P. E.

Huntsville District, Texas Conference.

First Round.

Corrigan.....Dec. 31, Jan. 1
Huntsville.....7-8
Huntsville Circuit.....14-15
Montgomery and Conroe.....21-22
Dodge.....28-29
Willis.....Feb. 4-5
Crockett.....11-12
Lovelady.....18-19
Spring.....25-26
Colmesneil and Woodville.....Mar. 4-5
Livingston.....4-5
Prairie Plains.....11-12
Cold Springs.....25-26
Town Bluff and Bevilport.....25-26
Newton.....20

The District Stewards will meet me in St. James M. E. Church, Huntsville, Jan. 7, at 3 p. m. Your benevolent appointments will be forwarded as early as possible, when you can kindly divide amounts among your several committees with instructions how to raise them. Let each preacher take a large cash subscription for the Southwestern at once. F. PARKER, P. E.

Shreveport, La.

The following list is composed of the assignment of the preachers of the Louisiana conference, to convene in St. Paul M. E. Church, Shreveport, La. Stationed as follows:

Rev. R. E. Thompson, St. Paul M. E. Church, 30 preachers.
Rev. E. Hutchinson, Fairfield Church, 10 preachers.
Rev. James Robinson, Providence Church, 5 preachers.
Rev. C. D. Shallowhorn, St. James Church, 53 preachers.

The preachers assigned to Providence, Fairfield and Vanceville Church will meet at St. Paul's M. E. Church, as the pastors of Vanceville, Fairfield and Providence have members living in the city of Shreveport who will entertain the preachers assigned to these churches. Those assigned to St. James will meet at St. James.

B. BURMAN,
J. THOMPSON,
C. D. SHALLOWHORN,
Secretary.



Short-sighted

—the woman who doesn't use Pearl Line; the woman who fails to have her servants use Pearl Line. She fails to see what is good for her; she fails to have what is best for her.

Without Pearl Line, washing and cleaning is drudgery and toil, and wear and tear, and rub, rub, rub.

With it, there is no hard work, and no harm to the finest things; there is little or no rubbing. Use Pearl Line, and rest from your labor.

Fore-sight

The woman has fore-sight who refuses the imitation of Pearl Line offered by peddlers and unscrupulous grocers, which they claim to be "same as Pearl Line," or "as good as Pearl Line." IT'S FALSE—besides, Pearl Line is never peddled.

Notice.

All candidates for admission into the traveling convention must meet the examiners in the M. E. Church at Crystal Springs, Texas, the day before the sitting of the Mississippi Annual Conference, Jan. 12, 1893. None will be admitted to examine who have not their recommendations properly signed.

W. M. TAYLOR,
L. J. R. BELL,
Committee of Examiners.

Louisville District, Lexington Conference.

Fourth Round.

Chaplin circuit.....Dec. 31 to Jan. 3
Shelbyville.....11-12
Owenton.....13-14
Corinth.....14-16
Frankfort.....17-18
Oxford.....25-26
New Zion.....28-29
Lagrange.....Jan. 31 to Feb. 2
Coke Chapel, Louisville.....14-15
Powder Valley.....18-19
Lloyd Street, Louisville.....22-23
New Haven circuit.....Mar. 1-3
Anchorage circuit.....4-6
Highway circuit, Louisville.....11-12

Please have full reports of your benevolent money. Attend to this at once. We must have no blank collections. The District Conference will convene at Shelbyville, Ky., Tuesday morning, March 21, 1893. Let all be present. Do your best, brethren. May the blessings of God rest upon all of your efforts. GEO. A. SHELLEY, P. E.

Lexington District.

Fourth Round.

North Middletown.....Dec. 31 and Jan. 1
North Fork.....7-8
Orangeburg.....14-15
Germanhams.....15-16
Piper Plains.....21-22
Boyd.....27-28
Cynthiana.....28-29
Marble Creek.....Feb. 3
New Providence.....4-5
Warrenton.....25-26
Paris.....11-12
Kenney.....15-16
Cochester.....18-19
Coke Chapel.....25-26
Aubrey.....25-26
Versailles.....Mar. 4-5
Hazard Creek.....9
Gunn Tabernacle.....11-12
Clay City.....14

Dear Brethren: The Annual Conference meets March 22. Have no blanks in your benevolent reports. Attend to this at once. We must have no blank collections. The District Conference will convene at Shelbyville, Ky., Tuesday morning, March 21, 1893. Let all be present. Do your best, brethren. May the blessings of God rest upon all of your efforts. GEO. A. SHELLEY, P. E.

Hot Springs District, Little Rock Conference.

Fourth Round.

Locksburgh.....Dec. 31 and Jan. 1
Murfreesboro.....7-8
Clow, Mallaieu's Chapel.....14-15
Gordon.....21-22
Hot Springs.....28-29
Dear Brethren: Have your benevolent collections in full.
A. J. PHILLIPS, P. E.

Indiana District, Lexington Conference.

Fourth Round.

Cementville.....Jan. 1-2
Watson.....1-2
Corydon.....1-2
Jesseville.....2-3
Madison.....14-15
North Vernon.....21-22
Simpson.....28-29
Owensville.....Feb. 4-5
Rushville.....11-12
Shelbyville.....18-19
New Castle.....25-26
Anderson.....Mar. 4-5
N. Indianapolis.....11-12
Greenfield.....16-18

Dear Brethren: This is the fourth and last round for 1892. We are almost in sight of the battle field. Are you ready for it? What have you done in regard to your benevolent money? How many can speak in the language of Rev. B. W. Pope and Davis? Every dollar raised and paid into the Book Concern, what about the Epworth League in your charge? Examine your Discipline paragraph 86, are you giving the home mission your influence? Please give your immediate attention.

W. S. ROLLINS, P. E.

A CARD.

NEW ORLEANS, La., Sept. 29, 1892.

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